The newe Testament

of oure Sauiour Jesus Christe Faythfully translated oute of the Greke.

With the Notes and expositions of the darke places therein.



Viuat *Rex.*

Matthew. xiii. f.

Vnio, quem præcepit emi seruator Iesus
Hic situs est, debet non aliunde peti.

The pearle which Christ cõmaunded to be boughte.
Ishere to be founde, not elles to be sought.

The copye of the bill affi=

gned by the kinges honorable counsell, for the Au=ctorizinge of this Testament.



Here as Richarde Jugge printer, ha=uinge the kynges Maiesties licence and pryuilege, to printe the newe Testamente in English, forbiddinge all other men to printe or cause to be pryuted any maner of Testa=ment: was (the same licēce not wtstandinge) bounden by recognisance in a certen summe of money, that he shuld not sell nor vtter the bokes of the same new Testa=mēt when they were pryuted, but at such prices reasonable as shuld be by vs appoynted. Forasmuch as the same bokes be nowe comen forth in printe, he hath made humble sute vnto vs, that we wolde cause the same to be perused and visited, and that the same done, we wold set vpon the same such prices, as we shoulde thynke good, and to be answerable with the charges and laboure that he hath susteyned in the pryntyng of the same bokes. Wherfore, hauynge caused them to be ouersen by persons mete for that pur=pose, who haue made relation vnto vs that the same bokes haue bene printed with greate diligence, and care, vppon debe examination of his charges and expences, we haue estemed that the pryce of twentye & two pence for euerye boke in papers and vnbounde is a reasonable & conuenient price for the same accordingly. The which price we haue agreed vpon with the sayde Richard, chargynge him not to excede nor transgresse the same.

At Grenewiche the .x. of June. M. D. xl ii.

To the moofte puyfaunte

and mightye Prince Edwarde the fyrte, by the grace of *God, kinge af England, Fraunce, and Irelande, defender of the faith, and of the churche of England and alſo of Irelande, in earth the ſupreme heade, your graces mooſt humble and obediente ſubiecte Richarde Iugge, wiſſheth all grace and peace from God, with longe rayone, honoure, health, and proſperitie.*

THat moſt worthie kinge and prince Ioſaphat, as holie Chronicles do teſtifie, beinge moued with a godlie zeale, did ſende out into all coaſtes of Iurie, certaine of his chief Lordes that he had about him, with the leuites and prieſtes, to ſe that his louinge ſubiectes, and leage people, ouer whome the Lorde had made him ruler and gouernour, ſhould be truelie inſtructed and taught in the lawe and commaundementes of the liuinge God. VV herby moſt noble and redoubted prince, he declared this to be the chiefe and principall office of a Chriſtian kinge, which ſeketh the glorie of God, and welth of his people, to prouide that the worde of God be truelie and ſincerely ſet forth and taughte thoroweoute his dominions and realmes, that ſo the people committed vnto his charge, maye be trained in all godlineſſe, and true obedience, towardes God and their ſoueraygne. VV herunto are required, not only true and faithfull miniſters, but eſpeciallie, that the bokes of the holie ſcripture be well and truly tranſlated and printed alſo, both to take awaye al occaſions of ſciſmes and hereſies, that by reaſon of impropre tranſlation and falſe printe many times do ariſe amonge the ſimple and ignoraunt people, and alſo to ſtoppe the mouthes of the aduerſarie part, whiche vpon ſuche faultes, take a bolde-

neſſe to blaſpheme and miſreport this heauenlie doctrine, nowe ſo plentifullie ſet forth vnto vs, thorowe your graces moſt prudent and godlie carefulneſſe. VVherin foraſmuche as ſemed to lacke no more to the abſolute perfectneſſe, but that one vndoubted true impreſſion might be had, wherunto in ſuche wordebates, men might haue recourſe and be reſolued: Accordinge to the ſtreighte charge and commaundemente, that I receaued of youre highneſſe in that behalfe, I haue endeuoured my ſelfe accordinge to my duetie and power, to put in print the newe Teſtament, vſing thaduiſe and helpe of godly learned men, both in reducinge the ſame to the trueth of the Greke text (appointing out alſo the diuerſitie where it happeneth) and alſo in the kepinge of the true ortographie of wordes, as it ſhall manifeſtlie appeare vnto them, that will diligentlie and without affection, conferre this with the other that went forth before. I haue (as becommeth a true obedient ſubiecte) done all that in me diddelie, to ſatiſfie your graces mooſt godlie zeale and commaundement. And with ſuch ſubmiſſion, as it becometh a ſubiect to his moſt drad ſouereigne Lord, do nowe preſent it vnto youre maieſtie, in moſt humble wiſe deſiring the ſame, accordinge to youre princelie clemencie, to accept my good endeuoure. The geuer of all power, which is kinge of all kinges, and prince of all princes, vouchſafe of his goodneſſe, to preſerue your maieſtie, and in all your royall affaires, ſo to aſſiſt youre graciouſe highneſſe with his holy ſprite, that whatſoeuer youre grace ſhall thinke or do, maye be to Goddes glorie, the continuall floriſſhinge of youre highneſſe honoure, and the commun welth of your ſubiectes.

Amen.

KL January.xxxj.dayes.

					Matyns	Euelong
					ij. Lesson	ij. Lesson
iii	A Kalende	Circumcision		i	Roma, ij,	Collos. ij.
	b iiij No.			ii	Mat, i,	Roma. i.
vi	c iij No	At, viij, & iiij		iij	ij	ij
	d Pzid No			iiij	iij	iij
xix	e Nonas.			v	iiij	iiij
viij	f Id.	Epiphani		vi	Luke, iij	John. ij
	g viij Id			vij	Mat, v	Roma. v
xvi	A vi Id			viij	vi	vi
v	b v Id.			ix	vij	vij
	c iiij Id			x	viij	viij
xij	d iij Id	Sunne in Aqua.		xi	ix	ix
ij	e Pzid Id			xij	x	x
	f Idus	Hilarij		xiij	xi	xi
x	g xix kl.	Febzuari		xiiij	xij	xij
	A xviij kl			xv	xiij	xiij
xviii	b xvii kl			xvi	xiiij	xiiij
vij	c xvi kl			xvij	xv	xv
	d xv kl			xviij	xvi	xvi
xv	e xiiij kl			xix	xvij	i. Coz, i
iiij	f xiij kl			xx	xviij	ij
	g xij kl			xxi	xix	iij
xij	A xi kl			xxij	xx	iiij
i	b x kl.	At, vij, & halfe		xxiij	xxi	v
	c ix kl	& iiij, & halfe		xxiiij	xxij	vj
ix	d viij kl	Conuer. Paule		xxv	Acte. xxij	Act. xxvi
	e vij kl			xxvi	mat, xxiij	i. Coz. vii
xviij	f vi kl			xxvij	xxiiij	viij
vi	g v kl.			xxviii	xxv	ix
	A iiij kl			xxix	xxvi	x
xiiij	b kl.			xxx	xxvij	xi
iij	c Pzid kl			xxxi	xxviij	xij

KL Februarij. xxviij. dayes.

					Matins.	Euelong
					ii, Lesson	ii. Lesson
	d	Kalend.	Fiche daye	i	Mar. i	i, Coz. xiij
xi	e	iiij No	Purifi. Mar.	ii	ii	xiiij
xix	f	iij No		iij	iij	xv
viij	g	Pzid, No.		iiij	iiij	xvi
	A	Nonas		v	v	ii, Coz, i
xvi	b	viij. Id.		vi	vi	i
v	c	vij, Id.		vij	vij	ij
	d	vi Id.		viij	viij	iij
xiij	e	v Id.		ix	ix	v
ij	f	iiij Id.	At, vii, Æ, v.	x	x	vj
	g	iij Id	Sunne in Pis.	xi	xi	vij
x	A	Pzid. Id		xij	xij	viij
	b	Idus.	Valentyne.	xiij	xiij	ix
xvij	c	xvi. kl	Marche	xiiij	xiiij	x
vij	d	xv, kl		xv	xv	xi
	e	xiiij kl		xvi	xvi	xij
xv	f	xiij kl.		xvij	Luk, di, i	xiij
iiij	g	xij kl,		xviij	di, i	Galat. i.
	A	xi kl	Mdzede	xix	ij	ij
xij	b	x kl.		xx	iij	iij
i	c	ix kl		xxi	iiij	iiij
	d	viij kl.	The place of the	xxij	v	v
ix	e	vij kl.	leape yeare	xxiij	vi	vi
	f	vi kl,	Matyias Apost.	xxiiij	vij	Ephes. i.
xviij	g	v kl.		xxv	viij	ij
vi	A	iiij kl		xxvi	ix	iij
	b	iij kl.	At. vi, Æ halfe	xxvij	x	iiij
xiiij	c	Pzid kl	Æ. v. Æ halfe	xxviij	xi	v

KL Marche.xxxi,dayes.

				Matins.	Euēsong
				ii Lesson.	ii, Lesson
iii	d Kalende.	Dauid	i	Luke. xii	Ephe. vi,
	e vi. No.	Chadde	ii	xiii	Philip. i.
iij	f v No.		iii	xiiij	ii
	g iiii. No		iiii	xv	iii
xix	A iii No.		v	xvi	iiii
viii	b Wid. No.		vi	xvii	Colloss, i,
	c Nonas		vii	xviii	ii
xvi	d viii Id.		viii	xix	iii
v	e vii Id.		ix	xx	iiii
	f vi Id.	At, vi, x, vi	x	xxi	i. Thes. i.
xiij	g v Id.	Sunne in Ari.	xi	xxii	ii
ii	A iiii Id.	Nyght x day	xii	xxiii	iii
	b iii Id.	alone length	xiii	xxiiii	iiii
x	c Wid Id.		xiiii	John. i.	v
	d Idus		xv	ii	ii. Thes. i
xviij	e xvii kl	Aprilis	xvi	iii	iii
vii	f xvi kl		xvii	iiii	ii
	g xv kl		xviii	v	i. Timo. i
xv	A xiiii kl	Edwarde	xix	vi	ii. iii.
iiij	b xiii kl.		xx	vii	iiii
	c xii kl.		xxi	viij	v
xii	d xi kl.		xxii	ix	vi
i	e x kl,		xxiii	x	ii. Tim. i,
	f ix kl.	Fych daye.	xxiiii	xi	ii
ix	g viii, kl.	Annunciation	xxv	xii	iii
	A vii. kl.		xxvi	xiii	iiii
xvii	b vi. kl.		xxvii	xiiii	Titum. i
vi	c v. kl.		xxviii	xv	ii, iii
	d iiii kl		xxix	xvi	Phile. i.
xiiij	e iij. kl.		xxx	xvii	Heb. i
ii	f Wid. kl,		xxxi	xviii	ii

KI Aprill.xxx.dayes.

			Matins.	Euelong
	g Kalende		ij. Lesson	ij. Lesson
ij	A iiij No.	i	Act.viij	Hebze. iij
	b iij No	ij	xxviij	iiij
xix	c Prid. No	iij	Mat.i	v
viij	d Nonas	iiij	ii	vi
xvi	e viij Id.	v	iii	vij
v	f vij Id	vi	iiij	viij
	g vi Id	vij	v	ix
xiij	A v Id	viij	vi	x
ij	b iiij Id. Sunne in Tauro.	ix	vij	xi
	c iij Id At.v.æ.vi.	x	viij	xij
x	d Prid. Id.	xi	ix	xiij
	e Idus.	xij	x	James.i.
xviij	f xviij kl Maij	xiij	xi	ij
vij	g xvij kl.	xiiij	xij	iij
	A xvi kl.	xv	xiij	iiij
xv	b xv kl.	xvi	xiiij	v
iiij	c xiiij kl.	xvij	xv	i. Peter.i
	d xiii kl	xviij	xvj	ij
xij	e xij kl.	xix	xvij	iij
i	f xi kl.	xx	xviij	iiij
	g x kl.	xxi	xix	v
ix	A ix kl	xxij	xx	ij. Pete.i.
	b viij kl	xxiij	xxi	ij
xvii	c vij kl. Marke Euang.	xxiiij	xxij	iij
vi	d vi kl	xxv	xxiij	i. John.i.
	e v kl.	xxvi	xxiiij	ii
xiiij	f iiij kl	xxvij	xxv	iij
iii	g iij kl. At.iiij.æ halfe	xxviij	xxvj	iiij
	A Prid kl. æ.vij.æ halfe.	xxix	xxvij	v
		xxx	xxviij	ii. iii. Joh

KL Maye.xxxi dayes.

					Matyns	Euesong
					ii. Lesson	ii. Lesson
xi	b	Kalende. Philip & Jacob	i		Act viii.	Judas.i,
	c	vi No.	ii		xxviii	Rom. i.
xix	d	v No	iii		Math,i,	ii
viii	e	iiii. No.	iiij		ii	iii
	f	iii No.	v		iii	iiij
xvi	g	Prid .No	vi		iiii	v
v	A	Nonas	vii		v	vi
	b	viii Id.	viii		vi	vii
xiii	c	vii Id.	ix		vii	viii
ii	d	vi Id.	x		viii	ix
	e	v Id	xi		ix	x
x	f	iiii Id.	xii		x	xi
	g	iii Id. Sunne in Gem.	xiii		xi	xii
xviii	A	Prid. Id.	xiiii		xii	xiii
vii	b	Idus	xv		xiii	xiiii
	c	xvii kl	xvi		xiiii	xv
xv	d	xvi kl	xvii		xv	xvi
iiii	e	xv.	xviii		xvi	i. Cozin, i
	f	xiiii kl	xix		xvii	ii
xii	g	xiii kl	xx		xviii	iii
i	A	xii kl	xxi	At, iiii, and, iiii	xix	iiii
	b	xi kl	xxii		xx	v
ix	c	x kl	xxiii		xxi	vi
	d	ix kl	xxiiii		xxii	vii
xvii	e	viii kl	xxv		xxiii	viii
vi	f	vii kl	xxvi		xxiiii	ix
	g	vi kl,	xxvii		xxv	x
xiiii	A	v kl	xxviii		xxvi	xi
iii	b	iiii kl.	xxix		xxvii	xii
	c	iii. kl.	xxx		xxviii	xiii
xi	d	Prid. kl	xxxi		Mark. i.	xiiij

KL. June. xxx dayes.

				Matyns.	Euēlong
	e Kalende.		i	ij. Lesson	ij. Lesson
xix	f iiij No.		ij	Marke. ii	i. Coz, xv,
viii	g iij No		iij	iii	xvi
xvi	A Pzid. No		iiij	iiij	ii. Coz, i.
v	b Nonas		v	v	ii
	c viij Id.		vi	vi	iii
xiii	d vij Id		vij	vij	iiij
ii	e vi Id.		viij	viij	v
	f v Id		ix	ix	vi
x	g iiij Id.		x	x	vij
	A iij Id		xi	xi	viij
xviii	b Pzid. Id.		xij	Act. xiiii.	Acte, xv
vii	c Idus.	Sunne in Can.	xiij	Mar. xii	ii, Coz, ix.
	d xviij kl	July Lōgest day	xiiij	xiij	x
xv	e xvij kl.		xv	xiiij	xi
iiii	f xvi kl.	Quar. before. iiii	xvi	xv	xij
	g xv kl.	æ, vii, æ, quar	xvij	xvj	xiij
xii	A xiiij kl.		xviij	Luke. i.	Galat. i.
i	b xiii kl.		xix	ij	ii
	c xij kl.		xx	iij	iii
ix	d xi kl.	Edward kyng	xxi	iiij	iiii
	e x kl.		xxij	v	v
xviij	f ix kl	Fiche daye.	xxiij	vj	vi
vi	g viij kl	Mat. Joh. bap	xxiiij	vii	Ephe, i
	A vij kl.		xxv	Mat, iii,	Mat, xiiii
xiiii	b vi kl		xxvi	Luk. viii	Ephes, ii.
iii	c v kl.		xxvij	ix	iij
	d iiij kl	Fiche daye	xxviii	x	iiij
xi	e iij kl.	Peter Apostle,	xxix	xi	v
	f Pzid kl.		xxx	Actes. iij	Acte. iiii,
				Luke, xii	Ephes, vi

KL Julye.xxxj.dayes.

				Matins.	Euesong
				ii. Lesson	ii. Lesson
xix	g	Kalende	i	Lukx,iij,	Phylip. i.
viii	A	vi No. Visitation of Ma	ii	xiiii	ii
	b	v No	iii	xv	iii
xvi	c	iiii. No	iiij	xvi	iiii
v	d	iii No.	v	xvii	Colloss,i
	e	Prid. No	vi	xviii	ij
xiii	f	Nonas At.iiii,and viij.	vii	xix	iij
ii	g	viii Id.	viii	xx	iiij
	A	vii Id.	ix	xxi	i, Thess.i,
x	b	vi Id.	x	xxii	ii
	c	v Id.	xi	xxiii	iii
xviii	d	iiii Id.	xii	xxiiii	iiij
vii	e	iii Id.	xiij	John.i.	v
	f	Prid. Id Sunne in Leo	xiiii	ii	ii. Thess,i
xv	g	Idus Margarete	xv	iii	ii
iiii	A	xvii kl. Auguste	xvi	iiii	iij
	b	xvi kl Dogge dayes	xvii	v	i. Tim.i
xii	c	xv kl.	xviii	vi	ii. iii
i	d	xiiii kl	xix	vii	iiii
	e	xiii kl	xx	viii	v
ix	f	xii kl	xxi	ix	vi
	g	xi kl	xxii	x	ii. Tim.i,
xvii	A	x kl	xxiii	xi	ii
vi	b	ix kl Fyshe daye	xxiiii	xii	iii
	c	viii kl James Apost.	xxv	xiii	iiii
xiiii	d	vii kl	xxvi	xiiii	Tit.i,
iii	e	vi kl,	xxvii	xv	ii, iij
	f	v kl.	xxviii	xvi	Phile.i.
xi	g	iiii kl. At,iiii,& halfe	xxix	xvii	Hebre.i,
xix	A	iii.kl. &.vii,& halfe	xxx	xviii	ii
	b	Prid.kl	xxxi	xix	iij

KL Auguſt. xxxi. dayes.

				Matyns	Euelong
				ii. Leſſon	ii, Leſſon
viii	c Kalend.	Lammaſſe	i	John .xx	Heb, iiii,
xvi	d iiii No		ii	xxi	v
v	e iii No.		iii	Actes ,i,	vi
	f Wid, No,		iiii	ii	vii
xiii	g Nonas.		v	iii	viii
ii	A viii Id.		vi	iiii	ix
	b vii Id		vii	v	x
x	c vi Id		viii	vi	xi
	d v Id		ix	vii	xii
xviij	e iiii Id		x	viii	xiii
vi	f iii Id		xi	ix	James,i,
	g Wid, Id.		xii	x	ii
xv	A Idus At,v.and vij.		xiii	xi	iii
iiij	b xix kl	Sunne in Vir.	xiiii	xii	iiii
	c xviii kl		xv	xiii	v
xii	d xvii kl		xvi	xiiii	i, peter,i,
i	e xvi kl		xvii	xv	ii
	f xv kl		xviii	xvi	iii
ix	g xiiii kl		xix	xvii	iiii
	A xiii kl		xx	xviii	v
xvii	b xii kl.		xxi	xix	ii,peter,i,
vi	c xi kl.		xxii	xx	ii
	d x kl	Fyſhe daye	xxiii	xxi	iii
xiiii	e ix kl	Barthelmewe	xxiiii	xxii	i.John,i.
iii	f viii kl		xxv	xxiii	ii
	g vii kl		xxvi	xxiiii	iii
xi	A vi kl		xxvii	Acte,xxv	iiii
xix	b v kl.		xxviii	xxvi	v
	c iiii kl		xxix	xxvii	ii,iii, Joh
viij	d iij kl	At.v.and halfe.	xxx	xxviii	Judei
	e Wid,kl and.v.& halfe,		xxxi	Math, i,	Roma, i,

KL September.xxxi dayes.

				Matyns	Euelong
				ii. Lesson	ii. Lesson
xvi	f Kalende.		i	Math, ii,	Rom. ii.
v	g iiii No.		ii	iii	iii
	A iii No		iii	iiii	iiij
xiii	b Pzid. No.		iiij	v	v
ii	c Nonas	Here endeth	v	vi	vi
	d viii Id.	dogge dayes	vi	vii	vii
x	e vii Id		vii	viii	viii
	f vi Id.		viii	ix	ix
xviii	g v Id.		ix	x	x
vii	A iiii Id.		x	xi	xi
	b iii Id.		xi	xii	xii
xv	c Pzid. Id.	At vi. & vi.	xii	xiii	xiii
iiii	d Idus		xiii	xiiii	xiiii
	e xviii kl.		xiiii	xv	xv
xii	f xvii kl.	Sonne in Libza.	xv	xvi	xvi
i	g xvi kl.	Night and day	xvi	xvii	i. Cozin, i
	A xv kl	of one lengthy	xvii	xviii	ii
ix	b xiiii		xviii	xix	iii
	c xiii kl		xix	xx	iiii
xvii	d xii kl	Fysche daye.	xx	xxi	v
vi	e xi kl	Mathew apostle.	xxi	xxii	vi
	f x kl		xxii	xxiii	vii
xiiii	g ix kl		xxiii	xxiiii	viii
iii	A viii kl		xxiiii	xxv	ix
	b vii kl		xxv	xxvi	x
xi	c vi kl		xxvi	xxvii	xi
xix	d v kl	At vi. and halfe,	xxvii	xxviii	xii
	e iiii kl	&. v. & half, fysh,	xxviii	Mark. i.	xiii
viii	f iii kl.	Michael arch.	xxix	ii	xiiii
	g Pzid. kl.		xxx	iii	xv

KL October. xxxi, dayes.

						Matyns	Euclong
						ti, Lesson	ii, Lesson
xvi	A	Kalende.			i	Mar. iiij	i. Coz. xv
v	b	vi. No			ii	v	ii. Coz. i.
xiii	c	v. No.			iii	vi	ii
ii	d	iiii. No			iiii	vii	iii
	e	iii. No.			v	viij	iiii
x	f	Pzid. No			vi	ix	v
	g	Nonas			vii	x	vi
xviii	A	viii Id.			viii	xi	vii
vii	b	vii Id.			ix	xii	viii
	c	vi Id.			x	xiii	ix
xv	d	v Id.			xi	xiiij	x
iiii	e	iiii Id.			xii	xv	xi
	f	iii Id. At. vii, and v.			xiii	xvi	xii
xii	g	Pzid Id.	Sonne in scoz		xiiii	Luk. di. i	xiii
i	A	Idus			xv	di. j.	Galat. i.
	b	xvii kl			xvi	ii	ii
ix	c	xvi kl	Fysh daye.		xvii	iii	iii
	d	xv kl	Luke Euan.		xviii	iiii	iiii
xvii	e	xiiii kl			xix	v	v
vi	f	xiii kl.			xx	vi	vi
	g	xii kl.			xxi	vii	Ephel. i.
xiiii	A	xi kl.			xxii	viii	ii
iii	b	x kl,			xxiii	ix	iii
	c	ix kl.			xxiiii	x	iiii
	d	viii, kl.	Chzilpine.		xxv	xi	v
xi	e	vii. kl.			xxvi	xii	vi
xix	f	vi. kl.			xxvii	xiii	Philip. i.
	g	v. kl.	Symon & Jud		xxviii	xiiii	ii
viii	A	iiii kl			xix	xv	iii
	b	iij. kl. At. vii, and halfe.			xxx	xvi	iiii
xvi	c	Pzid. kl, and. iiij, & half,			xxxi	xvii	Colloss. i.
v							

KL Nouember. xxx. dayes.

					Matyns	Euēsong
					ii, Lesson	ii. Lesson
	d	Kalend.	All Saynctes	i	Ye. xi, xii	Apo. xix.
xii	e	iiii No		ii	Lu, xviii	Collos, ii,
ii	f	iii No		iii	xix	iii
	g	Prid, No.		iiii	xx	iiii
x	A	Nonas		v	xxi	i. Thes. i.
	b	viii. Id.		vi	xxii	ii
xviii	c	vii, Id.		vii	xxiii	iii
vi	d	vi Id.		viii	xxiiii	ii. i
	e	v Id.		ix	John. i.	v
xv	f	iiii Id.		x	ii	ii. Thes. i
iiii	g	iii Id	Martelmas.	xi	iii	ii
	A	Prid. Id		xii	iiii	iii
xiij	b	Idus.		xiii	v	i. Timo. i
i	c	xviii. kl	Sonne in sag.	xiiii	vi	ii. iii.
	d	xvii, kl		xv	vii	iiii
ix	e	xvi kl		xvi	viii	v
	f	xv kl.		xvii	ix	vi
xvii	g	xiiii kl,		xviii	x	ii. Tim. i,
vi	A	xiii kl		xix	xi	ii
	b	xii kl.		xx	xii	iii
xiiii	c	xi kl	At. viii, and, iiii	xxi	xiii	iiii
iii	d	x kl.		xxii	xiiii	Titum. i
	e	ix kl.		xxiii	xv	ii, iii
	f	viii kl.		xxiiii	xvi	Phile. i.
xi	g	vii kl.		xxv	xvii	Heb. i
xix	A	vi kl.		xxvi	xviii	ii
	b	v kl.		xxvii	xix	iii
viii	c	iiii kl		xxviii	xx	iiii
	d	iii kl.	Fysh daye.	xxix	xxi	v
xvi	e	Prid. kl	Andrew Apost.	xxx	Actes. i.	vi
b						

KL December. xxxi. dayes.

					Matyns	Euelong
					ii. Lesson	ii, Lesson
xiii	f	Kalend.		i	Actes, ii,	Heb, v ii,
ii	g	iiii No		ii	iii	viii
	A	iii No.		iii	iiii	ix
x	b	Pzid, No,		iiii	v	x
	c	Nonas.		v	vi	xi
xviii	d	viii Id.	Concep. Ma.	vi	di. vii	xii
vii	e	vii Id		vii	di, vii	xiii
	f	vi Id		viii	viii	James, i,
xv	g	v Id		ix	ix	ii
iiii	A	iiii Id		x	x	iii
	b	iii Id		xi	xi	iiii
xi	c	Pzid, Id.	Sunne in Cap.	xii	xii	v
i	d	Idus	This is the schoz-	xiii	xiii	i, peter, i,
	e	xix kl	test daye.	xiiii	xiiii	ii
ix	f	xviii kl.	At, viii & quart	xv	xv	iii
	g	xvii kl	& quar. befo. iiii	xvi	xvi	iiii
xvii	A	xvi kl		xvii	xvii	v
vi	b	xv kl		xviii	xviii	ii, peter, i,
	c	xiiii kl		xix	xix	ii
xiiii	d	xiii kl	Fyche daye	xx	xx	iii
iii	e	xii kl.	Thomas apost.	xxi	xxi	i. John, i.
	f	xi kl.		xxii	xxii	ii
xi	g	x kl		xxiii	xxiii	iii
xix	A	ix kl	Fyche daye	xxiiii	xxiiii	iiii
	b	viii kl	Natiui. Domi.	xxv	Math, i,	Titus, iii
viii	c	vii kl	Stephane	xxvi	Ac. vi. vii	Acte, vii,
	d	vi kl	John Euang.	xxvii	Apocal, i,	Apo, xxii
xvi	e	v kl.	Innocentes	xxviii	Acte, xxv	i, John, v
v	f	iiii kl		xxix	xxvi	ii, John, i
	g	iii kl		xxx	xxvii	iii, Joh, i,
xiiii	A	Pzid, kl		xxxi	xxviii	Judei

vik, Roma xvi k, i Cor xiiij k, i Timo i b
ij d. ij Tim iij d, titu i c. The abuse of the
bearer. math vij d, x b, xi b, Luke vi g, x c,
xij g. Roma ij d, x d. ij Cor iiij a, gala iij a
i thess i c, iiij b. Hye. ij a, x e. Jam i d, i Joh
ij c

Agaynst the despisers of the worde, the A=
postles shake of the dust of theyr fete. mat
x b, And so dyd Paul and Barnabas. Act
xiij g

Apostles and followers of Christ are coun=
ted the fylth of the world, i Cor iiij c, And
a gasynge stocke. Ibidem.

Accountes of all thynges shalbe geuen and
made vnto god. Rom xiiij, b, i Peter, iij c,
iiij b, Math xij c

As many as beleue in Christ, are made the
chyldren of God. John i b

Apollo watered that Paule planted. i Cor
iij b.

Apostles are the salt of the earth. Math v b

Apollo ouercommeth the Jewes with the
scriptures. Act xviij, g

All men shall stande before Christ to be iud
ged. i Cor v c.

All ye that laboure come and ye shalbe refre
shed. Math xi d

B.

Babylon is prophecied to be taken. Apoca,
xiiij a, xviij a. It is taken, Apo xviij, a be=
cause it had done wyckedly. Apo xviij a g

Baptysme, one. Ephe, iiij a, It doth conse=
crate vs to Christ. Eph v e, i Pet iij, col,
iij b. It sygnifieth a new lyfe. Rom vi a.
Col. ij b

Baptised is Christ, Math iij d, Marke i b,
Lu iij d, Paul, Act ix c, Cornelius. Act x
g. The keper of the prison. Act xvi f. The
Steward of quene Candace Act, viij, g
The woman that selleth purple, Ac. xvi c

Baptised are by Paule, i Cor i a, b, other
Corinthians. Act xviij, c, The Samari=
tans by Philip. Act viij b

Baptised with the baptisme of John. Act
xix a

Barrabas is asked of the people to be losed,
and Christ to be crucified. Math xxvij b,
Mar xv a. Luk xxiij a. John, xviij f, Act,
iij c.

Barnabas is ioyned with Paul. Act xiij a,
gal, i a, He is separated from him. act xv g

Beatitudes or blessinges Euangelicall.
Mat v a b. Luk vi c

Blessed who is. Math v a. Luk vi c. Jam,
i d, Apo xvi c, xix b, xx b, xxij c

Belzebub Prynce of Deuylles. Math x c,
xij b. Mark iij c, Luk xi b

Belial hath no felowshyp with Christe, ij.
Cor vi c

By offence toward God warre doth spryng
James iiij a

Bethlem, which is called Ephrata, is Chri
stes countrey. Luke ij b.

Blasphemy, howe greuous a synne it is.
Math xxvij e. Rom ij d. xij a, Apo xiij b,
It ought to be shunned. Math xij c. mar.
iij d. Luk xii b, Jud c, And how sore it is
to be punished. Col iij b. Mat xij c. Eph.
iiij g

Bynde not the mouth of the oxe that trea=
deth out the corne, i Cor ix b, i Tim, v c

Blyndnesse of body is greuous. Math xij b
Luke xviij f. Mark ix a. John v a. Actes
xiij b, Is healed by Christ. Math ix c, xi a
xij b, xx, d, xxi b. Mar viij. c, x g. Luk xviij
f. John ix a

Blyndnesse of mynde. Math xv b. xxiij, c.
Mar viij b. John ix g. Rom ij c. Eph iiij
c. ij Pet i b. Is healed by the grace of god
John viij b. ix g

Brotherly correction. Math viij c, Lu. xxiij
c. i Tes v c, ij Tes iij d. Ephe vi a. Titus
iij, c. Heb ix c. Fruteful. ij Tim ij d. Un=
frutefull. Titus. iij c

Beleueth in Christ, the Centurion. Math
viij b, Two blynd men. Math. ix d, The
father of him that had a foul spryt. Mar.
ix d, The chyldren of God. John i g. Chri
stes disciples. John ij b, vi. ix d, xvi c g,
The Samaritanes. Joh iiij c, The ruler
John viij, The blynde. John ix g. The
Jewes. John xi f, xij f, Thomas, Joh. xx
g. Paul, ij Cor iiij. c, Eph i e, ij Tim i c

Bought of Sichem a portion of ground by
Jacob. Joh iiij a, the potters field by the
Jewes, Math xxvij a, men by Christe, ij
Pet ij, a. swete oyntments by wemen.
Mark xvi a

Byshop is Timothy. i Timot iij d. Titus
Tit i b. Christ, i Pet ij d, Byshops are or=
deyned by Paul. Act xx f. Phil i a. Titus
i b.

Byshops conditions or maners. Actes xx f
ij Cor ij a, i Tim iij a b d, ij Timo i c, ij b,
c d, iiij a. Tit ij d

Brethren can not agree. Matth x c, xvij b,
Mark xiij b. Rom xiiij b, i cor vi b, viij d.
ij Cor xi f. Gala ij a, James iij c, i John
ij d, b, e

Brawlynge is the worke of the flesh. Gal,
v d

Burial of Christ. Mat, xxvij, g. Mar xvi d
Luk

Luk xxiij.g. John xvi g.
Buriall of John Baptiste. Math, xiiij,b. Mark.vi.d
Brasen serpent was a defence agaynste the bytynge of venemous beastes. Joh,iij b,
Bondage of the lawe is released by Christ Heb.ij d
Bishops ought to be the seruauntes of god ij. Timo.ij,d
By the power of God we muste be made safe Act,iiij.b
Baskets with broken breade, Math.xv d, Mar viij a
Be myndeful of the troubles. Heb.x.g.xi.a
Barren Elizabeth is made frutefull thorowe prayers. Luk j b

C.

Christes fastynges. Math iiij a. Mark i d. Luke iiij a. Paul. i Cor ix d
Christ had vineger geuen hym to dryncke. Math. xxvij f. John xix f
Christes last comming. Math. xvi d. Mar. xiij. e, i Cor i c, ij Cor i c. James v b. ij Peter. iij. e. Apo iij a, vi, d
Christ is our aduocate. i John. ij. a
Christ went downe into Egypt, math, ij, c.
Christ appeareth to Marye Magdalene. Math. xxviij b, mar xvi c, John xx d. To the Apostles, Math xxviij d, Mar xvi c d Luk. xxiij f g. John, xx e f g. xxi a, i Cor, xv a b. Act i a. xiij e, i Peter v a, i Joh i a. iij a
Christes ascention. mar. xvi d, Luk xiiij g, John ij d. Epheſi d
Christ commaundeth the asse to be brought vnto hym. math, xxi a, mar xij a. Luk xix, c
Christ was geuen by his incarnation, Lu. i, c By his natiuitie. Math i c. Luke ij b, By manifestynge of him self. Math. xvi. xxij d, Mark xij c, Luk xxij g, xxiij a, e, Joh iij d. vi g. vij d f, ix c, xj e, xvij a, By his passion. i Peter ij d, iij c, iiij a. By his resurrection. Math xxviij b d. Mar xvi c d. Luk xxiiij e f g. John. xx c. xxi a. Rom. iiij d. vi a b, xiiij b, i Cor, xv, c, ij Cor, v c, ij. Tim ij b, Actes, x f, xvij a, ij e. He shalde shewed in iudgement, Math. xxiiij. d, xxv c, xxvi f. Mark xij c, xiiij f, Luke. xxi, f i Tes v. a
Christes meate. John. iiij, d vi f.
Christ gaue vs an example of godly lyfe. Joh. xij b, i tess i b, i Tim iij c, Heb iij e i Pet ij d
Christes very naturall body, Mat. xxvij. g Mark xv d. Luk xxiij g, xxiij a d. John ij d, xix g, xx, e, Heb x b, i Peter, ij, d, His misticall, whiche is his church. Rom. xij b, i Cor ij d. xij b. Ephes i d, iiij a. Philip i c. Collos. i d. iij c.
Christ suffered the shame of the crosse. mat. xxvij c. Mark. xv c. Luk xxiij e. Joh xix d, Actuum ij f, iiij b, i Cor ij a, ij Cor, xiij, b. Gala. iij. a. Phil ij b. Collos. i c, ij c. Heb xij. a.
Christ ouercame the deuyl, math iij d, mar i d. Luke iiij, e g. Dydde cast out deuyls. Math. viij c. xij b, xv d, xvi c, Luk viij a, d ix e, xi b. His disciples cast out Deuylles. Math vij c. Mar vi b, xvi d. Luk iiij g, x c Paul also. Act xix c.
Christ dyd miracles afore he taught. John ij. a
Charitie or loue is praysed. i Cor viij a, xiij a. Gala v. Eph iij. Col. ii. iij c, i Pet iij, b, i John iij c, i Tim i b. The effect therof. i Cor. xiii b. Eph iii c, Phil i b, i John ij a, iiii d, v a, Rom. xiii e, i Peter i d, iiii b God is Charitie. i John iij b c. Charite is of God, Ibidem, it ioyneth vs to God. John iij a. Rom v a, viij g, i John ij a. iiij c. Charitie or loue towarde God, mat xxvij d. Mar xij a. Lu xxi b, i John ij a b Towardes our neyghbour. Roma xij c, xiij c, e Ephe i a. i Timoth i a, i Cor vi c, Gal v b, i Tess iij d, i Joh iij c, i Pet iij b
Couetous mens calamitie and misery. Lu. xvi d. i. Cor. vi b.
Couetousnes is forbydden. Luke xij b c. Eph v a. Collo iij a, Heb xiij a. It is punyshed. mat xxvij a. i Cor vi b. Ephe v b. It doth diffame, Ephe, iiij d, ij Pet ij c. It vndermyndeth his neyghbour. Math xxvi b. John iiij d
Cayne openeth the waye of enuye. i John iij b, Jude, d
Cayphas doth prophecie. John xi g, xviij, c questioneth with Christ. math xxvi. mar xiiij. John xviij d.
Cup is taken for passion and death. Mat xx c, xxvi d. Mark x f, xiiii d. It is taken for the misticall wyne, which doth represente vnto vs the sheddynge of Christes bloud Matthew xxvi c, Marke xiiij c. Luke. xxij b
Candelsticks of golde are seene. Apo i c
Ceremonies of the lawe are abolyshed by the Lord. Heb ix b c.
Centurion obtayned of Christ the healinge of his seruaunt. Math, viij a. Luk vij a. Kepeth Christ on the crosse, Math. xxvij f, Is baptised of Peter. Act x, a. Is Paules guyde. Act. xxvij. a

Chastitie is the gyfte of God. Math xix b. i Cor vij.f

Chayre of Moses, Mat xxiij a. Mark xij d. Luke xi f, Of them that sell in the temple Math xxi b. Mar. xi c

Cherubin was in Salomons temple a fygure. Heb ix b

Circumcision is abrogated by Christ, i Cor vij d. Galat. v a, vi c. Act xv a

Collection or gatherynge for the poore. i. Cor. xvi a

Carnall concupiscence. Rom vi b, vij b, Galath iij c, d. Colloss iij a, ij Peter ij b, iij a, Math v d, i John ij d.

Couetynge of thy neyghbours good. Mar. iij b. Act xx g. Jam i b, iij a, i John ij c

Confession of prayse geuing. Mat ij d. Luk ij f. x d. Of truth. Math vij d, x d, Marke vij d. Luke xij a. John i c. ix c, xij f. Rom x b. Philip ij b. Titum i d. Heb xi d, xvij c iij a, iij b. i John ij d, iij c. Actum xix d, Vnto our neyghbour. Openly. Mat iij a Marke i a. Prayuelye one to another. John xx f. James v d, i. John i c. Actum xix d

Conuertyng of a synner vnto God by inspiration. John vi d, xiij a, Eph ij d, James iij b, By tribulation. Luke. xiij c, xv, d. The effect or worckynge of tribulation. Heb. iij, d

Chastisement of God ought to be embraced Ephe vi a. Heb xij b, Because it proueth our patience. ij Cor xj b. It causeth that we be not condemned with the worlde. i. Cor xi d, ij Cor xij, Apo iij d. It getteth glory. Luk xxiij d. Heb xij c. James i a. i Pet i b

Contempt of chastisement engendreth misery. ij Tim ij d.

Churche of God, whiche is the congregation of the christians, is founded of the lord Math vij d. xvi c. Act ix f, xiij d, xx f, i cor iij b. c, Ephes ij d, i Pet iij a, Is persecuted of the wycked. Actu viij g, xij a, xix f. i cor. xi c, xv b, ij cor xi b. Gal i c. Phi, iij, a. The wicked are forbidden it. Mat xviij c In it the good worshyp god. Actus xij a. i Tess ij c, i Tim iij d, i Peter v d

Chyldren ought to be broughte vp in good maners, Luk i g, ij f. Eph vj a. To be chastened. Heb xij b. For their good bringing vp, is the ioye of the parents. Titum, ij c

Callynge of the Gentylles. Math xviij, d, Act ix c, xi c, xiij g, xviij f, xxviij g, Roma. iij d, x d, xv c. Ephe, iij b. Gal, i, c, Col i d, i Peter. iij a

Carefolnes of worldlye thinges, do withdrawe men from the receauynge of the worde. Luk viij b, xiij b

Care for lyuinge of the faythfull is to be eschewed. Math vi d, x a. Luk xvi e. xxij f. Phil. iij a, i Pet v b

Chyldren of darckenes are not of Christe. i Tess v a. Eph v b, Of the which Paul was deliuered, ij cor iij b. In it the Jewes knew not Christe. John i a. And it hath no part wyth ryght wyseness. ij Cor vi c

Christ is tempted of Phariseis. Math xvi. a, Of the deuyl, mat iij a, mar i b. lu. iiij. a

Christ is the roote of the Jewes and patriarkes. Rom xi b c, xv, b

Christ lyueth in his members. Joh xiij c, Gala ij d. Rom vi b, ij Cor v c.

Christ came to cal sinners vnto repentaūce Math ix b, Mar ij c, Luk v f

Christes bloud asketh remission. Heb xij g.

Christes cote. John xix c, Is without spot, Jud g.

Creatures are subiect vnto vanitie. Roma. xiij d

Christ is the worde. John i a, The Gospel i Pet i, d, The truth. Ephe i c. Joh xiij.

Christes garmentes are denyded. Mathew xxvij d. Mar xv b. Luk xxiij e, John xix e.

Christ is the waye. John xiij, Lyfe and truth. Ibidem, a byne. John xv a.

Callynge of the Jewes & Gentyles. Rom xv c, Our callyng is declared in our workes. ij Peter ij b

Christ eateth with publicans and common synners. Mar ij b, Lu v f, and they beleue the gospel. Mat. xxi c. Luk vij c, xv a.

Children are preserued by Aungels. Math xviij, b. And thei are brought vnto Christ Math xix b. whom he embraseth, and blesseth, Mar. ix f. x b

Chyldren are not to be offended. Mat, xviij a, For vnto them belongeth ꝑ kyngdome of heauen xix b

Chyldren prayse Christ in the temple. mat. xxi b.

Christians should leade a mooste peaceable lyfe, i. Tes iiij c, i Tim i a, i Pet iij a.

Christ hath redemed vs. Gala. iij b, iiij, a. Ephes i b. Titum ij d. Apo v c, and was ordeyned before the worlde began, to be oure redemer. i Peter i d

Christ shal raygne for euer. Lu i c, ij Pe. iij

Christ prayeth to the father for the faythful Joh xiij b, xvi f, xviij b

Couetousnes of the priestes. Math, xxi, b, xxvi a

xxbi,a.xxbij b
Christ is our hye preest. Heb v b,vij,viij
Christ is our holynes. i Cor i d,vi c, coll. i
Christ hath made vs fre from synne. i. Pet i.d.
Christ is the wysedome of God. math,xxiij d, Luk xi g. Collos ij a,
Cayphas renteth his clothinge. mat. xxvi f
Christe obiecteth his pouertye vnto a certayne Scribe. Math viij c. Luk ix g
Christe rebuketh the workes of the Scribes. Math. xxiij a
Christ came to accomplysh the scriptures. Lu. xxiiij g, By ỹ which he proueth that he is sent vnto vs from ỹ father. Jo. v f g
Congregation of the faythfull is spoken agaynst. Act. xxviij. e
Christe is called of the Jewes a seducer. Math, xxvij g. So is Paul, ij Cor vi b.
Christ is the seed of Dauid, Ro i a, vi f, ij, tim, ij b, The apostles of Jewes. Ro ix f
Communication or talking, what, Loke at To speake. &c
Christ came into the worlde, to make societie betwen God and man, i Joh i b, with whom to haue societie is to beleue, i Joh i a. Phil, iij b.
Christ prophecieth of the destruction of the temple and citie, Mat. xxiiij a, Mar xiij, a Luke xix g. xxi a. And dryueth the byars and sellers oute of the temple. Math xxi b Mar, xi b, Luk, xix g. John ij c

D.

Dogges are suche as seke to teare and rente the preachers of ỹ truth. Math vij a. such as do teache the truth. which they knowe vnsauerly, and negligently. Ephe, iij, a, Apo, xxii, c. Phil. iij. a. The gentiles, mat xv. c. Mar vij c.
Demetrius the syluer smyth. Act, xix, c, another of that name. iij. John, a
Dayly peny is geuen to the labourers, mat xx a.
Deceates of the deuyll ought to be shunned Mat. xiij e. Luke, viij, b. Ephe. iiij, f vi b. ij Timo ij d. James, iiij b, i Pet v b
Day of the Lorde shal come as a theefe. mat. xxiiij d. Luk xvi c, i Tess v a. Rom. xij.
Doctryn good of the preachers part, Math vij. d. Mar, i c, iiij, a vi a, Luke, iiij e. Joh vij, b, xviij. d. Rom xij b, xv a, i Timo i c, iiij b. Tit i b, ij a b, Good of the hearers parte. Act, xiij b, Rom vi c, i Cor xiiij f, i. Timo vi a
Doctryne euyll of the preachers part. mat, xv, a, xvi d, Mark vij a, Ephe, iiij, c. Col, ij, d
ij d. Of the hearers parte, Luk, viij. i Ti, iiij a, ij Timo iiij a. Heb. xiij b. Apo, ij, b
Dronkennes doth noryssh inordinate lust Ephe, v d, weaketh the body. Lu. xxi, g
Do ye as ye would be done by, math vij b, Lu. vi e
Diuorsement is permytted by Moses. mat xix. a. Mar x a.
Disobedient chyldren shall synde no reste, Math xi d, ij Thess i e. But the saythfull shall inherite. Heb, iiii a, Beyng persecuted. ij Tess i c
Diuisions in the congregation are to be eschewed. i Cor i b, iij b, xi d, xij d
Dissimulation must be farre from Christians. i Pet, ij a. Rom xij c
Deaffe man is made hole by Christ. Mark vij d.
Darkenes in the tyme of Christes passion, math. xxvii, e mar, xv. c, Luk xxiij f
Description of the great throne. Apo, xx.

E.

Edifye is to instructe. Math vij d. Roma. xiiij d. i Cor iij b, xiiij a, Gal ij d, ij Pe, ij a
Euyll affections, are not without synne. Math v. Rom, vij b.
Euerlastynge rewarde, i Cor ix d, Phi. iij c
Enemy dyd sowe darnell. Math xiij d
Elias was a figure of John Baptist, mat. xi b. xvij b. Luk i b,
Elizabeth Zacharias wyfe. Luk i a, conceaued John Baptist. c, is saluted of Mary, d, she is brought a bedde of John. f
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Finis.

A true and perfect re=

kenynge of the yeares and tyme, from Adam vnto Chriſte, gathered out of the holy Scripture.



From Adam vnto Noes floud, are M. cccccc lvi. yeares.

From Noes floude vnto the departynge of Abraham out of Chalde are, ccc. lxiii, and x. dayes.

From the departynge of Abraham oute of Chalde, vnto the departynge of the chyldren of Iſraell out of Egypt, are. cccc. and. xxx. yeares.

From the departyng of the chyldren of Iſrael out of Egipt vnto the fyrſte buyldynge of the temple, or elles vnto the fourth yeare of the raygne of Salomon, are. cccc. &. lxxx. yeares.

From the fyrſt buyldynge of the Temple, vnto the captiui=tie of Babilon, are, cccc. and, xix. yeares, &, vi. monethes.

From the captiuitie of Babylon vnto the newe buyldynge agayne of Jeruſalem. are, c. xliii. yeares.

From that tyme vnto Chriſt, are, cccc. lxxxiii, yeares.

An exhortation to the

diligent studye of the holy Scriptures, gathered out of the Byble.

¶ Christ vnto the people.
Johu. v.

Searche the Scriptures: For they are they that testifye of me.

¶ Paule to Timothy.
ii. Tim. iii.

All scripture geuen by inspiration of God, is profytable to teache, to improue, to amende, and to instructe in ryghteweines, that the man of God may be perfecte and prepared to all good workes.

¶ The same to the
Rom. xv.

What thynges soeuer are wrytten, are wrytten for our learnynge: that we thorowe patience and comforte of the scripture, myght haue hope.

¶ Salomons Prouerbs.
Prou. xxx.

All the wordes of God are pure and cleane, it is a shield vnto them that putte theyr trust in it. Put nothynge vnto his wordes, leste he reproue thee, and thou be found a lyar.

¶ Moses to the people.
Deut. xii.

Ye shall not do euery man what semeth him good in his owne eyes: But whatsoeuer I commaunde you, that take hede ye do, and putte noughte therto, nor take ought there from.

The

☞ The Lorde vnto Iosua.
Iosue. i.

Let not the boke of this lawe departe out of thy mouth: But recorde therein day and nyght, that thou mayst be cyrcumspecte to do accordyng to all that is writtẽ therin. For then shalte thou make thy waye prosperous, and then shalt thou haue vnderstandyng. Turne from them nether to the ryght hande, nor to the lyfte: that thou mayest haue vnderstandinge in all that thou takest in hande.

¶ The same to the people.

And thou shalt shewe thy sonne at that time, saying: this is done because of that which the Lorde dyd vnto me when I came out of Egypt. Therefore it shalbe a sygne vnto thee vpon thyne hande, and a remẽbraunce betwene thyne eyes, that ỹ Lordes law may be in thy mouth. For with a stronge hande the Lorde brought thee out of Egypt.

The

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¶A Table of the princi=

pall matters conteyned in this Testamente.

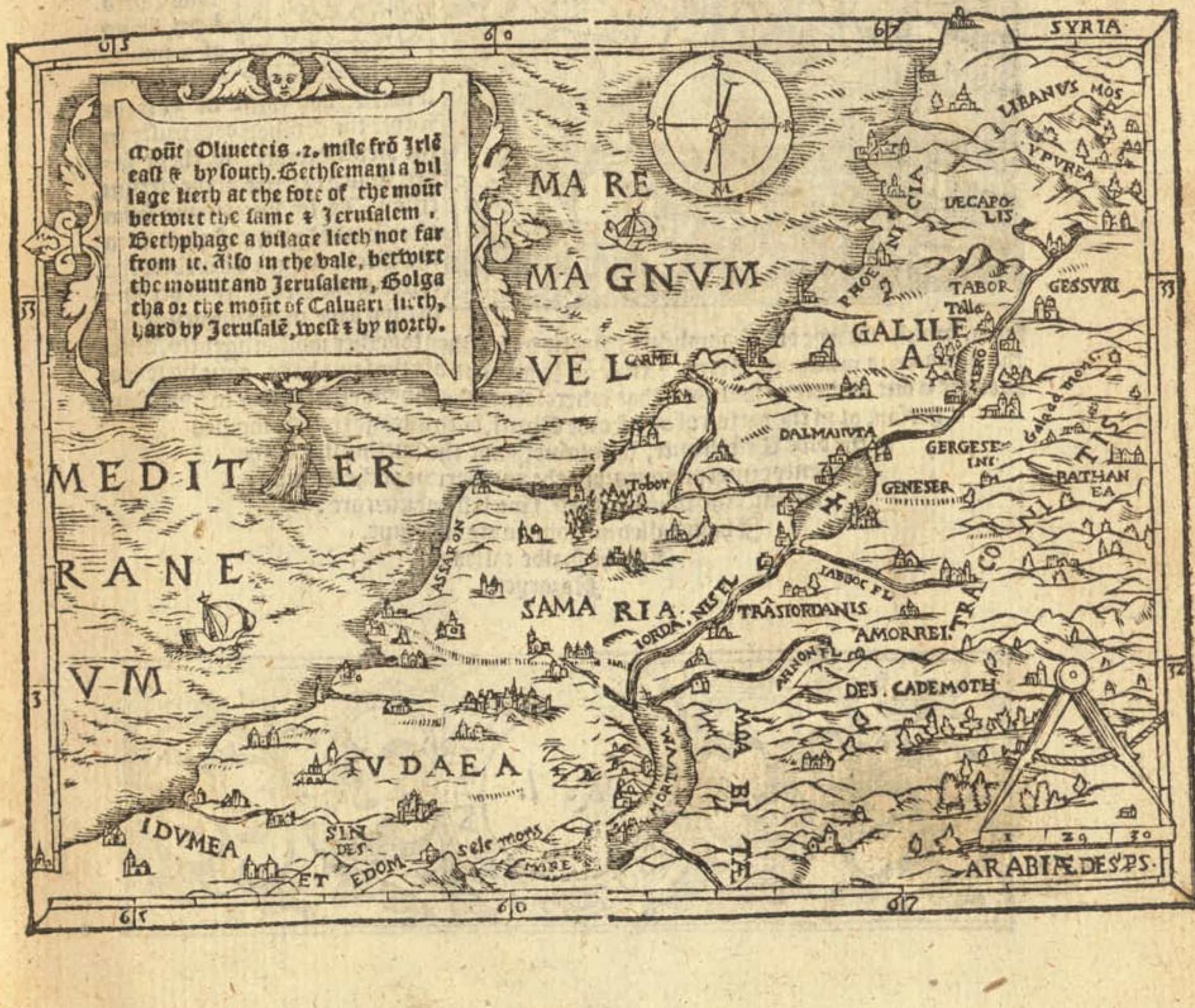
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The description of the lande

of promys, called Palestina, Canaan, or the Holye Lande,

where Christe was borne, wrought hys myracles, and suffered death.



The life of the blessed

Euangelistе Saynte Matheve, written and set forthe by the mooste holydoctoure Saint Hierome.



Mathew who also was called Leui, being of a publican made an Apostle, dyd fyrste in Jewrye wryte the Gospell of Chriſte in the Hebrue tonge, for theyr sakes which beleued of the circumcision. It is vncertayne who afterwarde dyd translate it into the Greke tonge: howebeit the coppye of the Hebrue is kepte vnto thys daye, in the library of Cesarea, which librarye one Pamphilus Martir dyd gather together moſt diligently. Also the Nasareens which, in Berea, a citye of Syria dyd vſe the ſame boke, gaue vs leaue to coppye it out. Where ye ſhal note, that whereſoeuer the Euangeliſt, eyther in hys owne perſon, or in the perſon of our Lorde Chriſt, doth alledge the teſtimonies of the olde Teſtamente, he foloweth not the aucthoritye of the Seuentye interpretours: but the aucthoritye of the Hebrue amonge the whiche, theſe two teſtimonies are:

I haue called my ſonne oute of Egipt.

And he ſhalbe called a Nazaryen.

¶ The " Gospell of S. Matheve.

The fyrste Chapter.

¶ The Genealogye of Chriſte, and mariage of his mother Mary.
The Aungell ſatiſfyeth Joſephes mynde.



THe boke of the genera-
tion of Jeſus Chriſte, the
ſonne of Dauid, the ſonne of
Abraham.
Abraham begate Iſaac:
Iſaac begat Jacob:
Jacob begat Judas & hys
brethren:
Judas begat Phares and
zaram of c Thamar:
Phares begat Heſrom:
Heſrom begat Aram:
Aram begat Aminadab:
Aminadab begat Naaſſon:
Naaſſon begat Salmon:
Salmon begat Booz of b Rachab:

A ✡ The Goſpel on the ſonnday after Chriſtmas.

Booz begat Obed of Ruth:
Obed begat Jesse:
Jesse begat Dauid the kinge:
Dauid the kinge begate Salomon, of hir that was the
B wyfe of Vry:
Salomon begat Roboam:
Roboam begat Abia:
Abia begat Asa:
Asa begat Josaphat:
Josaphat begat Joram:
Joram begat Osias:
Osias begat Joatham:
Joatham begat Achas:
Achas begat Ezechias:
Ezechias begat Manasses.
Manasses begat Amon:
Amon begat Josias:
Josias begat Jechonias & his brethē, about the time they were caried awaye to Babilon.
And after they were brought to Babilon, Jechonias begat Salathiel:
Salathiel begat zorobabel:
zorobabel begat Abiud:
Abiud begat Eliachim:
Eliachim begat Azor:
Azor begat Sadoc:
Sadoc begat Achin:
Achin begat Eliud:
Eliud begat Eleasar:
Eleasar begat Matthan:
Matthan begat Jacob:
Jacob begat Joseph the husbande of Mary, of whom was borne Jesus that is called Christ.
C And so all the generations from Abraham to Dauid, are fourtene generations. And from Dauid to the captiuitie of Babylon, are fourtene generations. And from the captiuitie of Babilon to Christ are also fourtene generations.

The

The byrth of Jesus Christ was on this wyse. When his mother Marye was betrowthed to Josephe (before they came together) shee was founde with chylde of the holye gooste. Then Josephe hyr husbande (beynge a iuste man, and lothe to defame hyr) was mynded to put hyr awaye secretlye. Whyle he thus thoughte, beholde the Aungell of the Lorde appeared vnto him in a dreame, sayinge: Joseph the sonne of Dauid, feare not to take vnto thee Mary thy wife. For that whiche is conceaued in hyr, is of the holy gooste. She shall bryng forth a sonne, and thou shalte call his name Jesus [e*]. For he shall saue his people from theyr synnes. Philip. ij. b. Actes. iiij. b.

All this was done to fulfyll that whiche was spoken of the Lorde by the Prophet, sayinge: Beholde, a mayde shall be wyth chylde, and shall bringe forth a sonne, and they shall call his name Emmanuel, whiche is by interpretation, God with vs. D Esai. vij. c.

And Joseph as sone as he awoke out of slepe, dyd as the aungel of the Lord bade hym, and toke his wyfe vnto him, and knewe hyr not tyl she had brought forth hyr fyrst borne sonne, and called his name Jesus. Luke. ij. c.

¶ The Notes.

a. The Gospell is a preachynge of our sauiour Jesus Christe, that by his deathe, and bloude sheddynge he hath made full satisfaction for all our synnes.

b. In Moses bookes the genealogye of Adam is described, whose chyldren are the children of wrathe and of deathe. In the newe Testamente the genealogye of Christ is sette forth, in whom we are borne of newe, and are made the chyldren of God, and heyres of the kyngdome of heauen throughe fayth.

c. Onelye suche wemen are named in the genealogy of Christ, as the scriptures do opēlye reproue, that we seynge Christ to be borne and come of synners touchynge the flesh e, myght beleue that he woulde be mercyfull vnto synners.

d. Rachab and Ruth are here named amonge the grandmothers of oure Sauiour, ther by to signifye that he was not onelye come of the Jewes and for the Jewes, but also of the gentyles, and for the Saluation of the gentyles.

e. Jesus doth saue vs from synnes, wherby we maye euidently see, that he is a very naturall God, for God onely saueth from synne.

The. ij. Chapter.

¶ The tyme and place of Christes byrthe. The wyse men offer theyr presentes. Christe flyeth into Egypte. The yonge children are slayne. Christ turneth into Galile.

JEsus beynge borne at Bethleem in Jury, in the tyme of Herode the kynge: Behold there came [a*] wyse men frō the East to Jerusalem, sayinge: Where is he that is borne kyng of Jewes? for M ✡ The Gospel on Twelfdaye



we haue seene his starre in the East, and are come to wor-
Rom.xxiij.c. shyp hym.

When Herode the kynge had heard this, he was trou-
bled and all Jerusalem with hym, & gatherynge togyther
all the chiefe Priestes and scribes of the people, he asked of
them where Christe shoulde be borne. And they sayde vn-
to hym: at Bethleem in Jury.[b*] For so it is wrytten by the
Miche.v.a Prophete. And thou Bethleem in the land of Jury, art not
Iohn.vij.g. the least amonge the Princes of Juda. For oute of the shall
come vnto me, the captayne that shall gouerne my people
Israell.

Then Herode priuely called the wyse men, and diligēt-
B lye enquyred of them the tyme of the starre that appeared,
and sent them to Bethleem, sayinge: Goo, and searche dili-
gently for the chylde. And when ye haue founde hym bring
me worde agayne, that I maye come and worshyp hym also.

When they had heard the kynge, they departed: and lo,
the starre whyche they sawe in the East went before them,
tyll it came and stode ouer the place where the chylde was.
When they sawe the starre [c*] they were maruelously glad:
and went into the house, and found the chylde with [d*] Ma-
rye his mother, and fallynge downe, worshypped hym, and
Psal.lxxij.b. Esai.lx.b. opened theyr treasures, and offered vnto him gyftes, gold,

franckensence, and myrre. And after they were warned of God in a dreame, that they should not go againe to Herode & they returned into theyr owne countrey an other waye.



When they were departed: beholde the Aungell of the Lorde appeared to Joseph in a dreame, sayinge: aryse [k*] take the chylde and his mother, and flye into Egypt, and be there tyll I bryng thee word. For it wyll come to passe, that Herode wyll seke the chylde to destroye hym. [s*] Then he arose and toke the chylde and his mother by nyght and departed into Egypte, and was there vnto the deathe of Herode, to fulfyll that whiche was spoken of the Lorde by the Prophet, whiche sayeth: oute of Egypte haue I called my sonne. Osee. xi. a. Num. xxiiij.

✠ *The Gospel on Innocentes daye.*

Then Herode perceauinge that he was mocked of the wyse men, was exceadynge wroth, and sent forth men, and [h*] slewe al the chyldren that were in Bethleem, ✠ in all the coastes therof, as manye as were two yere olde and vnder, accordynge to the tyme whiche he had diligentlye searched out of the wyse men,

Thē was fulfilled that which was spoken by the prophet Jeremy, sayinge: In Rama was a voyce heard, mourning wepynge, and greate lamentation: Rachel wepyng for hyr children, ✠ would not be conforted, bicause they were not. Iere. xxxi.

D [f]When Herode was deade: beholde, an Aungell of the Lorde appeared in a dreame to Joseph in Egipte, sayinge: aryse and take the chylde and his mother, and go into the lande of Israell. For they are deade whiche sought the childes lyfe. [k*] Then he arose vp, and toke the chylde and hys mother, and came into the lande of Israell. But when he hearde that Archelaus dyd raigne in Jewry, in the rowme of his father Herode, he was afrayed to go thyther. Notwithstandynge, after he was warned of God in a dreame, he turned aside into ỹ parties of Galile, and went & dwelte in a citie called Nazareth, to fulfyll that whiche was spoken by the Prophetes: he shalbe called a* Nazarite.

Iud,xiij.a

The Notes.

a. The heathen are called, and the Jewes reiected: in this that the heathen do come from farre countreyes to seke Christe, and the Jewes beynge euen at home wyth hym, will not acknowledge nor receaue hym.

b. It profyteth nothyng to haue vpon our fyngers endes the dead letter of the scriptures, except we haue the heauenly starre to leade vs to Christ: that is to saye, excepte we be inwardelye taughte of God.

c. The Godlye do reioyce when Christe is reuelated vnto them, where as the wycked worldlynges and tyrauntes with the earthlye Jerusalem are sore troubled, do tumulate and rage.

d. Mary is the mother of Christ, whiche thynge coulde not be, yf he had not taken the substaunce of his body of hir substaunce and flesh.

e. Promyse ought not to be kept, where Gods honour, and the preachynge of his truth is hyndered. The wyse men notwithstandynge theyr promyse made vnto Herode, returned home into theyr owne countrey by an other waye.

f. Joseph was not the father of Christ, els the Aungell would not haue sayed: take the chylde and his mother, but rather take thy chylde.

g. We ought to do nothyng agaynst the wyll of God, but rather we must in all thynges obey him, and suffer patiently whatsoeuer it shall please him to do with vs.

h. As Herode, though he did sheade innocentes bloude, yet he could not destroy Christ. In lyke maner, though tyrauntes do tumulate and rage agaynst the Godly, yet shall they neuer be able to put downe the trueth, nor yet the Gospell.

i. The vngodlye lyue prosperouslye for a whyle, but sodenlye they are throwne downe into hell. Job.xxi.

k. Many tymes after sheadynge of innocente bloude, Christ returneth from Egipt, that is to saye: the gospell doth sprynge out of darknes, and the more the tyrauntes do oppresse it, the more it is spreade abroade by the death of martyrs.

The iij. Chapter.

The baptysme, preachynge, and office of John, and howe Christ was baptised of him in Jordan.

Marke.i.a Luke.iij.a, [A]N those dayes John the Baptyste came and preached in the wyldernesse of Jewry, sayinge: [a*] Repente, for the kyngedome of heauen is at hande. For this is he of whome it is spoken by the prophete

prophet Esay, which sayeth: The voyce of one crying in wil dernes, [b*] prepare ye the way of the Lorde, and make hys pathes straight. [c*] This John had his garment of Camels heere, and a gyrdle of a skynne about his loynes. His meate was locustes and wylde honye. Then wente oute to hym Jerusalem and all Jewrye, and all the region round aboute Jordan, and were baptised of hym in Jordan, confessynge theyr synnes. John.i.d Esai.xl.a Mark.i.a

When he sawe many of the Pharisees and of the Saduces come to his baptysme, he sayde vnto them: O generation of vypers, who hath taught you to flee from the vengeaunce to come? Bryngе forth therefore the fruites belongynge to repentaunce. And thinke not to saye in youre selues, we haue Abraham to our father. For I saye vnto you, that God is able of these stones, to rayse vp children vnto Abrahã. Euen now is the [d*] axe put to the rote of the trees: so that euery tree whiche bringeth not forth good fruite, is hewen downe and cast into the fyre. B Luke.iij.b

I [e*] baptyse you in water to repentaunce: but he that cõmeth after me, is mightier then I, whose shoes I am not worthy to beare. He shall baptise you with the holy goost, and with fyre: whiche hath his [f*] fanne in his hande, and will pourge his floure, and gather the wheate into his garner, but will burne the chaffe with vnquencheable fyre. C Marke.i.a Luke.iij.c. John.i.d.

Then came Jesus frõ Galile to Jordan vnto John, to be baptised of hym. But John forbade hym sayinge: I oughte to be baptised of thee, and commest thou to me? Jesus aunswerynge, sayed to hym: Let it be so nowe. For thus it becõmeth vs to fulfyll all rightwisenes. Then he suffred him. Marke.i.b D

And Jesus as sone as he was baptised, came straight out of the water. And loo, heauen was open vnto him: and John saw the spirite of God descending like a doue, and lightinge vpon him. And loo, there came a voyce frõ heauen, sayinge: This is my beloued sonne, in whom I am well pleased. Mark.i.b Luk.iij.d. John.i.e Esai.xlij.c Luke.iij.d.

The Notes.

a. No man commeth to Christ, excepte he doth fyrste by John, that is to saye: by the preacher of the lawe, receaue a kelynge of his owne synnes, and acknowledge hym selfe to be a synner. Then shall Christ be profitable vnto hym.

b. To prepare the waye of the Lorde, is to receaue gladlye his grace beynge offered vnto vs, and with repentaunce and amendmente of lyfe to putte awaye those thynges that maye offende the eyen ofh is dyuyne maiestye. To make his pathes strayghte, is to interpretate or expounde his holy lawe after the spyrytе, and to seke Jesus in the spyrytе, for they that do yet stycke to the letter of the lawe, and seke to be iustified by theyr owne workes, knowynge not the ryghteousnes of God, whiche consisteth in the spirite, fayeth, and truth, do walke in croked pathes.

c. Temperancye and moderatenes bothe in apparell and also in lyuynge is muche to be commended in the ministers of Gods worde.

d. The axe is the power of the Romaynes, whiche were the instrumente of God to destroye vtterlye the wycked and vnfaythfull generation of the Jewes.

e. The ministers baptise with water, that is to saye: do minister outwardlye the sacrament. But Christ baptiseth with the holye ghoste, that is to saye: Christe worketh inwardlye with his holye spyrytе.

f. The fanne is Goddes worde, the floure is the people of Israell, the Garner is the kyngdome of God, by the wheate he vnderstandeth the electe and true Israelites, by the chaffe he vnderstandeth the vnfaythfull.

The.iiij. Chapter.

Christ fasteth and is tempted: he calleth Peter, Andrewe, James and John, and healeth all the sycke.



THen was Jesus ledde awaye of the Spirite into the wyldernes, [a*] to be tempted of the Deuyll. [b*] And when he hadde fasted foure dayes and foure nightes, he was afterward an hongred. Then came to him the tempter and saied: yf thou be the sonne of God, commaunde that these stones be made breade. And he aunswering sayde: it is written, man shall not lyue by breade onelye, but by euery word that procedeth out of the mouth of god.

The Gospel on the firste sonday in lent

Deut. viij. a.
Luke. iiij. a.
Sapien. xvi. e

Then

Then the Deuyll toke hym vp into the holy Citye, and
sette him on a pinacle of the temple, and sayde vnto hym: yf
thou be the sonne of GOD, cast thy selfe downe. For it is Psal.xcij.e
wrytte̅: that he shal geue his aungels charge ouer thee, and
with theyr handes they shall holde thee vp, lest at any tyme
thou shouldest dashe thy fote agaynste a stone. And Jesus
sayde vnto him, it is wrytten also: Thou shalt not tempt thy
Lorde God. Deut.vi.e
Luke.iiij.b.

The deuill toke him vp agayne vnto an exceadynge hye B
Mountayne, and shewed hym all the kyngedomes of the
worlde, and the glorye of them, and sayde to hym: all these
wyll I geue thee, if thou fallynge downe wylt worshyp me.
Then sayde Jesus vnto him: Auoyde Sathan. For it is Deut.vi.e;
wrytten, thou shalte worshippe the Lord thy God, and him and. x.d.
onely shalt thou serue.

Then the deuill lefte him, and beholde, the aungels came Marke.i.b
and ministred vnto him.

When Jesus had hearde that John was taken, he depar
ted into Galile, and leauynge Nazareth, wente and dwelte
in Capernaum, whiche is a citie vpon the sea coaste, in the
borders of zabulon, and Nephtalim, to fulfyll that whiche
was spoken by Esaye the Prophete, sayinge: The lande of
zabulon, and the lande of Nephtalim, the waye of the sea be-
yond Jordan, Galile of the Gentiles, the people which sate C
in darknes sawe great lyght, and to them which sate in the Esai,ix.a.
region and shadowe of death, light is begonne to shyne.

From that tyme Jesus began to preache, and to saye: re-
pent, for the kyngdome of heauen is at hande. Mark.iij.a.

And Jesus walkynge by the Sea of Galile, sawe two
brothren: Simon whiche was called Peter, & Andrew his *The Gospel
brother, casting a nette into the sea (for they were fysshers) on S. Andrews daye.
and he sayde vnto them, folowe me, and I wyll make you fi-
shers of men. And they strayghtwaye leauynge theyr net-
tes, folowed hym.

And when he was gone forth from thence, he sawe other
two brethren, James the sonne of zebede, & John his bro-
ther in the shyppe with zebede theyr father, mendyng their D
nettes



nettes. And he called them. And they without tarying (leauinge the shyppe and theyr father) folowed hym.

Marke.i,e Luke.v,b, And Jesus went aboute all Galile, teachinge in theyr synagoges, and preachinge the gospell of the kyngedome, and healynge all maner of sicknesses, and al maner of diseases amonge the people. And his fame spred abroade thorow out all Siria. And they brought vnto him all sicke people that were taken with diuers diseases and grippinges, and them that were possessed w̄ deuils, & those whiche were lunatike, and those that hadde the palsey: and he healed them. And

Marke, iij,a Luke.vi.b there folowed him greate numbres of people from Galile, and from the ten cities, and from Jerusalem, and from Jurye, and from the regions that lye beyonde Jordan.

The Notes.

a. Christ is by and by after baptisme tempted, whiche thynge we muste loke for: yea, the more that we shall encrease in fayeth and vertuous lyuynge, the more stronglye will Sathan assaulte vs.

b. The fastynge of Christe ought to be vnto vs an example of sober lyuynge, not for forty dayes as the papistes do imagyne of theyr owne braynes, but as longe as we are in this wyldernes.

c. Christ would not ouercome Sathan by his diuine and almightye power, but wyth the scriptures and worde of God, to teache vs by his owne example, to fyghte agaynste Sathan wyth the holy and sacred Scriptures, whiche are our heauenly armour and the swearde of the spyryte.

d, The doctryne of John, and the doctryne of Christ be al one, therfore theyr baptysme, touchynge the externe and outwarde ministration be all one.

The.v.Chapter.

¶ In this Chapter and in the two next folowing, is conteyned the moste excellent and louyng sermon of Christ in the mounte, whiche sermon is the very keye that openeth the vnderstandyng into the law. In this fyfte chapter specially he preacheth of the eyght beatitudes or blessyn-ges: of manslaughter, wrath, and anger: of aduoutrye, of swearynge, of sufferyng wronge, and of loue euen towarde a mans enemyes.



WHen he sawe the people, he wente vp into a mountayne, and when he was sette, his disci-ples came to hym, and he opened his mouth and taught them, saying: blessed are the poze in spirite, foz theirs is the kyngdom of heuē. Blessed are they that mourn, foz they shalbe confozted. Blessed are the meke: foz they shall enherite the earth. Blessed are they which honger and thyrst foz[a]* righ-teousnes: foz they shall be fylled. Blessed are the mercifull: foz they shall obtayne mercye. Blessed are the[b]* pure in herte: foz they shall see God. Blessed are the peacemakers: foz they shalbe called the chyldren of God. Blessed are they whiche suffer persecution foz righteousnes sake: foz theyrs is the kyngdome of heauen. Blessed are ye when men reuile you, and persecute you, and saye all maner of euill sayinges against you foz my sake: Reioyce and be glad, foz greate is your rewarde in heauen. Foz [c]* so persecuted they the pro-phetes whiche were befoze you.

A *The Gospel on all saintes daye.

Esay.lxbi,a.d Iere.xxxi.e.

B i.Peter.ij.e iij.and.iiij.c

Actes.v.g.j

Marke.ix.g. Luke.xiiii. g. Leui.ii.c.

d* Ye are the salte of the earth: but yf e* the salte haue lost hyr saltenes, what can be salted therewith? It is thence forth good for nothynge, but to be caste oute, and to be troden vnder fote of menne. Ye are the lighte of the worlde.

Marke.iiii.b. Luke.viii.c.

A citie that is set on an hyll, can not be hydde, neither do men light a candell, and put it vnder a bushell, but on a candelstycke, and it lyghteth all that are in the house. f* Lette

i. Peter.ij.c.

your lyght so shine before men, that they may se youre good workes, and glorifie your father whiche is in heauen.

Thinke not that I am come to destroye the lawe, or the

Math.ii.d Esaias.xi.c.

Prophetes: no I am not come to destroy, but to fulfyll. For trulye I saye vnto you, tyll heauen and earth perishe, one iote or one tytle of the law shall not scape, tyll all be fulfilled.

¶ Whosoeuer therfore breaketh one of these least cõmaundementes, and teacheth men so, he shalbe called the leaste in the kingedome of heauen. But whosoeuer obserueth & teacheth, the same shall be called greate in the kingedome of heauen.



✣ *The Gospel on the sixth Sond. af. Tri.*

For I saye vnto you, excepte your ryghteousnes excede the righteousnes of the Scribes and Phariseis, ye can not enter into the kingedome of heauen.

Exo.xx.e Leu.xviii.d Deut.v.b.

g* Ye haue harde howe it was saide vnto them of the olde time: Thou shalte not kill. For whosoeuer killeth, shall be

in dan-

in daunger of iudgement. But I saye vnto you, whosoeuer is angrye with his brother (vnaduisedlye) shall be in daunger of iudgemente. Whosoeuer sayeth vnto his brother Racha, shall be in daunger of a counsell. But whosoeuer sayeth thou fole, shalbe in daunger of hell fyre.

Therfore when thou offrest thy gyfte at the aultare, and there remembrest that thy brother hath ought agaynst thee: leaue there thyne offerynge before the Aultare, and goo thy waye fyrste and be reconcyled to thy brother, and then come and offer thy gyfte. Ose.vi.b Iob.xlij.b

Agree with thyne aduersarie quickelye, whiles thou art in the waye with hym, lest the aduersary deliuer thee to the iudge, and the iudge deliuer thee to the minister, and then thou be cast into prison. Verely I saye vnto thee: thou shalt not come oute thence, tyll thou hast payed the vtmoste farthynge. Luke.xij.§

Ye haue heard how it was sayd to thē of old time. Thou shalt not commit aduoutry. But I saye vnto you, that whosoeuer loketh on a wife to luste after hyr, hath commytted aduoutrye with hyr already in his hearte. Exo.xx.e Roma.xiij.e.

Wherefore if thy ryghte eye offende thee, plucke it oute, and cast it from thee. For better it is for thee, that one of thy membres perish, then that thy hole body shold be cast into hel. Ꝯ Math.xv.§

Also if thy ryght hande offende thee, cut it of, and caste it from thee. Better it is that one of thy membres perish, then that all thy bodye shoulde be cast into hell.

It is sayd, whosoeuer doth put awaye his wyfe, let hym geue hyr a testimoniall of the deuorcement. But I say vnto you: whosoeuer putteth awaye his wyfe (excepte it be for fornication) causeth hyr to breake matrimonye. And whosoeuer marieth hyr that is deuorced, breaketh wedlocke. Deut.xxiiij.ꝯ Marke.x.b.

Agayne, ye haue heard how it was sayd to them of olde tyme, thou shalte not forswear thy selfe, but shalte performe thyne othe to God. But I say vnto you, sweare not at all: neyther by heauen, for it is Goddes seate: nor yet by the earth, for it is his fote stole: neyther by Jerusalem: for it is the cutye of that great kynge: neither shalt thou swere Leuit.xix.§ Swere. Esa.lxvi.o

by

by thy heade, because thou canst not make one whyte heere or blacke. But let youre communication be yea, yea: naye, naye. For whatsoeuer is more then that, commeth of euyll.

Exo.xxi.c Deut.xix.b Leu.xxiiii.c Luke.vi.c. Righte cheeke.

Ye haue heard how it is sayed, an eye for an eye: a toth for a toth. But I say vnto you, that ye resist not wronge. But whosoeuer geue thee a blowe in on thy righte cheke, turne to hym the other. And if anye man wyll sue thee at the law, and take away thy coote, let hym haue thy clooke also. And whosoeuer wyll compell thee to goo a myle, goo with hym twaine. Geue to hym that asketh, and from him that would borowe, turne not awaye.

Leuit.xix.b

Ye haue hearde howe it is sayde: thou shalte loue thy neighboure, and hate thyne enemie. But I saye vnto you: loue youre enemies. Blesse them that curse you. Do good to them that hate you. Praye for them whiche hurte you, and persecute you, that ye maye be the chyldren of your father that is in heauen: for he maketh his sunne to aryse on the euyl, & on the good, & sendeth his rayne on the iuste, and vniust. For if ye loue them, whiche loue you: what rewarde haue ye? Do not the Publicans euen the same? And yf ye be frendlye to your brethren onelye: what singuler thynge do ye? Do not the Publicans lykewyse? ye shall therfore be perfect, euen as your father which is in heauen is perfecte.

Roma.xij.e Leuit.xix.b

Leuit.xix.a.

The Notes.

a, By this worde ryghteoulnes, all christian workes of charitie commaunded vs in Gods worde be vnderstanded.

b. They are called pure in hert that beleue vnfaynedly, and trust from the very heart in God, whom they do see thorowe fayth, whiles they be yet in this vale of misery, but after this bodely lyfe, they shall haue a ful fruition of hym, and se him as he is.

c. If we suffer any thynge for the truthes sake, we haue the Prophetes, apostles, and martyres, for an example to comforte vs, for they did all enter into the kyngedome of heauen that waye.

d. The ministers of Gods worde are called the salte of the earth, because that men are made by theyr true doctryne, beyng receaued thorowe fayth, sauoury vnto the Lord.

e. The salte hath lost his saltnes, when the ministers do fall from Gods worde, vnto the dreames and traditions of Antichrist.

f. The Godlye conuersation of the people of God, doth minister occasion vnto men, to prayse, laude, and magnifye God: as on the contrary syde, our naughty lyuinge is an occasion that God and his holy worde is blasphemed and yll spoken of.

g. Here we learne that the lawe is spyrytual, that is to saye: it requireth a perfect pureines of our inwarde affections.

h. As we are forbydden to take the name of our Lorde God in vayne, or to sweare by anye maner thynge, geuyng the honour and glory vnto creatures, that ought onelye to be ascribed vnto God the creatour: so when we are called before magistrates, we maye lawefullye

fullye take an othe, and sweare the Lorde liueth. Exod. xxij. Deuter, vi, Heb, tiij, Ruth, i. Samu, xx,

6, We ought so patientlye to suffer all wronges, that we shoulde rather turne the other cheke, then shewe any token of impatience. In the meane season it pertayneth vnto the Gods, that is to saye: vnto the magistrates and Iudges to reuenge the wronges of the oppressed.

The. vi. Chapter.

¶ Of Almes, prayer, and fastynge. He forbyddeth the carefull sekynge of worldly thynges,

A [a*] Ake hede to youre almes, that ye geue it not in the sight of men, to the intente that ye would be sene of them. Orels ye gette no reward of your father whiche is in heauen. Whensoeuer therfore thou geuest thine Almes, thou shalt not make a trumpet to be blowen before thee, as the hypocrites do in the Sinagoges, & in the stretes, for to be praysed of men. Uerelye I saye vnto you, they haue theyr rewarde. But when thou doeste thine almes, let not thy lefte hande knowe what thy ryght hande doth, that thyne almes maye be secrete: and thy father seynge it in secrete, shall rewarde [b*] thee openly.

And when thou prayest, thou shalte not be as the ypocrites are. For they loue to pray standing in the Synagoges, and in the corners of the stretes, because they would be sene of men. Uerely I saye vnto you, they haue theyr rewarde. But when thou prayest, enter into thy chamber, and when thou hast shutte thy doore, praye thou to thy father whiche is in secrete: and thy father whiche seeth in secrete, shall rewarde thee openlye. Esaias. xxix. B

And when ye pray, bable not much as the heathen do: for they thyncke that they shall be heарde for theyr muche babynges sake. Be ye not lyke them therefore. For youre father knoweth wherof ye haue nede before ye aske of hym. After this maner therfore praye ye, Esaias. i. D Roma. viij. B

O oure [c*] father whiche arte in heauen, halowed be thy name. Let thy kyngdome come. Thy wil be fulfilled as wel in earth, as it is in heauen. Geue vs this daye oure daylye breade. And forgeue vs oure trespaces, [d*] euen as we forgeue our trespacers. And leade vs not into temptation: but Luke. xi. A

deliuer

deliuer vs from euyll. For thyne is the kyngedome and the power, & the glorye for euer. Amen. For & if ye do forgeue other men theyr trespaces, your heauenlye father shall also forgeue you. But yf ye do not forgeue men theyr trespaces, no more shall your father forgeue you your treipaces.

Marke.xi.d.



Esai.lviij.a. ✠ The Gospel on the fyrste daye in Lent.

Moreouer, when ye fast be not sadde as the ypocrites are. For they disfigure theyr faces, that they myghte be sene of men howe they faste. Uerelye I saye vnto you, that they haue theyr rewarde. But thou when thou fastest, annoynte thyne heade, and washe thy face, that it appeare not vnto men how that thou fastest, but vnto thy father whiche is in secrete: and thy father whiche seeth in secrete, shall reward thee openly. amen

Treasure.

Se that ye gather you not treasure vpō the earth, wher ruste and mothes corrupte, and where theues breake thorowe and steale. But gather ye treasures togither in heauen, where neither ruste nor mothes corrupte, and where theues neither breake vp nor yet steale. For whereloeuer

Luke.xij.d. Eccle.xx.b.

your treasure is, there wyll your hertes be also.

The light of the bodye is thyne eye. Wherfore if thyne eye be single, all thy bodye shalbe full of lyghte. But and yf thyne eye be wicked, then all thy bodye shalbe full of darcknes. Wherfore if the lyght that is in thee be darknes: how

Luke.xi.e.

great

great is that darkenes.



Two maisters.

No man can serue two maisters. For eyther he shall hate the one and loue the other: or elles he shall leane to the one and despise the other: ye can not serue God and Mammon. Therfore I saye vnto you, be not carefull for your life, what ye shall eate, or what ye shall drincke, nor yet for your bodye what ye shall put on. Is not the life more worth then meat, and the bodye more of value then raymente? Beholde the fowles of the ayre: for they sowe not, neither reape, nor yet carye into the barnes: and yet your heauenly father fedeth them. Are ye not muche better then they? Luke. xij. D

Which of you by takinge careful thought, is able to put one cubit vnto his stature? And why care ye then for raymente? Consider ye the lilies of the felde, howe they grow. They labour not, neither spinne. And yet for all that I say vnto you, that euen Salomon in all his royaltie, was not arayed lyke one of these. Wherefore if GOD so clothe the grasse, which is to daye in the fielde, and to morowe shalbe caste into the furnace, shall he not muche more do the same vnto you, O ye of little fayeth? E

Therfore take no thought, saying: what shal we eate, or what shall we drincke, or wherwith shal we be clothed? For after all these thynges seke the gentyles. For your heauen-

The Gospel on the .xv. sonday aft. Trin.
Luke. xij. c
Psalm. iv. b
i. Peter. v. c

Lylies.

lye father knoweth that ye haue neade of all these thinges. But rather seke ye fyrste the kyngedom of heauen, and the righteousnes therof, and [f*] all these thinges shalbe mynystred vnto you.

Care not then for the morowe, but the morowe shall care for it selfe: for the daye presente hath euer ynoughe of hys owne trauayle.

The Notes.

a. That our almes may be acceptable vnto God, thre thinges are requyred: fyrste that we geue with a ioyefull herte, for the Lorde loueth hym that geueth chearfully. ij. Cor. ix. Secondlye that we geue liberally puttyng aside nigardshyppe, for he that soweth lyttle, shall reape lytle, and he that soweth plenteously, shal reape plenteously. ij. Cor. ix. Let euery man do accordynge as he is able. The poore woman that dyd offer but two mites, dydde hyghly please God. Mark. xij. Thyrdly, that we geue without hypocrisye and ostentation, not sekyng the prayse of men or our owne glory.

b. We ought not to thynke, because that Christ maketh here mention of a reward, that we do meryte or deserue any thynge. But rather we ought to acknowledge that God of his mere mercy rewardeth in vs his owne gyftes. For what hath he ẏ geueth almes, ẏ he hath not receaued: He then that geueth vnto a poore man any maner of thynge, geueth not of his owne, but of those goodes that he hath receaued of God.

c. In this shorte prayer, Christ doth sufficiently teache vs, that God oure heauenlye father ought on ely tobe called vpon, for vnto whom of the saynctes shall we saye without blasphemy, our father whiche art in heauen. &c. Consyder ye this, ye that call styll on dead saynctes, and holy Aungels.

d. We maye not thynke that by forgeuynge vnto our brethren, we shall obteyne forgeuenes of our synnes. But rather this is added for a playne and infallible token to certyfye therwith our consciences, that we haue thorowe fayeth in Jesus Christ, fre remission of our synnes, for yf we can fynde in our heartes vnfaynedly to forgeue vnto our brethrenne theyr trespaces: it is a mooste infallible token, that our synnes are cleane washed awaye, and quyte forgeuen.

e. Fastynge is acceptable vnto God, yf it be done wythout ypocrisye, that is to saye: yf we vse it to this intent, that thereby this mortall body and disobedient carkas may be tamed and brought vnder the subiection of the spyryte. And agayne, yf we faste to this intent, that we maye spare wherwith to helpe and succour our poore brethren.

f. If we seeke to serue God euery man in his vocation, with true dealyng toward all men, we shall lacke nothynge.

The. vij. Chapter.

Che forbyddeth folyshe and temerarious iudgement, reproueth ypocrisye, exorteth vnto prayer, warneth to beware of false prophetes, and so concludeth his sermon.

Luke. vi. f. Roma. ij. a.

A [a*] Udge not, ẏ ye be not iudged. For as ye iudge so shall ye be iudged. And with what measure ye mete, with the same shal it be measured to you againe. Why seest thou a moote in thy brothers eye, and perceauest not the beame that is in thyne owne eye? Or why sayest thou to thy brother: suffer me to plucke out the moote out of thyne eye, & behold a beame is in thine owne

owne eye? Ypocrite, fyrste cast out the beame oute of thyne owne eye, and then shalt thou see clearely to plucke oute the moote out of thy brothers eye.

Geue not that whiche is holye to dogges, neither cast ye your pearles before swyne, leaste they treade them vnder theyr fete, and the other turninge agayne, all to rent you.

Aske and it shalbe geuen you. Seke and ye shall fynde. Knocke and it shalbe opened vnto you. For whosoeuer asketh receaueth, and he that seketh fyndeth, and to hym that knocketh, it shalbe opened. Is there any man amonge you, whiche yf his sonne asked him breade, woulde geue hym a stone? Or if he asked fyshe, woulde he profer him a serpent? If ye then (whiche are euill) can geue to your children good gyftes, howe muche more shall your father whiche is in heauen, geue good thinges to them that aske hym? B Iere. xxix. c Iohn. xvi, c Luke. xi. b

Therefore whatsoeuer ye woulde that men should do to you, euen so do ye to them. For this is the lawe and the Prophetes. *Law and Prophets.*

Enter in at the straighte gate: for wide is the gate, and broade is the waye that leadeth to destruction: and manye there be whiche go in therat. But straight is the gate, and narow is the waye which leadeth vnto lyfe: and fewe there be that fynde it.



✠ The Gospel on the .viij. after Trinite.

¶ Beware of false prophetes, which come to you in shepes clothynge, but inwardly they are rauenynge wolues. Ye shal know them by theyr fruites. [b] Do men gather grapes of thornes, or figges of thystels? Euen so euery good tree bringeth forth good fruyt. But a corrupt tre bringeth forth euyll fruite. A good tree can not bringe forth badde fruyte, nor yet a bad tree can bringe forth good fruite. Euerye tree not bringinge forth good fruite, is hewen downe and caste into the fyre: Wherfore, by their fruites ye shal know them.

Not al they that say vnto me Lord, Lord, shal enter into the kingdome of heauen: but he that doth my fathers wyll
Luke.xiij.c.f. which is in heauen. Many [c*] wyll saye to me in that daye: Lorde, Lorde, haue we not in thy name prophecied? And in thy name haue caste out deuilles? And in thy name haue done many miracles? And then wyll I knowledge to them, I neuer knewe you. Departe from me ye workers of iniquitie.

D
Psalme. vj.d.
Luke. xiij.f.

Whosoeuer then heareth of me these sayinges, & doth the same, I wil liken him to a wise man, which hath builded hys house on a rocke: and great rayne descended, & the floudes came, & the wyndes blew, & beat vpon that same house, and it [d*] fell not, because it was grounded on a rocke. And whosoeuer [e*] heareth these my sayinges, and dothe them not: shalbe lykened vnto a folyshe man which hath buylded hys house vpon the sande: and great rayne descended, and the floudes came, and the windes blewe and beate vpon that house, and it fell, and great was the fall of it.

Mark. j.c
Luke. iiij.c.

And it came to passe, that when Jesus had ended these sayinges, the people were astonied at his doctrine. For he taught them as one hauyng power, & not as the Scribes.

¶ The Notes.

a. Christ doth not here forbyd that kynde of iudgemente, that pertayneth vnto Magistrates, wherby euyll doers are iudged and punyshed, and the innocent deliuered, of the which kynde of iudgement, read. Exo. xviij. Deut. j. Psal. lxxxij. and. Esai. j. But rather here we are instructed and taught, that we do not rashly & vncharitably iudge or condēne other mens faultes, hauyng alwayes an eye vnto their fauites, and forgetting our owne.

b. The fruyte of the Prophetes, is theyr doctryne, therfore if thou wilt knowe the true Prophetes from the false, trye theyr doctrine at the touchestone of Gods worde, for elles by the outwarde conuersation, thou mayest be deceaued and begyled.

c. Wycked men may also prophecy and worke miracles, but this is permytted and geuen vnto them to theyr vtter dampnation and vndoynge, whereby we vnderstande that God doth

doth onely reward the good wyl and the heart, and not the outward dede.
d. The doctrine of the Gospell is a most sure rocke, agaynste the whiche, the gates of hell can not prevayle.
e. He that practiseth not Gods worde whiche he hath hearde, geueth a playne testimony of hym selfe, that he doth not beleue nor credite the worde.

The. viij Chapter.

Christ cleanseth the leper, healeth the captaynes seruaunte, and manye other diseases, helpeth Peters mother in lawe, stilleth the sea and the wynde, and dryueth the deuyls out of the possessed into the swyne.



WHen he was come downe from the moũtaine much people folowed him. And lo, there cãe a leper, and worshipped him, saying: a* Master, if thou wilt, thou canst make me cleane. And Jesus puttinge forth his hãd, touched him saiyng: I wil, be thou cleane, & immediately his leprosy was cleansed. And Jesus sayed vnto him: se thou tell no man, but go & shewe thy selfe vnto the priest, & offer the gyft that Moses cõmaunded, for a wytnes to thẽ. A ✲ The Gospel on the .ij. son after Christmas. A leper. Leu. xiiij. a. Luke. v. a.

When Jesus was entred into Capernaum, there came vnto him a Centurion, and besought him sayinge: Master, my seruaunt lieth sicke at home of the palsy, and is greuously payned. And Jesus sayed vnto him: I wil come & heale him. And the Centurion aunswered saying: Syr I am not worthy ỹ thou shouldest come vnder my rofe: but speake the worde onely, & my seruaũt shalbe healed. For I my selfe also Centurion Luke. vij. a. Iohn. iiij. E.

am a man subiect to the authoritie of another, & haue soul-
diers vnder me, and I say to one go, and he goeth, and to an-
other come, and he cõmeth, and to my seruaunt do this, and
he doeth it. When Jesus heard that, he marueyled, and said
to them that folowed him: [b*] Verelye I saye vnto you, I
haue not founde so great fayeth: no, not in Israell.

Luke. xiij. k. I say therfore vnto you, that many shall come from the east
and west, and shall rest with Abraham, Isaac, & Jacob in the
kingdome of heauen: & the children of the kingdome shalbe
cast out into vtter darknes: there shalbe weping & gnashing
Vtter dar kenesse: of teeth. Then Jesus sayde vnto the Centurion, goo thy
way, and as thou hast beleued, so be it vnto thee. [c*] And his
seruaunt was healed the selfe same houre.

Marke. i, c
Luke, iiij. k. And Jesus commyng to Peters house, sawe his wyues
mother lyynge, and sycke of a feuer, and touched hyr hand, &
the feuer left hyr: and she arose, and ministred vnto them.

When the euen was come, they brought vnto him many
that were possessed with deuils. And he cast out the spyrites
with a word, & healed al that were sicke, to fulfyl that which
Esai, liij. b. was spoken by Esayas the Prophete, sayinge: He toke on
C hym our infyrmities, and bare our sicknesses.

And when Jesus sawe muche people about him, he com-
maunded them to goo ouer the water. And there came a
Luk. ix. g. Scribe and sayed vnto him: Maister, I wil folow the whe-
ther soeuer thou goest. And Jesus saied vnto him: the Fox-
es haue holes, and the byrdes of the ayre haue neastes: but
the sonne of man hath not wheron to rest his head. And an-
other that was of his disciples sayed vnto him: maister, suf-
fer me fyrst to go and bury my father. But Jesus sayed vn-
to him: folow me, and let the dead bury theyr dead.

And when he was entred into the shyp, his disciples fo-
The Gospel on the. iiij son after Christ-mas. lowed hym. And beholde, there arose a great tempest in the
sea, in so much that the shyp was couered with waues, and
he was a slepe. And his Disciples came to him, and awoke
D him sayinge: Maister saue vs, we perysshe. And he sayde
vnto them: why are ye fearefull, O ye of little fayeth. [d*]
Then he arose, and rebuked the windes and the sea, & there

folowed



folowed a greate calme. And the men marueyled, sayinge: what man is this, that both wyndes and seas obey him.

And when he was come to the other syde, into the countrey of the Gergesites, ther met him two possessed of deuils whiche came oute of the graues, and were oute of measure fearce, so that no man might go by that same way. And beholde, they cryed out, saying: O Jesu thou sonne of GOD, what haue we to do with thee? Arte thou come hyther to tozment vs before the tyme? And there was a good way of from them, a greate heerd of swyne feadynge. Then the deuyls besought him sayinge: yf thou cast vs out, suffer vs to go our waye into the heerde of swyne. And he sayde vnto them: go your wayes. [e*] Then they went out, and departed into the heerd of swyne. And beholde, the whole heerde of swyne was caried with violence headlynge into the sea, and perished in the water. Marke. v. a. Luke. viij. d.

Then the heerdmen fledde and wente theyr wayes into the citie, and tolde euery thyng, and what had fortuned vnto the possessed of the deuyls. And behold all the citye came out and met Jesus, and when they sawe him, they besought him to depart out of theyr coastes. Marke. v. d.

¶ The Notes.

a. In all our troubles and aduersities, in diseases and sickenesses, let vs put oure selues wholly vnto Gods pleasure and wyll, whiche knoweth beste, and wyll alwayes do the thynge that is expedient for his glory, and the saluation of our soules.

b. Thorowe sayeth the Gentyles and Heathen are made the chyldren of the kynge-

Domme, as by infidelitie, the Jewes are excluded from the kyngdome, and caste out into vt-
ter darcknes.

c. The corporall presence of Christ, is nothynge necessarye and nedefull vnto vs. For it is his worde onely receaued thorow fayeth, that healeth vs.

d. The sea and wynde are obedient vnto Christ, whiche thinge they woulde not do, onles he were a very naturall God.

e. Sathan the Deuyll can do no more then God doth permit and suffer hym, no not as muche as enter into a fylthy hogge, we are muche better then many hogges before God, yf we cleaue vnto his sonne by fayeth.

The.ix.Chapter.

¶ He healeth the palsey, called Mathewe from the custome, aunswered for his disciples, healeth the woman of the bloudye issue, helpeth Jairus doughter, geueth two blynde men their syght, maketh a domme man to speake, and dryueth out a deuyll.



The Gospel on the. xix. s. after Trinite.

AND when he entred into a shyppe, and passed ouer and came into his owne citye. And loo, they brought to hym a mã sicke of the palsy, lying in his bedde. And [a*] Jesus seyng the fayeth of them, sayed to the sicke of the palsie: sonne [b*] be of good cheare, thy sinnes be forgeuen thee. And beholde, certayne of the Scribes sayed in them selues, this mã blasphemeth. And when [c*] Jesus saw their thoughtes, he sayed: Wherfore thinke ye euyll in your hertes? For whether is it easier to saye, thy sinnes are forgeuẽ thee, or to say: arise and walke? And that ye may know that the sonne [d*] of man hath power to forgeue sinnes in earth. Then sayed he vnto the sycke of the palsey: arise, take vp thy

Palsey.

Mark.ii.b
Luke.v,e,
John.v.b,

thy bedde, and go home to thyne house. And he arose and departed to his owne house. And when the people sawe it they marueyled, and glorified God which had geuen suche power to men.



B

And as Jesus passed forth from thence, he sawe a manne syttynge at the receyt of custome named Mathew, and said to him: folowe me, and he arose and folowed hym. And it came to passe as he sate at meate in the house, beholde many Publicans and synners came and sate downe also with Jesus and his disciples. *The Gospel on S. Mathewes day. Mathew.*

When the Phariseis sawe that, they sayed to his disciples: why eateth your master with Publicans and synners? And when Jesus heard that, he saied vnto them: the whole nede not the phisition, but they that are sycke. Go ye rather and learne what that meaneth: I will haue mercye, and not sacrifice. For I am not come to call the righteous, but the sinners to repentaunce. *Publicãs eate with Iesus. Mercy & not sacrifice.*

Then came the disciples of John to him, saying: why do we & the Phariseis fast ofte: but thy disciples fast not? And Jesus sayed vnto them: can the weddyng chyldren mourne as longe as the brydgrome is with them? But the dayes wyl come when the brydegrome shalbe taken frõ them, and thẽ shal they fast. No man peceth an olde garment w̃ a pece *Iohns disciples fast.*

of

New and olde agree not.

of new cloothe. For then taketh he awaye the pece agayne from the garment, and the rent is made worse. [e*] Neither do men put new wine into olde vessels, for then the vessels breake, and the wyne runneth out, and the vessels perysshe. But they poure new wyne into new vessels, and so are both preserued together.



The Gospel on the. xxiiij. sonday after Trini.

While he thus spake vnto thē, behold ther came a certain ruler, and worshypped him, sayinge: my daughter is euen now diseased, but come and lay thy hand on hyr, and she shall lyue. And Jesus arose and folowed him and his disciples. And beholde a woman which was diseased with an yssue of bloud. xij. yeres, came behind him, and touched the [f*] hēme of his vesture. For she sayd in hyr selfe: if I maye touche but euen his vesture onelye, I shalbe safe. Then Jesus tourned hym about, and seynge hir did saye: Daughter, be of good confort, thy fayeth hath made the safe. And the woman was made whole euen that same houre.

Mark. v. c. Luke. viij. c.

Marke. v. d. Luke. viij. g.

And when Jesus came into the rulers house, and sawe the mynstrels and the people ragynge, he sayed vnto them: get you hence, for the mayde is not dead, but sleapeth. And they laughed him to scorne. And when the people were put forth, he went in, and toke hyr by th[e] hande, and the mayde arose. And this was noysed thorowout all that lande.

And

And as Jesus departed thence, two blynd men folowed him cryinge, & sayinge: O thou sonne of Dauid, haue mercy vpon vs. And when he was come into the house, the blynde came to him. And Jesus sayde vnto them: Beleue ye that I am able to do this? And they sayde vnto hym: yea Lord. Then touched he theyr eyes, sayinge: accordynge to youre fayeth, be it vnto you. And theyr eyes were opened. And Jesus charged them sayinge: See that no man knowe of it. But they as sone as they were departed, spredde abroade his name throughout all the lande. *Two blinde are cured.*

As they went out, behold, they brought to him a domme manne possessed of a Deuyll, and as sone as the deuyll was caste oute, the domme spake. And the people marueyled, saying: that it was neuer so sene in Israell. But the Pharises sayde: he casteth oute Deuilles, throughe the prince of Deuylles. Mark, vij. Luke, xi. c. *Domme.* *Chief Deuill.*

And Jesus went about all cities and townes, teachynge in theyr synagoges, and preachinge the gladde tidinges of the kyngdome, and healyng all maner of sycknes and disease amonge the people. But when he sawe the people, he had compassion vpon them, because they were destitute and scatered abroade, euen as shepe hauinge no shepeherde. Mark. vi. d

Then sayed he to his disciples, the haruest is greate, but the labourers are fewe. Wherefore, praye the Lorde of the haruest to sende forth labourers into his haruest. Luke. x. g

The Notes.

a. Christ hath alway a most principall respect vnto our fayeth, without the whyche, all that we do is synne.

b. Thoughe the fayethfull may praye for me, and offer me vnto God with theyr fayethfull prayers: yet onles I haue fayeth my selfe, I can not be saued, for the ryghteous liueth with his owne fayeth. Abac. ij. Roma. i.

c. Christ both forgeueth synnes by his owne authoritie, and also knoweth the thoughtes of men, whiche properties apperteyne vnto God onely.

d. The oncly begotten sonne of God coulde not be the sonne of man, yf he had not taken his flesshe of our flesshe in the birgins wombe of hir substaunce.

e. A mynde that is nourysshed in blynde ceremonies and superstition, is not a mete vessell to receaue the pleasaunte wyne of the Gospell.

f. We touche the hemme of Christes vesture, when we beleue that he did take our frayle nature vpon hym, to heale the fylthy diseases of our corruptible flesshe.

The x. Chapter.

Christ sendeth out his .xij. Apostles to preach in Jury, geueth them charge, teacheth them, and confoorteth them agaynst persecution and trouble.

And

Marke.vi.b. Luke.vi.c.

AND he called his. xij. disciples vnto hym, and gaue them power agaynst vncleane spyrites, to cast them out, and to heale all maner of sicknesses, & al maner diseases. The names of the, xij. Apostles are these. The fyrste, Simō called Peter, & Andrew his brother. James the sonne of zebede & John his brother. Philip & Bartlemew. Thomas and Mathew the Publican. James the sonne of Alphe, & Lebbeus whose syrname was Taddeus. Simon of Canan, & Judas Iscariote, whiche also betrayed hym. These. xij. did Jesus send, and cōmaunded them, sayinge: Go not into the way of the gentyls, and into the cities of the Samaritans enter ye not. But go b* rather to the lost shepe of the house of Israell. Go and preach saying: that the kyngdome of heauen is at hande. Heale the sycke, clense the lepers, rayse the deade, cast out the deuylles. c* Freely ye haue receaued, frely geue. Possesse not gold nor syluer, nor brasse in youre gyrdles, nor yet scrippe towarde youre iorney: nether two coates, nether shoes, nor a staffe. For the workman is worthye to haue his meate. And into whatsoeuer citye or towne ye shall come, enquyre who is worthye in it, and there abyde tyll ye goo thence. And when ye come into an house, salute the same. And if the house be worthye, let your peace d* come vpon it. But if it be not worthy, lette your peace returne to you agayne.

The Apostles are sent.

Actes.viij.d. Mark.vi,b. Luk.ix.a. 1.Timo.v.c

And whosoeuer shal not receaue you, nor wil heare your preachynge: when ye departe out of that house, or that cytye, shake of the dust of your fete. Truly I saye vnto you: it shalbe easyer for the lande of zodoma and Gomorra in the day of iudgement, then for that citie.

Marke.vi.b Actes.xiij.g.

Duste.

Beholde I sende you forth as shepe amonge wolues. Be ye therfore wise as Serpentes, and innocent as doues. But beware of men, for they shall deliuer you vp to the coūsels, and shall scourge you in theyr synagoges. And ye shall be brought to the heade rulers and kynges for my sake, in wytnes to them and to the gentils.

Shepe among wolues.

But when they deliuer you vp, take no thought howe or what

what ye shall speake, for it shalbe geuen you, euen in that same houre, what ye shall saye. For it is not ye that speake, but the spyryte of your father which speaketh in you. And the brother shall betraye the brother to death, & the father the sonne. And the chyldre shall arise against theyr fathers & mothers, & shal put them to death: & ye shalbe hated of al me for my name. But he y endureth to the ende, shalbe saued. Marke, xiij, b. Luke. xij, a *The spirit speaketh.*

But when they persecute you in this citie, flye into another. For verely I say vnto you, ye shall not finishe all the cities of Israell, tyll the sonne of man be come. The Disciple is not aboue his master: nor yet the seruaũt aboue his lord. It is ynough for the disciple to be as his maister is, and that the seruaunte be as his Lorde is. If they haue called the Lorde of the house Beelzebub: howe muche more shall they call them of his household soo? Fear them not therfore. For there is nothynge so close, that shall not be opened, and nothynge so hyd, that shall not be knowen. Actes. xvj. a. and. xiiij, a. *Disciple.* Marke. xiiij. a Luke. viij. a

What I tell you in darckness, y speake ye in lyghte. And what ye heare in the eare, y preach ye on the house toppes.

And feare ye not them whiche kyll the bodye, but are not able to kyll the soule. But rather feare hym, whiche is able to destroye both Soule and bodye in hell. Are not two sparrowes sold for a farthyng? And one of them shall not fal on the ground without your father. Yea, and all the heeres of your heades are numbred. Feare ye not therefore, ye are of more value then many sparrowes. *Feare.* Luke. xij. a. *Sparowes*

Whosoeuer therfore shal knowledge me before men, him wil I knowledge also before my father which is in heauen. But whosoeuer shal deny me before men, him will I also deny before my father whiche is in heauen. Marke. viij. b *Confesse.* *Denye.*

Thinke not that I am come to send peace into the earth. I came not to sende peace, but a sweard. For I am come to set a man at variaunce agaynste his father, and the daughter agaynste hyr mother, and the daughter in lawe agaynst hir mother in law: And a mans foes shalbe they of his owne housholde. D Luke. xij. g. *A sweard*

He that loueth his father or mother more then me, is not

mete

mete for me. And he that loueth his sone or daughter more
thē me, is not mete for me. And he that taketh not his crosse
Marke, viij.d. and folowe th after me, is not mete for me. He that fyndeth
Luke.xi.d. his lyfe, shall lose it: and he that loseth his lyfe for my sake,
shall fynde it.

He that receaueth you, receaueth me: and he that receaueth me, receaueth him that sente me. He that receaueth a
Receaue. Prophet in the name of a prophet: shall receaue a prophetes
reward. And he that receaueth a ryghteous man, in the
iij. Reg. xiiij. name of a ryghteous man, shal receaue the reward of a righ
teous man. And whosoeuer shall geue vnto one of these ly-
Math. ix.f tell ones to drincke, a cuppe of cold water onely in the name
of a disciple: verely I saye vnto you, he shall not lose his re-
warde.

¶ The Notes.

a. No man ought to put forth hym selfe into the office of a preacher, excepte he be called and sent.

b. The Apostles are commaunded to wyshe vnto al them that they came vnto, the peace of conscience, whiche is a true quietnes and tranquilitie of the mynde, that is iustified thorowe fayth.

c. God woulde kepe his promyse that he had made vnto the people of the Jewes, thoughe he knewe that they shoulde not beleue. Act. xiij. It behoueth that saluation shoulde be preached vnto you fyrste.

d. We muste preache the truth without anye respecte of reward or gaynes. They therfore that preache for theyr belies sake, or preache after the prescript of man, forsakynge the rule of the Gospell, are not the disciples of Christe.

e. The soule cannot be kylled, wherfore the soules are immortall, whatsoeuer phantasticall spyrytes can ymagine or saye to the contrarye.

The xj. Chapter.

¶ John Baptist sendeth his disciples vnto Christe, which geueth them theyr aunswere, rebuketh the vnthankefull cityes, and louynglye exhorteth men to take his yoke vpon them.

AND it came to passe that when Jesus hadde made an ende of commaunding his .xij. disciples, that [a*] he departed thēce to teach, and to preache in theyr cities.

Luke. vij. c. *The Gospel on the .iij. sonday in Aduent*

And when John being in prison heard the woorkes of Christ, he [b*] sent two of his disciples, and sayed vnto him: Art thou he that shall come, or do we loke for another? And Jesus aunswerynge, sayed vnto them: [c*] Go & shewe John what ye haue heard & sene. The blinde se, the halt go, the lepers are clensed, & the deefe heare, the dead ryse agayne, & the poore receaue the glad tidinges

Exo. xxi. c

of



of the Gospell, and blessed is he that is not offended in me.

And as they departed, d* Jesus beganne to speake vnto the people of John: What went ye out into the wyldernes to se? a rede shaken with the wynd? But what went ye out for to se? A man clothed in softe rayment? Behold, they that weare softe clothyng are in kinges houses. But what went ye out for to se? A Prophet? Yea, I saye vnto you, & more then a Prophet. For this is he of whom it is wrytten: Beholde, I sende my messenger before thy face, which shal prepare thy waye before thee. Mala.iij.a Mark.i.a

Verely I saye vnto you, among the chyldren of wemen, arose ther not a greater then John the Baptist. Notwithstandynge, he that is lesse in the kyngdome of heauen, e* is greater then he. From the tyme of John Baptist hitherto, the kingdome of heauen suffreth violence, and the violente plucke it vnto thē. For all the Prophetes & the law, prophecied vnto ỹ time of John. And if ye wil receaue it, this is He lias which shuld come. He ỹ hath eares to hear, let him hear Mala.iij.b John.i.c

But wherevnto shall I lyken this generation? It is lyke vnto chyldren which sit in the markets, and call vnto theyr felowes, and saye: we haue pyped vnto you, and ye haue not daunsed? We haue mourned vnto you, & ye haue not sorowed. For John came nether eatynge nor drinckinge, & they Luke.vij.a

saye

saye, he hath the deuyll. The sonne of man came eatyng and drincking, and they saye, beholde a glotton and drincker of wyne, and a frend vnto Publicans & synners. And ye wisedome is iustified of hir chyldren.

Then began he to vpbrayde the cities, in whiche most of
Luke.x.a his myracles were done, because they repented not. Wo be to thee Chorazin. Wo be to thee Bethsaida: for if ye miracles which were shewed in you, had ben done in Tyre & Sydon, they had repented longe agone in sackcloth and asshes. Neuertheles I saye to you: it shalbe easier for Tyre and Sydon at the daye of iudgement, then for you. And thou Capernaum, which arte lyft vp vnto heauen, shalt be broughte downe to hell. For if the miracles whiche haue ben done in
D thee, had ben shewed in Sodom: they had remained to this daye. Neuertheles I saye vnto you: that it shalbe easier for the land of Sodome in the day of iudgement, then for thee.



✠ *The Gospel on S. Mathias daye.*

The wyse knew not.

At that tyme Jesus aunswered and sayed: I prayse thee
Luke.x.b O father Lorde of heauen and earth, because thou hast hid these thinges from the wise and prudente, and hast opened them vnto babes: verelye father, euen so it was thy good pleasure before thee. All thinges are geuen vnto me of my father. And no man knoweth the sonne but the father: neither knoweth anye man the father, saue the sonne, and

he to whom the sonne wil open hym.

Come vnto me all ye that laboure and are laden, and I wyll ease you.[h*] Take my yoke on you, and learne of me that I am meke and lowlye in herte: and ye shall fynde reste vnto your soules. For my yoke is easye, and my burden is lyght. John.xij.d.bij

¶ The Notes.

a. Christ is not content, that he had sent his Apostles to preache, but he hym selfe goeth on, and preacheth in all the townes and cities about, doyng in this, the offyce of a true byshoppe.

b. Iohn doth sende his disciples vnto Christe, not that he dyd doubte of Christe, whether that he was the true Messias or not, but that he myght so wynne his Disciples vnto Christ.

c. Christ dyd worke his miracles, to the intent, that we seynge his workes, shoulde beleue that he is the true Messias, and so geuynge credytte vnto hys doctryne, beynge thus confyrmed, as if it were by these heauenly signes, should thorow hym enioye lyfe euerlastynge. Note here the vse of the myracles of Christ.

d. They that seke to promote Gods trueth, wyll in no wyse backbyte one another, but rather before the people commende eche others doynges, as longe as they do agree with Gods true doctryne.

e. He is greatest in the kyngedome of heauen, that is beste, he is beste that doeth mooste good. Here thou shalt marke that the kyngdome of heauen, is taken for the doctryne of the Gospell, and the ministerye therof.

f. This sentence, (wysedome is iustified of hyr chyldren) is sondrye wayes expounded. Some by these chyldren, do vnderstande the electe and chosen, because that they haue embraced the wysedom of God, in Iohn, and in Christ, iustifynge, that is to saye: alowynge and prayesynge it. Chrisostom, by the chyldren, doth generally vnderstande all men, whether they be electe, or reproued, for by them the wysedome of GOD is iustifyed, that is to saye: by theyr owne confession, she hath ouercommed in iudgemente, and hath omytted nothynge that perteyne to theyr saluation. So that theyr perdition can not be layed to hyr charge.

g. We ought not to discusse curiously the counsayls of God in his workes and iudgementes, but rather to prayse, laude, and magnify them, for this cause onelye, that it hath so pleased God to do thus, or thus.

h. We must so shake of the yoke of mens traditions, that in the meane season we do not refuse to submytte our neckes vnto the swete and pleasaunte yoke of our sauiour Christ, that is to saye: we must so put of the intollerable burdens of Antichristes dreames, that in the meane season we seke no carnall libertye in the Gospell.

The.xij. Chapter.

¶ The disciples plucke the eares of corne, he excuseth them, healeth the dryed hande, helpeth the possessed that was blynde and domme, rebuketh the vnfayethfull that woulde nedes haue tokens, and sheweth who is his brother, syster, and mother.

AT that tyme Jesus went on the Sabbothe dayes thorowe the corne, and his disciples were an hongred, and beganne to pluck the eares of corne & to eate. But when the Pharises saw that, they sayed vnto him: Behold thy disciples do ye which is not lawful to do Marke, ij, d.

vpon the Sabboth day. And he sayed vnto them: [a] Haue ye not read what Dauid did when he was an hongred, and they also whiche were with hym: Howe he entred into the house of God, and ate the shewe loues, whiche were not lawfull for hym to eate, neither for them which were with hym, but onlye for the priestes. Or haue ye not read in the lawe, how that on the Sabboth dayes the priestes in the temple breake the Sabboth, and are blamelesse: But I saye vnto you: that here is one greater then the temple. Wherfore yf ye wyst what this meaneth: I requyre mercy and not sacrifice: ye would not haue condempned innocentes. [b]* For the sonne of man is Lorde euen of the Sabboth daye.

1. Regn. xxi. a

Mercy & not sacrifice.

Marke, iij. c. Luke, vi. d.

And he departed thence, and went into their Synagoge: and behold there was a man which had his hand dryed vp. And they asked hym, saying: is it lawfull to heale vppon the Sabboth dayes: that they might accuse him. And he sayde vnto them: [c]* what man shalbe amonge you, that shall haue a shepe, and if it falleth on the Sabboth day into a pyt, wyll not he take it and lift it out: How muche more then is a man better then a shepe: Wherfore, it is leaful to do a good dede on the Sabboth dayes. Then sayed he to the man: stretche forth thy hande. And he stretched it forth. And it was made whole agayne, as the other.

Luke. xiij. a. Iohn. v. g

Then the Pharisees went out, and held a councel against hym, how they might destroy him. But when Jesus knewe that, he departed thence, and muche people folowed hym, & he healed them all, and charged them that they shoulde not make hym knowen, that it myght be fulfylled, whiche was spoken by Esaye the Prophet, whiche sayeth. Beholde my chylde, whom I haue chosen, my beloued in whom my soule delyteth. I wyll put my spyryte on hym, and he shall shewe iudgement [d]* to the Gentyls. He shall not stryue, nor crye, neither shall any man heare his voyce in the stretes, a[e]* bruised rede shall he not breake, and smokynge flaxe, he shall not quenche, tyll he sende forth iudgement vnto victory, and in his name shall the gentyles truste.

Esai. xlij. a

Luke. xi. c

Then was brought to hym, one possessed with a Deuill, whiche

whiche was both blynde, and domme, and he healed hym, in
so muche that he whiche was blinde and domme, both spake
and sawe. And all the people were amased, and sayd: Is not Marke, iij, e.
this that sonne of Dauid? But when the Phariseis hearde Luke. xi. e.
that, they sayde: This felow dryueth the deuils no nother-
wyse out, but thorow Belzebub the prince of the deuyls.

But when Jesus knew theyr thoughtes, he sayd to thē.
Euery kyngdome deuyded agaynst it selfe, shalbe broughte
to naught. And euery citie or house, deuyded agaynst it self,
shall not stand. And if Satan cast out Satan, then he is de- C
uided agaynst him self. How shal thē his kingdome endure?
Also if I thorow Belzebub cast out deuyls: by whose helpe
do your children cast them out? Therfore they shalbe youre
iudges. But if I caste out the deuyls by the spryte of God:
then is the kyngdome of God come on you?

Or els, how can a man enter into a stronge mans house, Luke. xi. c.
and spoyle his iewels: except he fyrst bynd the stronge man,
and then spoyle his house? He that is not with me, is a-
gaynst me. And he that gathereth not with me, scattereth
abrode. Wherefore I saye vnto you, all maner of synne and
blasphemye shalbe forgeuen vnto men: but the blasphemye
of the spryte, shal not be forgeuen vnto men. And whosoeuer
speaketh a worde agaynste the sonne of man, it shalbe forge-
uen hym. But [a] whosoeuer speaketh agaynst the holy gost,
it shall not be forgeuen him, neyther in this worlde, neyther
in the worlde to come. Either make the tree good, and hys Luke. vi. b.
fruite good: or els make the tree euill, and his fruyte euyll.
For the tree is knowen by his fruite. O generation of vy-
pers, howe can you speake good thinges, when ye your sel-
ues are euyl? For of the aboundaunce of the hert, the mouth
speaketh. A good man out of the good treasure of his hert,
bringeth forth good thynges. And an euyll man oute of his
euyll treasure, bringeth forth euill thynges. But I say vn-
to you, that of euery ydell worde that men shall speake, they
shall geue acount therof, at the daye of iudgemente. For by
thy wordes thou shalt be iustified: and by thy wordes thou
shalt be condemned.

Marke,viij.b. Luke.xi.d. Then aunswered certayne of the Scribes & of the Pha-
risees saying: Master, we wil se a sygne of thee. But he aun-
swered, and sayde to them: The euyll and aduouterous ge-
neration seketh a sygne, but there shal no signe be geuen to
them, saue the sygne of the prophete Jonas. For as Jonas
was thre dayes, and thre nyghtes in ỹ whales belly: so shall
the sonne of man be thre dayes and thre nightes in the hert
of the earth. The men of Ninive shall ryse at the day of iud-
gement with this nation, and condemne them: for they a-
mended at the preachynge of Jonas. And behold, a greater
then Jonas is here. The quene of the south shal arise at the
Iohn.vij.b vij. Regum.x vij. Para.ix.a. day of iudgement with this generation, and shal condemne
it: for she came from the vtmost parties of the world to hear
the wysedome of Salomon. And beholde a greater then
Salomon is here.

When the vnclene spirite is gone out of a man, he wal-
keth throughout dry places, sekyng rest, and fyndeth none.
Then he sayeth: I wyll returne agayne into my house, frō
whence I came out. And when he is come, he fyndeth it em-
pte, swepte, and garnyshed. Then he goeth his waye, and
taketh vnto hym seuen other spyrytes worse then hym self,
and so enter they in, and dwell there. And the ende of that
man is worse then the begynnynge. Euen so shall it be with
this cuyll nation.

Mark.iij.d Luke.viij.e While he yet talked to the people, beholde his mother &
his brethren stode without, desyrynge to speake with hym.
Then one sayde vnto hym: behold thy mother and thy bre-
thren stand without, desyrynge to speake with thee.
But he aunswered and sayd to hym that told hym: Who
is my mother? or who are my brethren? And he stretched
forth his hand toward his disciples, and sayde: beholde my
mother and my brethren. For whosoeuer doth my fathers
wyll whiche is in heauen, the same is my brother, syster, and
mother.

¶ The Notes.

a. Charitie, fayth, and necessitie, may alwayes dispense with the lawe.
b. Euery faythfull man is Lorde of the world, of the Sabboth and of the lawe.
c. The wycked worldlynges had rather to se a thousande of theyr poore neyghbours to
perysh by them, then to lose one sely shepe.

d. By the iudgement is vnderstanded the doctryne and knowledge of the truth, whiche when it was refused of the Iewes, was by the kyngedome of Christ, brought, and preached vnto the Gentyles.

e. By the brused rede, and smokynge flaxe, the aduersaries of Christe, the Scribes and Pharisees are vnderstanded, whose power is lykened vnto a brused rede, and their furye wherwith they persecuted the innocent vnto smokynge flaxe, so that it had ben as easy for Christ to haue destroyed them, as it is to breake in sundre a brused rede, and to quenche smokinge flaxe. Some suppose that the same shoulde be vnderstanded of the Publicans and synners, whom he dyd not contemne nor despise, but mercifully called them vnto him.

f. To perseuer and continue in synne of infidelitye, to kycke agaynst the manyfeste and knowen truth, and so to dye without repentaunce, with a dyspayre of the mercye of God in Iesu Christ, is to synne agaynst the holy ghoste.

g. Onlesse we do nowe at this present, take better hede to our selues, and vse thankefully the grace of God nowe offered vnto vs by his gospell, and labour to expell these foule spirites, that yet remayne amonge vs, as couetousnes, whoredome, and vncleanlynes. &c. the same that Christ threateneth here to the Iewes, shall happen vnto vs.

The. xiij Chapter.

¶ The parable of the seed of the tares, of the mustarde seed, of the leuen, of the treasure hid in the feild, of the perles, and of the nette.

THe same daye went Iesus oute of the house, and sate by the sea side, and muche people resorted vnto hym, so that he went, and sate in a shippe, and al the people stode on the shore. And he spake many thynges to them in similitudes, sayinge: Beholde, the sower wente forth to sowe. And as he sowed, some fell by the wayes side, and the foules came and deuoured them vp. And some fell vpon stony grounde, where they had not muche earth: and anone they spronge vp, because thei had no depth of earth: & when the sonne was vp, and for lacke of rotynge, wythred awaye. And some fell amonge thornes, and the thornes spronge vp, and choked them. Some agayne fell in good ground, & brought forth frute: some an hundred folde, some sixtye folde, and some thyrty folde. Whosoeuer hath eares to heare, let hym heare. A Marke, iiij. a. Luke. viij. a.

And the disciples came, and sayde to hym: Why speakest thou to them in parables? He aunswered & said vnto them: because it is geuen vnto you, to knowe the secretes of the kyngedome of heauen, but to them it is not geuen. For whosoeuer hath, to hym shalbe geuen, and he shall haue haboundaunce. But whosoeuer hath not, from hym shalbe taken away, euen that he hath. Therfore speake I to them in B Marke. iiij. b. Luke. viij. b.

similitudes, because they seynge, do not se: and hearing, they
Esay.vi,e. heare not, nether vnderstande.[b]* And in them is fulfylled
Luke.viij.b. the Prophecye of Esayas, whiche prophecye sayth: with the
John.xij.f. eares ye shall heare, and shall not vnderstande: and with the
Roma.xi.b. eyes ye shal se, and shal not perceiue. For this peoples herts
are waxed grasse, & theyr eares are dul of hearynge, & theyr
eyes haue they closed, lest they shuld se with theyr eyes, and
heare with theyr eares, and shulde vnderstande with theyr
hartes, and shulde turne, that I myght heale them.

℄ But blessed are your eyes, for they se: and your eares, for
Luke.x.d. they heare. Verely I say vnto you, that many prophetes, &
perfecte men haue desyred to se those thynges whiche ye se,
and haue not sene them: and to heare those thynges which
ye heare, and haue not heard them. Heare ye therfore the si
militude of the sower. Whosoeuer heareth the worde of the
Mark.iiij.d. Luke.viij.b kyngdome, and vnderstandeth it not, there commeth that
euyll, and catcheth away that which was sowen in his hert.
And this is he whiche was sowen by the waye syde. But he
that was sowen in the stony grounde, is he whiche heareth
the worde, and anone with ioye receaueth it, yet hath he no
rotes in hym selfe, and therfore dureth but a season: for as
sone as tribulation or persecution ariseth because of ỹ word,
by and by he is offended. And he that was sowen amonge
thornes, is he that heareth the worde: but the care of thys
world, & the disceitfulnes of ryches choke the worde, and so
is he made vnfrutefull. But he whiche is sowen in the good
grounde, is he that heareth the worde, and vnderstandeth
it: which also beareth frute, and bringeth forth, some an hun
dred folde, some syxtye folde, and some thyrtye folde.

℄ Another similitude put he forth vnto them sayinge: The
✠ The Gospel on the. v. son. of Welfday. kyngedome of heauen is like vnto a man which sowed good
seed in his feild. But whyle men slept, there came his fo, and
sowed tares amonge the wheate, and went his waye. And
when the blade was spronge vp, & had brought forth frute,
then appeared the tares also. Then came the seruauntes
of the householder, and sayde vnto hym: Syr sowedeste
not thou good seede in thy closse, from whence then hath it
tares?



tares: And he sayde to them: the enuious man hath done this. Then the seruauntes sayde vnto hym: wylt thou then that we go and wede them out: But he sayde, nay, lest while ye go about to wede out the tares, ye plucke vp also w them the wheate by the rootes: let both growe together tyll harueſt come, and in tyme of harueſt, I wyll saye to the repers, gather ye fyrſt the tares, & bynd them in sheues to be brent: but gather the wheate into my barne.

Another parable he put forth vnto them, sayinge: The kyngdome of heauen is lyke vnto a grayne of mustard seed, whyche a man taketh and soweth in his feilde, whiche is the leest of all seedes. But when it is growen, it is the greatest among yerbes, and it is a tree, so that the byrdes of the ayre come and buylde in the braunches of it. Marke. iiij. & Luke. xiij. c.

Another similitude sayd he to them. The kyngedome of heauen is lyke vnto leuen whiche a woman taketh and hydeth in. iij. peckes of meale, tyll all be leuened. ℭ Marke. iiij. c.

All these thynges spake Jesus vnto the people by similitudes, and without similitudes spake he nothynge to them, to fulfyll that which was spoken by the Prophet, saying: I wyll open my mouth in similitudes, and wyll speake forthe thynges which haue ben kepte secrete from the begynnyng of the worlde. Psal. lxxvij.

Mark.iiij.c Then sent Jesus the people away, and came home. And his disciples came vnto hym, sayinge: declare vnto vs the similitude of the tares of the feilde. Then aunswered he, and sayde to them. He that soweth the good seed, is the sonne of man. And the feilde is the worlde. And the chyldren of the kyngedome, they are the good seede. And the tares are the chyldren of the wycked. And the enemye that soweth them, is the deuyll. The harueste is the ende of the worlde. And the repers be the Aungels. For euen as the tares are gathered and brent in the fyre, so shall it be in the ende of this worlde.

Tares are expõuded.

Apoca.xiiij.c F The sonne of man shall sende forth his Aungels, & they shall gather out of his kyngedome all thinges that offende, and them whiche do iniquitie, and shall cast them into a furneſſe of fyre. There shalbe waylynge and gnashynge of teeth.

Daniel.xij.a Sapien.iiij. 1.Corin.xv.k Then shall the iust men shyne as the sunne in the kyngdome of their father. Whosoeuer hath eares to heare, lette hym heare.

Agayne, the kyngedome of heauen is lyke vnto a treasure hydde in the fielde, the which a man findeth and hideth and for ioye therof, goeth and selleth al that he hath, and biyeth that fielde.

Agayne, the kingdome of heauen is like to a marchaunt that seketh good pearles, which when he had found one precious pearle, went and sold all that he had, and bought it.

Agayne, the kyngedome of heauen is lyke vnto a nette cast into the sea, that gathereth all kindes of fysches: whiche when it is full, men drawe to lande, and sytte and gather the good into vessels, and cast the bad awaye. So shall it be at the ende of the worlde. The Aungels shall come forth, and seuer the bad from the good, and shal cast them into a furnes of fyre, there shal be wayling, and gnasshing of teeth.

Jesus sayde vnto them. Understande ye all these thynges? They saide vnto him: yea Lorde. Then sayde he vnto them: Therfore euerye [c*] Scribe whiche is taughte vnto the kingedome of heauen, is like vnto an householder, whiche bringeth forth oute of his treasure, thinges both newe and olde,

Math.xxij.b and.xxv.c.

And

And it came to passe, when Jesus had ended these similitudes, that he departed thence, and came into his owne coũtry, and taught them in theyr synagoges, in so muche ỹ they were astonied, and saide: whence commeth this wisedome and power vnto him? Is not this the Carpẽters sonne? Is not his mother called Marye? and his brethren be called James & Joses, and Simon and Judas? And are not his sisters all here with vs? Whence then hath he all these thinges? And they were offended by him. Then Jesus saied to them, a Prophete is not without honour, saue in his owne country, and in his owne house.[b*] And he did not many miracles there, for theyr vnbeleifes sake. Mark.vi.a Luke.iiij.c. Marke.vi.a. John.vi.a.

The Notes.

a. They that haue a desyre of ryghteousnesse and of the trueth, shalbe more and more illuminated of God. On the contrary parte, they that do not couette after ryghteousnesse and truth, are more hardened and blynded, though they seme vnto them selues to be moste wyse.

b. God doth here folowe the example of a louynge father, whiche when he seeth, that fatherly correction doth not helpe towardes his chyldren, vseth an other way, he ceaseth to be beneficiall vnto them and to minister fatherlye correction, he geueth them ouer vnto them selues, sufferynge them to lyue as they lyste theyr selues. Yet his fatherlye affection can not be withdrawen from them, he loueth them styll, he seketh theyr saluation, wherefore he doth all that he can, to brynge them to a better lyfe. But all wyll not helpe, for the chyldren waxe euery daye worse and worse.

c. The office of Scribes was to interprete and to expounde the lawe and the Prophetes. Ye is then a Scribe taught to the Kyngedome of God, that hath the spyryte, that is to saye: the true meanynge of the lawe and of the Prophetes, and not onely out of the dead letter, but out of the treasure of his hearte, and wyth a feruente spyryte of God, bryngeth forth Christe out of the lawe and the Prophetes.

d. Christe myghte haue wrought myracles. Yea thoughe they beleued not, but he dyd not worke manye, and that for theyr owne profyte, lest yf he had done there as he dydde in other places, theyr condemnation shoulde haue bene greater.

The xiiij. Chapter.

John is taken and healed. Christ fedeth fyue thousande men with .v. loues and two fysshes, and appeareth by nyghte vnto his Disciples vpon the sea.

AT that time Herode the Tetrarche heard of the fame of Jesu, and sayd vnto his seruauntes: this is John the Baptist. Ye is rysen againe from death, and [a*] therfore are myracles wrought by him. For Herode had taken John, and bounde him, and put him in prison for Herodias sake, his brother Philips wyfe.[b*] For John sayde vnto him: it is not lawfull for thee to haue hyr. And when A Marke.vi.b Luke.ix.a.

Lenit.x.c when he would haue put him to death, he feared the people, because they counted hym as a Prophet.

Math.xxi.b But when Herodes byrth daye was kepte, the doughter of Herodias daunsed before them, and pleased Herode.

Marke.vi.c. Wherfore he promised with an othe, that he wold geue hyr whatsoeuer she woulde aske. And she beyng before instructed of hyr mother, sayed: geue me here John Baptist heade in a platter. And the kynge sorowed, * neuertheles for his othes sake, & for their sakes whiche sate also at the table, he commaunded it to be geuen hyr: and sent & beheaded John in the pryson, and his head was brought in a platter, and geuen to the damosel, and she brought it vnto hyr mother.

John Baptist is headed.

B And his disciples came and toke vp his body, and buried it: and went and tolde Jesus.

Luke.ix.d. Mark.vij.d. And when Jesus heard that, he departed thence by shyp into a desert place out of the way. And when the people had heard therof, they folowed hym a fote out of theyr cityes. And Jesus went forth and sawe muche people, and was moued with compassion vpon them, and he healed theyr sicke. When euen was come, his Disciples came to hym, sayinge: this is a deserte place, and the houre is alreadye paste: let the people departe, that they may go into the townes, and by them vytayles. But Jesus sayed to them: They haue no nede to go away. Geue ye them to eat. Then sayed they

C vnto hym: d * we haue here but .v. loues, & two fysshes. And he sayed: bryng e them hyther to me. And he commaunded the people to sytte downe on the grasse, and toke the .v. loues and the two fysshes, and loked vp to heauen and blessed, and brake, and gaue the loues to his disciples, and the disciples gaue them to the people. And they did all eate, & were suffised. And they gathered vp of the fragmentes that remayned .xij. baskets full. And they that ate, were in numbre about .v. M. men, besyde wemen and chyldren.

John.vi.b. Mark.vi.f. And straygh t way Jesus made his Disciples enter into a shyppe, & to goo ouer before hym, while he sent the people away. And as sone as he had sent the people away, he went vp into a mountayne alone to pray. And when the euening

Luke.vi.c.

was

was come, he was there alone. And the shyppe was now in the middes of the sea, and was tossed with waues, for it was a contrary wynde. And in the fourth watche of the nyghte, Jesus came vnto them walkynge on the sea. And when his disciples sawe him[e] walkynge on the sea, they were troubled, sayinge: it is some spirite, and cryed out for feare. And strayghtwaye Jesus spake vnto them sayinge: be of good cheare, it is I, be not afrayed.

Peter aunswered him, and sayde: maister, yf thou be he, byd me come vnto thee on the water. And he sayde, come. And when Peter was come downe out of the shyp, he walked on the water, to go to Jesus. But when he saw a mighty wynde, he was afrayde. And as he beganne to syncke, he cryed saying: master saue me. And immediatly Jesus stretched forth his hande, and caught hym, and sayde to hym: O thou of lytle fayth, wherfore dyddest thou dout? And assone as they were come into the shyppe, the wynde ceased. Then they that were in the shyppe, came and worshypped hym, saying: of a truth thou art the sonne of God. And when they were come ouer, they went into the lande of Genezareth. And when ỹ men of that place had knowledge of hym, they sent out into al ỹ country rounde aboute, and brought vnto hym all that were sicke, and besought hym, that they myght touche the hemme of his vesture only. And as many as touched it, were made safe. Marke. vi. & Luke. v. d.

¶ The Notes.

a. It is an heathenyshe beleue, to thynke that men can do greater thynges after theyr death, then in theyr lyues tyme, and hereof dyd spryng this vayne worshyppynge of deade folkes.

b. No whoremongers, adulterers, nor volupteouse persons, can abyde that the truth be tolde vnto them, they hate therefore Gods veritie and his heauenly doctryne.

c. Better it is otherwhyles to forswear hym selfe, then to do any vngodly thyng. This dede of Herode, can in no wyse be excused, for yf she had asked his owne heade, or hyr mothers heade, he woulde not haue graunted hyr.

d. Thoughe we thynke our selues vnable to teache Christes congregation, yet let vs at the commaundement of Christ, employe and bestowe that lytell that we haue vpon Christes flocke, and he that augmented the fyue loues and .ij. fyshes, shall also augmente in vs his owne gyftes.

e. Christ walkynge vpon the sea, declareth therby his godheade.

The. xv. Chapter.

¶ Christ excuseth his disciples, and rebuketh the Scribes and Pharisees, for transgressynge Gods commaundement, thorowe theyr owne traditions. The thynge that goeth into the mouthe, defyleth not the

the man. He deliuereth the woman of Canawees doughter, healeth the multitude, and with .vij. loues, and a fewe lytle fyshes, feadeth .iiij. M men, beside women and chyldren.

Mark.vij.b

THen came to Jesus Scribes & phariseis (frō Jerusalem) saying: why do thy disciples trāsgresse the traditions of the elders? For they wash not theyr handes when they eat bread. But he aunswered, and sayd vnto them: why do ye also transgresse the commaundemente

Exo.xx.b
Marke.vij.b

of God, thorow your traditions? For God cōmaunded, saynge: honour thy father and mother, and he that curseth father or mother, shall suffer death. [a*] But ye saye, euery man

Exod.xxi.b
Deut.v.b.

shall say to his father or mother: by euerye gifte that procedeth from me, thou shalt be helped: and so shal he not honour his father, or his mother. And thus haue ye made, that the commaundement of God is without effecte, through your

Esaias.xxix.b
Jere.xxxij.g

traditions. Y pocrites, well prophecied of you Esayas, saynge: This people draweth nye vnto me with theyr mouthes, and honoureth me with their lippes, howbe it, theyr

B hartes are farre from me: [b*] but in vayne they worshyp me, teaching doctrines, which are but mens precepts.

And he called the people vnto him, and said to them: hear and vnderstand: That which goeth into the mouth, defileth not the man: but that whiche commeth oute of the mouth, defileth the man.

Then came his disciples, and sayde vnto him: Perceiuest thou not, how that the Phariseis are offended in hearynge this saying? But he aunswered and sayd: [c*] al plantes whiche my heauenly father hath not planted, shalbe plucked vp by the rotes. Let them alone, they are the blynd leaders of the blinde. [d*] If the blinde leade the blinde, both shall fall into the ditche.

Then aunswered Peter, and sayde to him, declare vnto vs this parable. Thē said Jesus: are ye yet without vnderstandinge? perceiue ye not, that whatsoeuer goeth in at the mouth, descendeth downe into the belly, and is cast out into the draught? But those thinges whiche procede out of the

C mouth, come from the hert, and they defile the man. For out of the

of the hert come euyll thoughtes, murder, breakyng of wed locke, whoredome, thefte, falſe wytnes bearyng, blaſphemy. Theſe are the thinges whiche defyle a man. But to eate with vnwaſchen handes, defyleth not a man.



And Jeſus went thence, and departed into the coaſtes of Tyre and Sydon. And beholde a woman whiche was a Cananite came out of the ſame coaſtes, and cryed vnto him ſayinge: haue mercy on me Lord, thou ſonne of Dauid, my daughter is piteouſly vexed with a Deuil.* And he gaue hyr neuer a worde to aunſwere. Then came to him his diſciples, and beſought him ſaying: ſende hyr away, for ſhe crieth after vs. But he aunſwered and ſayed: I am not ſente but vnto the loſte ſheepe of the houſe of Iſraell. Then ſhe came and worſhypped him, ſayinge: Lorde helpe me. But he aunſwered and ſayed: it is not good to take the chyldrens breade, and to caſt it to whelpes. And ſhe ſayd, trueth Lord, neuertheles the whelpes eate of the crommes, whiche fall from theyr maiſters table. Then Jeſus aunſwered and ſayed vnto hyr. O woman, greate is thy fayth, be it to thee, euen as thou deſiereſt. And hir daughter was made whole euen at that ſame houre.

*The Goſpel on the ſecond ſonday in lente

Luke. xvi. b.

Then Jeſus went awaye from thence, and came nye vnto the ſea of Galile, and wente vp into a mountayne & ſate

D Math. viij. a.

downe

downe there. And muche people came vnto him, hauynge
Esaias.xlij.e with them, halt, blynde, domme, maymed, and manye other,
and cast them downe at Jesus feete. And he healed them, in
so muche that the people wondred, to se the domme speake,
the maymed whole, the halt to go, and the blynd to se. And
Mark.viij.a they glorified the God of Israell.

Then Jesus called his disciples to him, and said: I haue compassion on the people, because they haue continued with me already .iij. dayes, and haue nought to eate: and I wyll not let them depart fastyng, least they faynte in the waye. And his disciples sayed vnto him: whence shoulde we get so muche bread in the[*] wildernes, as should suffice so great a multitude? And Jesus sayd vnto them: howe many loaues haue ye? And they sayd: seuen, & a fewe lytell fyshes. And he commaunded the people to sit downe on the ground: & toke the seuen loues, and the fyshes, & gaue thankes, brake them, and gaue to his disciples, & the disciples gaue them to the people. And they dyd all eate, and were suffysed. And they toke vp of the broken meate that was lefte .vij. baskets full. And yet they that ate, were .iiij. M. men, beside wemen, and chyldren. And he sente awaye the people, and toke shyppe, and came into the partes of Magdala.

The Notes.

a. God had commaunded to honoure father and mother, that is to saye: to helpe and succoure them, but the Scribes taught the people an other lesson, sayinge: whatsoeuer ye offer in the temple, the same is geuen to your parentes, and therfore saye to your parentes after this maner. The gyft that I haue offered in the temple shalbe no lesse profytable to you, then vnto me. And so brought to passe (by their deuylyshe wrestynge) that the chyldren offered in the temple those thinges wherwith their poore parentes should haue ben succoured and helped.

b. God wyll not be worshypped after the doctrines and preceptes of men, but as he himselfe hath prescribed and taught vs in his worde.

c. All kyndes of religion and doctryne that is not of God, shalbe plucked vp by the rootes, onely the worde of God shall remayne for euer.

d. Ignorannce excuseth no man, if thou of ignorannce folowest a blynde guyde, thou shalt perysh together with hym.

e. We ought not to leaue of by and by, or to dyspayre, thoughe the Lorde doth not heare vs straycht waye, but rather with a bolde confydence and trust in his mercy, we must still crye and call vpon hym, tyll at length he graunt vs our petition.

f. We are all in a wylderneste, as many as be in this vale of mysery. Christ is oure pastoure and shepeherde, whiche feadeth vs with his blessed worde in the wylderneste, that is to say: amonge so many traditions of men, wherwith we are burdened.

The

The.xvj.Chapter.

¶ The Phariseis requyre a token. Jesus warneth his Disciples of the Phariseis doctryne. The confession of Peter. The keyes of heauen. The faythfull must beare the crosse after Chryst.

THen came the Phariseis and Saduces, and dyd tempte hym, desyring him to shewe them some signe from heauen. But he aunswered and sayde vnto them. At euen ye say, we shal haue fayre wether, because the skye is redde and in the mornynge ye saye, to daye shalbe foule wether, because the skye is cloudye and redde. [a*] O ye ypocrites, ye can discerne the fashion of the skye, and can ye not discerne the sygnes of the tymes? The frowarde nation, and aduouterous seketh a signe, and ther shall no signe be geuen vnto them, but the signe of the Prophete Jonas, And he leauynge them, departed.

A Mar.viij.b Iohn.vi.b Luke.xij.b

Jonas.ij.a

B

And when his disciples were come to the other syde of the water, they had forgotten to take bread with thē. Then Jesus sayde vnto them: Take hede and beware of the [b*] leuen of the Phariseis & of the Saduces. And they thoughte in them selues, saying: because we haue broughte no breade with vs. When Jesus vnderstode that, he saide vnto them: O ye of lytle fayth, why are your myndes cumbred because ye haue brought no bread? Do ye not yet perceaue, nether remember those .v. loues, when ther were .v. M. men, and how many baskettes toke ye vp? Nether the .vij. loues whē there were .iiij. M. and how many baskettes toke ye vp? Why perceaue ye not then ỹ I spake not vnto you of bread, when I sayde, beware of the leuen of the Phariseis, and of the Saduces? Then vnderstode they, how that he bad not them beware of the leuen of bread: but of the doctrine of the Phariseis, and of the Saduces.

Luk.xij.a.

Math.xvj.c.

Math.xv.d.

C

When Jesus came into the coastes of Cesarea Philippi, he [c*] asked his disciples sayinge: whom do men saye that I the sonne of man am? And they sayed: some saye that thou art John Baptist, and some Helias, and some Jeremias, or one of ỹ prophetes. He sayd vnto them: [d*] but whom say ye that I am? Symon Peter aunswered, and sayde: Thou arte

✲ The Gospel on S. Peters daye.

Marke.viij.c. Luke.ix.b.



art Christ the sonne of the lyuynge God. And Jesus aun-
swered and sayde to hym: happy art thou Simon the sonne
of Jonas, for flesshe and bloud hath not opened vnto thee ỹ,
but my father which is in heauen. And I say also vnto thee,
that thou art Peter: and [e]* vpon this rocke I wyll buylde
my congregation. And [f]* the gates of hel shal not preuayle
agaynst it. And I wyl geue vnto thee, the keyes of the kyng
dome of heauen: and whatsoeuer thou byndest vpon earth,
shalbe bounde in heauen: and whatsoeuer thou lowsest on
earth, shalbe lowsed in heauen.

Mark. viij. d. Luke. ix. c

Then he charged his disciples, that they shuld tel no man
that he was Jesus that Christ. From that time forth Jesus
began to shew vnto his disciples, how that he must go vnto
Jerusalem, and suffer manye thinges of the elders, & of the
hye Preistes, & of the Scribes, & must be killed, & ryse again
ỹ thyrde day. But Peter toke hym aside, & began to rebuke
hym, saying: master fauor thy self, this shal not be vnto thee.
Then turned he about, and sayd vnto Peter: come after me
Satan, thou offendest me, because thou sauoureste not the
thynges that are of God, but the thynges that are of men.

D Jesus then sayde to his disciples. If any man wyll folow
me, let him forsake him selfe, and take vp his crosse, & folowe
me. For whosoeuer wyll saue his lyfe, shall lose it. And who-
soeuer

soeuer shall lose his lyfe for my sake, shall fynde it. For what shall it profyte a man, though he should wynne all the whole worlde, yf he lose his owne soule? Or elles what shall a man geue to redeme his soule agayne withall? For the sonne of man shall come in the glory of his father, with his Aungels: and then shal he reward euery man according to his dedes. Verely I say vnto you[b]* some there be standing here, whiche shall not tast of death, tyll they shall se the sonne of man come in his kyngedome.

The Notes.

a. Mans reason can comprehend all thynges that be worldly, but it is not able to comprehende the hyghe misteries of Christ, without a speciall grace. Besydes that, thoughe carnall reason can well trust in naturall creatures, yet it wyll neuer truste God, nor yet his worde, without some outwarde sygne or token.

b. Leuen is here taken for the erronious doctryne of the Phariseis and Saduces, whiche with theyr gloses depraued the scriptures. Some tymes this worde leuen, is taken for wholesome doctryne of the Gospell. Math. xiij.

c. Origen. Yf any man be a Byshop or a magistrate, let hym hardely aske this question, what do men say of me? But this they must aske of them that wyll tel the truth without flattery.

d. It is not ynough to beleue in our heartes, but Christ doth also requyre of vs an open confession of the mouth.

e. Christ is the rocke wherupon the true churche is buylded. No man can laye anye other foundation, besydes that which is layed alreadye, whiche is Jesus Christ. j. Cor. iij Peter is thorowe fayth one of the stones wherwith this churche is buylded.

f. By the gates of hel, the power of Sathan, with all his subtyll and craftye counsayle is vnderstanded.

g. We ought to rebuke sharpely all them that go about to plucke vs awaye from the obedience that we owe vnto God, and vnto his worde.

h. The same is to be vnderstande of his glorious transfyguration, as yf he shoulde saye: There are some standyng amonge you, which shall not dye, tyll they haue sene me in the same glory and maiesty, that I shall come in, at the laste day of iudgement.

The. xvij. Chapter.

The transfiguration of Christ vpon the mount of Tabor. He healeth the Lunatike, and payeth tribute.

AND after. vi, dayes Jesus toke Peter, and James, and John his brother, & brought thē vp into an hye mountayne out of the waye, & was transfygured before them: and his face dyd shyne as the sunne, and his clothes were as whyte as the lyght. And behold there appeared vnto them, Moses, and Helias, talkynge with hym. Then aunswered Peter, and sayd to Jesus: maister, here is good beynge for vs. If thou wylte, let vs make here. iij. tabernacles, one for thee, and one for Moses, & one for Helias

Marke, ix, a. Leuit. x. d.

B Whyle he yet spake, behold a bright cloude shadowed them.
Math.iij.d. Mark.ix.b.i a Luk.iij.e. ix.e And beholde, there came a voyce out of that cloude sayinge:
This is my deare sonne, in whom I delyte a * heare hym.
And when the disciples hearde that, they fell on theyr faces and were sore afrayed. And Jesus came and touched them, and sayde: arise and be not afrayde. And when they loked vp, they sawe no man, saue Jesus onely.

And as they came downe from the mountayne, Jesus charged them saying: se that ye shew the vision to no man,
Marke.ix.b vntil the sonne of man be rysen agayne from death. And his disciples asked hym, sayinge: Why then saye the Scribes, ỹ Helias must fyrst come? Jesus aunswered, and sayde vnto them: Helias shall fyrst come, and restore al thynges. But I saye vnto you, that Helias is come already, and they knewe
C hym not: but haue done vnto hym whatsoeuer they lusted. In lykewyse shal also the sonne of man suffre of them. Then the disciples perceaued that he spake vnto them of b * John Baptist. And when they were come to ỹ people, there came
Marke.ix.c Luke.ix.c. to him a certayne man, and kneled downe to him, and sayde: Master haue mercy on my sonne, for he is lunatike: & is sore vexed. For oft times he falleth into the fyre, and oft into the water. And I brought him to thy disciples, and they coulde not heale him. Jesus aunswered & said: O generation faithles and croked: howe longe shal I be with you? howe longe shall I suffre you? bringe him hither to me. And Jesus rebuked the deuill, and he came out of him. And the chylde was healed euen that same houre.

D Then came the disciples to Jesus secretly, and said: Why coulde not we cast him out? Jesus said vnto them: Because
Luke.xvij.b of your vnbeleife. For verely I say vnto you: if ye had faith as a grayne of mustarde seed, ye should say vnto this mountaine, remoue hence to yonder place, and he should remoue: neither should any thinge be vnpossible for you to do. Howbeit, this c * kinde goeth not out, but by praier and fastinge.
As they passed the time in Galile, Jesus saide vnto them: the sonne of man shalbe betrayed into the handes of men, & they shall kill him, and the thyrde daye shall he rise agayne.

And

And they sorowed greatly.

And when they were come to Capernaum, they ỹ were wont to gather pole money, came to Peter, and sayd: Doth your mayster pay tribute? He sayde, yea. And when he was come into the house, Jesus spake fyrst to him, sayinge: What thinkest thou Simon? of whom do the kynges of the earth take tribute, or polle mony? of theyr chyldren, or of straungers? Peter sayd vnto him: of straungers. Then sayde Jesus vnto him agayn: Then are the chyldren [d*] fre. Neuertheless, lest we should offend them: go to the sea, and cast in thyne angle, and take the fysshe that fyrst cometh vp, & when thou hast opened his mouth, thou shalt fynd a pece of twenty pence, that take, and paye for me and thee.

Mark. viij. Do Luke. iv. c

¶ The Notes.

a. Syth that we are from aboue, by the voyce of the heauenlye father bydden to heare Christ: we oughte not (as Saynt Cyprian sayeth) to care what the fathers haue done before vs, but muche rather, what Christ (whiche was before the fathers) dyd commaunde vs to do, that are we moste bounde to folowe and do.

b. John Baptiste was called Helias, because that he came in the spyryte and power of Helias, moste sharpely rebukynge synne, that so men knowynge theyr owne synneful nature, and the damnation, that honge ouer them, shoulde the more gladly embrace Christe, the sauiour and redemer of the worlde.

c. Sathan and the fleshe, whiche are our moste mortall enemyes, are ouercome by faythfull prayer, and true abstinence or sobernesse of lyuynge, yf we vse the same accordynge to Gods worde, and the doctryne of Christe.

d. Thoughe we be made free, by the deathe of Christ, yet oughte we to be obedient vnto magistrates, and to paye them suche tribute as they do requyre of vs.

The. xviij. Chapter.

¶ He teacheth his disciples to be humble and harmeles: to auoyde occasions of euyll, and one to forgeue anothers offence.

AT the same tyme the disciples came vnto Jesus saying: [a*] who is ỹ greatest in the kingdome of heauen? Jesus called a chylde vnto hym, & set him in the middes of them, & sayd: Verely I saye vnto you: excepte ye turne, & become as chyldren, ye can not enter into the kyngedome of heauen. Whosoeuer therefore humbleth hym selfe as this chylde, the same is the greatest in the kyngedome of heauen. And whosoeuer receaueth such a child in my name, receaueth me. But whosoeuer offende one of these lytleons whiche beleue in me: it were better for hym, that a mylstone

M ✣ The Gospel on S. Michael daye, Marke. ix. e Luke, ix. f,



were hanged about his necke, and that he were drowned in the depth of the sea. Wo be vnto the worlde because of offen
1.Cor.xi.d. ces. For it can not be auoyded, but that offences shalbe ge= uen. Neuertheless wo be to that man, by whom the offence cometh.

B [b*] Wherfore, if thy hand or thy fote offend thee, cut them
Mach.v.e. of & cast them frō thee. It is better for thee to enter into life, halt or maymed, rather then ỹ shuldest, hauing two handes or two fete, be caste into euerlastyng fyre. And yf thyne eye offende thee, plucke it out, & cast it from thee. It is better for thee to enter into lyfe with one eye, thē hauing two eyes, to be cast into hell fyre. Se that ye despyse not one of these ly= tleones. For I saye vnto you, that in heauen theyr [c*] Aun= gels alwayes beholde the face of my father which is in hea= uen. For the sonne of man is come to saue that which is lost.
Luke.xv.a. Howe thinke ye? If a man haue an hundred sheepe, and one of them be gone astray, doth he not leue nyntye and nyne in the mountaynes, and go and seke that one which is gone a= stray? If it happen that he find it, verely I say vnto you: he
C reioyseth more of that sheepe, then of the nynetye and nyne whiche went not astray. Euen so it is not the wyl of your fa ther in heauen, that one of these litleones shoulde perysshe.
Moreouer, if thy brother trespace agaynst thee, Go and tell

hym

him his fault betwene him and thee alone. If he heare thee, thou hast wonne thy brother: But if he heare thee not, then take yet with thee, one or two, that in the mouth of two or thre witnesses, all the communication maye stande. And yf he heare not them, tell it vnto the congregation. And yf he heare not ỹ congregatiõ, let him be vnto thee as an heathen man, and as a Publican. Verely I say vnto you, [d*] whatsoeuer ye binde on earth, shalbe bound in heauen. And whatsoeuer ye lowse on earth, shalbe lowsed in heauen. Agayne, verely I saye vnto you, that if two of you shall agre in earth vpon any maner thyng, whatsoeuer they shall desyre: it shal be geuen them of my father whiche is in heauen. For where two or thre are gathered together in my name, there am I in the myddes of them.

Luke. x. bij. m. Leuit. xix. c. Eccle. xix. b.

Iacob. v. d 1. Cozin. xiij. a



Then came Peter to hym, and sayde: maister howe ofte shal I forgeue my brother if he sinne against me, seuẽ times? Jesus sayd vnto him: I saye not vnto thee seuen tymes, but seuenty times seuen times. Therfore is the kyngedome of heauen lykened vnto a certayne kinge, whiche wouide take acountes of his seruauntes. And when he had begon to recken, one was brought vnto him, which ought him ten thousande talentes: whom because he hadde nought to paye, his master commaunded him to be solde, and his wyfe, and his

*The Gospel on the .xxij. sond. af. Tri.

chyldren, and all that he had, and payment to be made. The seruaunt therfore fel downe and besought hym, saying: Sir geue me respyte, and I wyll paye it euery whit. Then had the Lorde pitie on that seruaunt, and lowsed hym, and forgaue him the dette.

And the sayde seruaunt went out, and founde one of his felowes which ought him an hundred pence, and layed handes on hym, and toke hym by the throote, saying: paye me yt thou owest. And his felow therefore fel downe at his fete, & besought him, saying: haue patience with me, and I wyll paye thee. And he woulde not, but went and caste him into pryson, tyll he shoulde paye the dette.

And when his other felowes sawe what was done, they were very sory, and came and tolde vnto theyr Lord al that had happened. Then his Lorde called him, and sayde vnto hym: O euyll seruaunt, I forgaue thee al that dette, because thou praydest me: was it not mete also that thou shouldeste haue had compassiō on thy felow, euē as I had pity on thee? And his Lorde was wrooth, and deliuered him to the iaylers, tyll e* he should paye al that was due to hym. So likewyse shall my heauenlye father do vnto you, excepte ye forgeue with your heartes, eche one to his brother theyr trespaces.

Iames. ij. c
Mar. xi. d

¶ The Notes.

a. Sathan doth alwayes tempte the ministers of Gods worde to ambition, that they settynge theyr myndes on worldlye promotions and honours, should neglect theyr office and duetye, whiche is the preachynge of Gods worde, whereby his kingedome is ouerthrowen.

b. We must cut out of oure carnall and fleshlye concupiscences or affections, leste we be with them cast into the fyre of hell.

c. In thys appeareth the fatherlye kyndenes of God towarde vs, that he doth send his holy aungels to kepe and defende vs euen from oure very byrthe.

d. To bynde, is to bannyth the styfnecked and vnrepentaunt synner, from the congregation of the saynctes. To lose, is (when he repenteth and submytteth hym selfe) to receaue hym agayne, into the felowshyppe of the electe and chosen people of God.

e. If we be through our vnthankefulnes put from the mercy of God, we shal neuer be able to paye oure debtes, that is to saye: we are all together vndone and lost for euer.

The. xix. Chapter.

¶ Christe geueth aunswere concernyng maryage, and teacheth not to be carefull, nor to loue worldlye ryches.

And

AND it came to passe, when Jesus had finished
A those sayinges, he gate him from Galile, and
came into ỹ coastes of Jewry beyond Jordan
and much people folowed hym, and he healed
them there.

Then came vnto him the Pharisei͏s tẽptinge
him, and saying to hym: Is it lawfull for a man to put away Marke. x. a
his wyfe for all maner of causes? And he aunswered & sayde Gene. i. d
vnto them: Haue ye not reade, howe that he whiche made
man at the beginning, made thẽ man and woman, and saide:
for this thynge, shall a man leaue father and mother, & cleue Ephes. v. g
to his wyfe, and they twayne shalbe one flesshe. Wherefore
nowe are they not twayne, but one flesshe. [a*] Let not man
therfore put a sundre, that whiche God hath coupled toge-
ther. Then sayde they to him: whye dyd then Moses com-
maunde to geue a testimoniall of diuorsement, & to put hyr
away? He sayde vnto them: Moses because of the hardnes Deut. xxiiij. a.
of your heartes, suffered you to putte awaye youre wyues:
But from the beginninge it was not so. I saye therefore
vnto you, that whosoeuer putteth away his wyfe [b*] (except
it be for fornication) and marryeth another, breaketh
wedlocke. And whosoeuer marrieth hir which is deuorsed,
doth commyt aduoutry.

Then sayde his disciples to him: if the matter be so be- B
twene man and wyfe, then is it not good to marrye. And he Sapien. vij. c.
sayd vnto them: all menne can not away with that sayinge,
saue they to whom it is geuẽ. For ther are some chaste, whi-
che were so borne out of theyr mothers belly. And there are
some chaste, whiche be made of men. [c*] And there be some
chaste, whiche haue made them selues chaste, for the kynge-
dome of heauens sake. He that can take it, let him take it.

Then were brought to hym yonge children, that he shoulde
put his handes on them, and praye. And the disciples rebu- Luk. xviij. a
ked them. But Jesus sayde: suffre the chyldren, and forbyd
them not to come to me: for of suche is the kingdome of hea-
uen. And when he had put his handes on them, he departed
thence,

C And beholde one came, and saide vnto hym: good maister
Marke.x.b. what good thinge shall I do, that I may haue eternall life?
He sayd vnto him: whye callest thou* me good? there is
none good but one, and that is God. But if thou wylt entre
Psal.cxi.c. into life, kepe the cõmaundementes. He sayde to him: Whi-
che? And Jesus sayd: breake no wedlocke, kyl not, steale not
Exo.xx.d
Deut.v.b.
Roma.xiij.c. beare not false wytnes, honour father and mother, and loue
thy neighbour as thy selfe. The yonge man saide vnto him:
I haue obserued al these thinges from my youth, what lack
I yet? And Jesus sayde vnto him, if thou wylte be perfecte,
go sell that thou haste, and geue it to the pooze, & thou shalte
haue treasure in heauen, and come & folowe me. And when
the yonge man hearde that sayinge, he wente away mour-
nyng. For he had great possessions.

Then Jesus sayd vnto his disciples: Uerely I saye vnto
you, that it is harde for a riche man to enter into the kyng-
dome of heauen. And moreouer I say vnto you: it is easier
Marke.x.c for a camell to go through ỹ eye of a nedle* then for a riche
man to entre into the kingedome of God. And when his dis-
ciples heard that, thei were exceedingly amased, saying: who
then can be saued. Jesus beheld thẽ, & said vnto them, with
menne this is vnpossible, but with GOD all thynges are
possible.



Then

Then aunswered Peter, and sayde to him: Beholde, we haue forsaken al, and folowed thee, what shall we haue? Iesus sayde vnto them: verely I say to you: when the sonne of man shal syt in the seate of his maiestie, ye whiche folowed me, in the seconde generation, shall sit also vpon. xij. seates, and iudge the. xij. tribes of Israell. And whosoeuer forsaketh houses, or brethren, or sisters, or father, or mother, or wyfe, or children, or landes, for my names sake, the same shal receaue an hundreth folde, and shal inherite euerlasting life. And many that are first, shalbe last, & the last shalbe fyrste.

The Gospel on the conuersion of S. Paul

D Marke. x. d. Luke. xviij. f.

Luke. xxij. c. Deut. xxx. a

Iohn. xiij. a

¶ The Notes.

a. He that putteth awaye hys wife for aduoutry, or fornication sake, doth not put a sunder that whiche God hath coupled. For it is God hym selfe (whiche commaundeth such to be stoned to death) that doth separate them.

b. He that putteth awaye his wyfe for breakynge of wedlocke, yf it be done after a due order of the lawe, may lawfully mary another, onlesse reconciliation be made betwen thē.

c, He maketh hym selfe chaste for the kingdome of heauens sake, whiche eyther hauynge the gyfte of sole lyfe, vseth the same to the settynge forth of Gods worde: Or els beynge a perfect and a naturall man, taketh to hym selfe an honest yokefelowe, and liueth in chaste wedlocke with hyr, settynge forth neuertheless Gods truth to his vttermost power.

d. Yf there be any goodnesse in vs, that haue we of God. But God only is good of hym selfe.

e. Onely they that put theyr trust and confydence in theyr owne ryches, are here vnderstanded. For there be many godlye riche men, that vse theyr ryches and substaunce accordyng to the wyll and pleasure of God.

The. xx. Chapter.

¶ Christ teacheth by a similitude, that God is better vnto no man, and howe he is alwaye callynge men to his labour. He teacheth his disciples to be lowelye, and geueth two blynde men theyr syghte.



A ✠ *The Gospel on Septuagesima sondaye.*



For the kyngedome of heauen is lyke vnto an householder, whiche went oute earlye in the morynge to hyer labourers into his vyneyard. And he agreed with the labourers for a peny a daye, and sente them into his vyneyarde. And he went out about ỹ third hour, and sawe other standynge ydell in the market place, & sayde vnto them: go ye also into my vyneyard, and whatsoeuer is ryght, I will geue you. And they went theyr way. Agayne he went out about the syxte, and nynth houre, and dyd likewyse. And he went out about the a* eleuenth hour, & found other standyng ydell, and sayde vnto them: Whye stande ye here all the daye ydell? They sayde vnto him: because no man hath hyred vs. He said to them: go ye also into my vineyarde, and whatsoeuer is right, that shall ye receaue.

B And when euen was come, the Lorde of the vyneyarde sayde vnto his stewarde: call the labourers, and geue them theyr hyer, beginninge at the last, tyl thou come to the fyrst. And they which were hyred about the eleuenth hour, came and receaued euery man a peny. Then came the fyrst, supposinge that they shoulde receaue more, and they likewise receaued euery man a peny. And when they had receaued it, they murmured agaynst the good man of the house, saying: These last haue wrought but one hour, and thou haste made them equall vnto vs, which haue borne the burthen, & heate of the daye.

And he aunswered to one of them, saying: frend I do the no wronge: diddest thou not agre with me for a peny? Take that which is thy duty, and go thyway, I wil geue vnto this last, as much as to thee. Is it not lawfull for me to do as me lysteth with mine owne? Is thine eye euill because I am good? So the last shalbe fyrst, and b* the firste shalbe laste. For c* many are called, and fewe be chosen.

Luk.xiij.f. Mark.x.c And Jesus ascended to Jerusalem, and toke the. xij. disciples aparte in the way, and saide to them: Beholde we go vp to Jerusalem, and the sonne of man shalbe betrayed vnto

C Luke.xviij.f the cheif Preistes, and vnto the Scribes, and they shall condemne

demne him to death, and shall delyuer him to the gentyles, to be mocked, to be scourged, and to be crucified: & the third daye he shall rise againe.



Then came to him the mother of zebedes children with hir sonnes, worshipping him, & desyringe a certayne thinge of him. And he saide vnto hir: what wilte thou haue? She sayde to him: Graunt that these my two sonnes may syt, the one on thy righte hande, and the other on the lifte hande in thy kingedome. *The Gospel on S. Iames daye.*

And Jesus aunswered & sayd: Ye wote not what ye aske. Are ye able to drincke of the cuppe that I shall drincke of, & to be baptised with ỹ baptisme, that I shalbe baptised with? They sayd to him, we are able. And he sayd vnto them: Ye shall drincke [d]* of my cup, and shalbe baptised with the baptisme, that I am baptised with. But to syt on my right hãd, and on my lift hande, is [e]* not mine to geue: but to them for whom it is prepared of my father.

And when the ten heard this, they disdayned at the two brethren: But Jesus called them vnto him, & said: Ye know that the lordes of the gentiles haue domination ouer them. And they that are great, exercise power ouer them. It shall not be so among you. But whosoeuer wyll be great amonge you, let him be your minister: and whosoeuer will be cheif amonge

Marke.x.k. Luke.xxij.c.

Marke.x.g. mong you, let him be your seruaunt, euen as the sonne of mā came, not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

And as they departed from Hierycho, muche people folowed hym. And behold two blynde men sittinge by the way syde, when they heard Jesus passe by, cried sayinge: Thou Lorde the sonne of Dauid, haue mercy on vs. And the people rebuked them, because they should hold their peace. But they cried the more saying: haue mercy on vs ỹ Lord, which arte the sonne of Dauid. Then Jesus stode styll, and called them, and sayde: what wyl ye that I should do to you: They sayde to him: Lord ỹ our eyes maye be opened. And Jesus had compassion on them, and touched their eyes, and immediatly their eyes receaued sight. And they folowed him.

Marke.x.g. Luke.xviij.

The Notes.

a. In the olde tyme they dyd recken .xij. houres from the ryssynge of the sonne to the goynge downe of the same, therfore the eleuenth houre, was as a man myght saye, an houre afore the sunne goynge downe.

b. To be made of the fyrst last, is to be excluded and shut oute of the kyngedome of heauen. As in a runnyng game, not they that runne fyrst, but they that come fyrst to the game wynne the game, and beare awaye the prayse.

c. All nations and people are by the outwarde preachynge of the gospell called, but only they that are ordeyned and chosen vnto lyfe euerlastynge, do beleue and geue credyte vnto the worde.

d. By the cuppe and baptisme he vnderstandeth his bytter passion and death. As he himselfe testifieth a lytell after, sayinge: Let this cuppe passe from me.

e. Though Christ had receaued all power of his father, yet had he not receaued it to this ende, that he shoulde geue the glory of his kyngedome vnto other then his father had appoynted. Beside that, Christ doth here speake as a man, for touchynge his godheade he was and is equall with the father.

The .xxj Chapter.

The rydeth into Jerusalem, dryueth the marchauntes out of the temple curseth the fygge tre, and rebuketh the Pharisei with the similitude of the two sonnes, and of the husbandemen that slewe suche as were sent vnto them.

A ✠ The Gospel on the .j. sonday in Aduent

AND when they drew nye to Jerusalem, and were come to Bethphage, vnto mount Oliuete, then sent Jesus two of his disciples, sayinge to them: Go into the towne that lieth ouer against you, and anone ye shall finde an asse bounde, and hyr colt with hir: lose them, and bringe them vnto me. And if any man saye ought vnto you, saye ye, that the Lorde hath nede of them: and streight waye



waye he[a*] wyll let them go. All this was done to fulfil that whiche was spoken by the Prophete, sayinge: Tell ye the doughter of Sion: behold thy king cometh vnto thee, meke, and syttinge vpon an asse, and a colte, the fole of an asse vsed to the yocke.[b*] The disciples went and dyd as Jesus commaunded them, and brought the asse and the colte, and put on them theyr clothes, and set him theron. And many of the people spred theyr garmentes in the way. And other cutte doune braunches from the trees, and strawed them in the waye. Moreouer, the people that went before, and they also that came after, cryed, sayinge: Hosanna to the sonne of Dauid. Blessed be he that cometh in the name of the Lord, Hosanna in the hyeste. Zacha. ix. b Luk. xix. k. B

And when he was come to Jerusalem, all the citie was moued, saying: who is this? And the people sayd: this is Jesus the Prophete of Nazareth a cytie of Galile. And Jesus went into the temple of God[c*] and caste out all them that soulde and bought in the temple, and ouerthrew the tables of ỹ mony chaungers, and the seates of thẽ that sold doues, & sayde to them: It is written,[d*] my house shalbe called the house of praier: But ye haue made it a denne of theues. And the blynde, and halte came to hym in the temple, and he healed them. Luk. xix. g. Esai. lvi. b. Iere. vij. c.

And

And when the cheife Preistes & Scribes saw the marueiles that he dyd, and the chyldren cryinge in the temple, and sayinge: Hosanna to the sonne of Dauid, they disdained, and sayde vnto him: hearest thou what these saye? Jesus sayde vnto them, yea: haue ye neuer read, ỹ of the mouth of babes & sucklynges, thou hast ordeyned praise? And he left them, & went out of ỹ citie vnto Bethanie, & had his abyding there.

Psalm. viij.a.

Marke, xi, c.m
Luk. xix. e.

And in the morning as he returned into the citie agayne, he hungred, and spied a fygge tree in the waye, and came to it, and founde nothinge theron but leaues onely, and sayde to it, neuer frute grow on thee hencefoorwardes. And anone the figge tree withered awaye. And when his Disciples sawe that, they marueiled, sayinge. Howe sone is the fygge tree withered awaye? Jesus aunswered & sayd vnto them: Uerely I saye vnto you, if ye shall haue faith, and shall not doubt, ye shall not onely do that whiche I haue done to the figge tree: but also if ye shall saye vnto this mountaine, take thy selfe awaye, and caste thy self into the sea, it shalbe done. And whatsoeuer ye shall aske in prayer (if ye beleue) ye shall receaue it.

¶

Luke. xvij. a

Mar. xi. d
Luke. xx. a.

And when he was come into the temple, the cheife Priestes and the elders of the people, came vnto him as he was teachinge, and saide: by what auctoritie doeste thou these thinges? and who gaue thee this power? Jesus aunswered and saide vnto them: I also will aske of you a certaine question, whiche if ye assoile me, I in likewise will tell you by what auctorite I do these thinges, e* The baptisme of John whence was it? from heauen, or of mẽ? Then they reasoned amonge them selues, sayinge: if we shall saye from heuen, he will saye vnto vs: why did ye not then beleue him? But and if we shall saye of men, then feare we the people. For all men helde John as a prophete. And they aunswered Jesus, and sayde: we can not tell. And he sayd vnto them: nether tell I you, by what auctoritie I do these thinges. What saye ye to this? A certaine man had two sonnes, and came to the elder, and saide: sonne go and worke to day in my vineyarde. He aunswered and saide, I will not: but afterwarde repented

Math. xxiij. a.

ted and went. Then came he to the seconde, and saide likewise. And he answered and saide: I will sir, yet went not. Whether of them twaine did the wyll of the father? They saide vnto him: the first. Jesus saide vnto them: verelye I say vnto you: that f* the publicans & the harlottes shal come into the kingedome of God before you. For John came vnto you in the waye of righteousnes, and ye beleued him not. But the publicans, and the harlots beleued him. And yet ye (though ye sawe it) were not yet moued with repentaunce, that ye might afterward haue beleued him.

D Mark.xij.a. Luke.xx.b. Esai.v.a.

Herken another similitude. There was a certaine housholder, whiche planted a vineyarde, and hedged it rounde aboute, and made a winepresse in it, and buylt a tower, & let it out to husbandmen, and went into a straunge countreye. And when the time of the fruite drew neare, he sent his seruauntes to the husbandmen to receiue the fruites of it. And the husbandmen caught his seruauntes, and beat one, killed another, and stoned another. Againe he sent other seruauntes, moo then the firste, and they serued them likewise. But laste of all, he sente vnto them his owne sonne, sayinge: they will feare my sonne. But when the husbandmen sawe the sonne, they saide amonge them selues. This is the heyre: come let vs kill him, and let vs take his inheritaunce. And they caught him, and thrust him out of the vineyarde, & slew him. When therfore the Lorde of the vineyarde commeth, what will he do with those husbandmen? They sayde vnto him: he will cruellye destroye those euyll persons, and will let out his vineyarde vnto other husbandmen, whiche shall deliuer him the fruite at times conuenient. Jesus saide vnto them: did ye neuer read in ỹ scriptures: The stone which ỹ builders refused, ỹ same s* is made the head stone of ỹ corner: this was the Lordes doinge, and it is merueylous in oure eyes. Therefore saye I vnto you: the kingedome of God shalbe taken from you, and shalbe geuẽ to a people, whiche shall bringe forth the fruites of it. And whosoeuer shall fall on this stone he shalbe broken, but on whomsoeuer it shal fall vpon, it will grinde him to powder. And when ỹ cheife

Gene.xxbiij

Psal.cxbij.a. Marke.xij.a.

zachari.xij.a.

prieſtes and Phariſeis hearde theſe ſimilitudes, they perceaued that he ſpake of them. And they ſekinge to laye handes on him, feared the people, becauſe they toke hym as a Prophete.

¶ The Notes.

a. Chriſt hath not onely a foreſyght of thynges, but alſo can by his diuine vertue and power, moue the heartes of men to true obedience towardes hym and his worde.

b, They whiche in theyr miniſtery and preachynge, do otherwyſe then God hath commaunded them, are no true diſciples of Chriſt.

c. Here we do learne, that they whiche vnder the pretence of godlyneſſe, are geuen vnto fylthy lucre, ought in no wyſe to be borne with: or to be maynteyned in the churche of Chriſt.

d. For this fynall cauſe or ende, are the temples of the Chriſtians ordeyned, that they maye haue ſome conueniente places to aſſemble them ſelues together, for to offer with one accorde theyr ſacrifices of prayers and thankeſgeuynge vnto the Lorde, for to preache and heare Gods worde, and for to miniſter the Sacramentes duely and ryghtely: but if there be hypocriſye, ſuperſtition, and falſe doctryne: the people are robbed and ſpoyled, and the temples made dennes of theues.

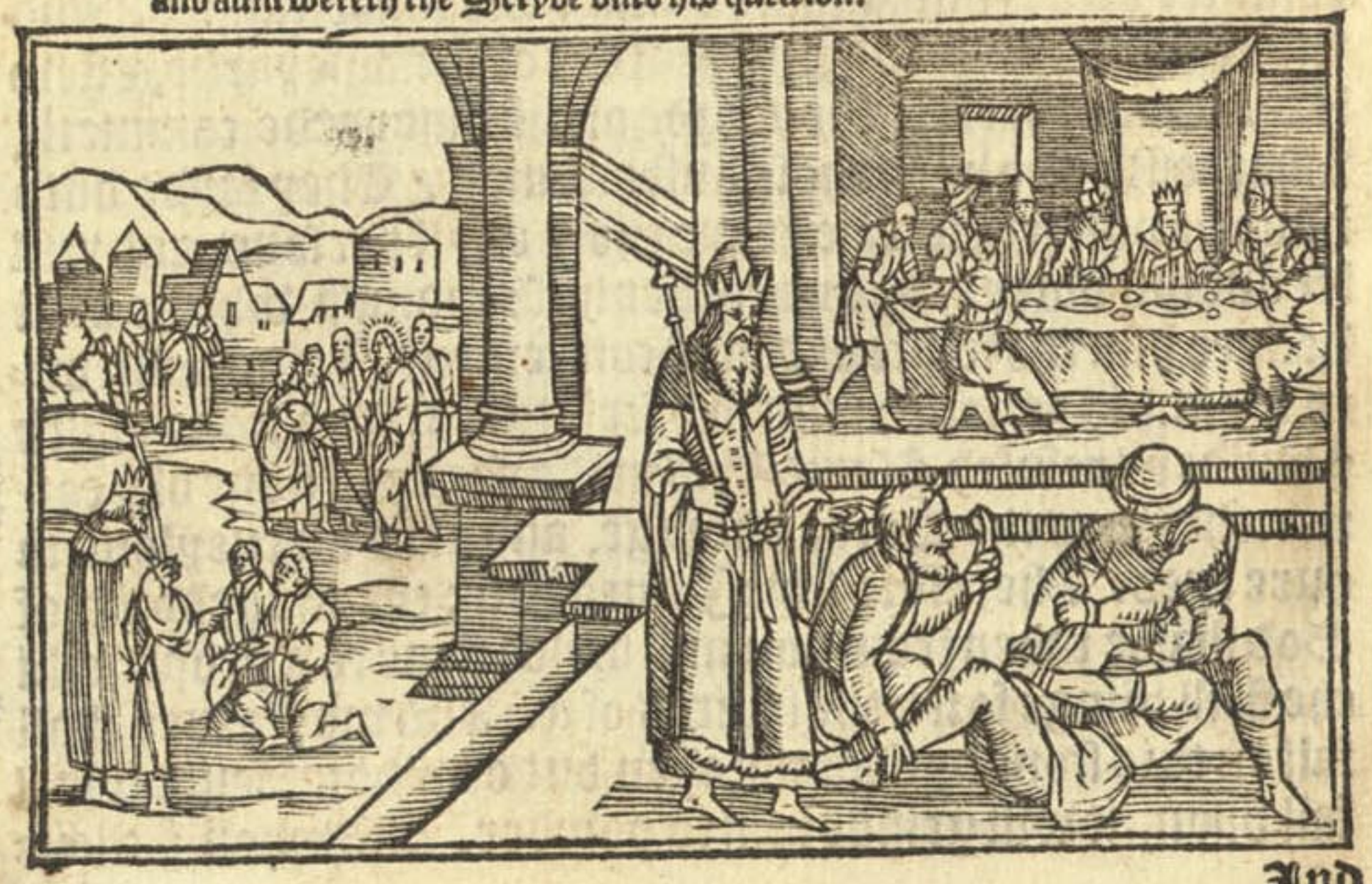
e. Here the baptyſme of Iohn is taken for that heauenly doctryne, whiche he taughte: for as water doth waſhe awaye the fylthynes of the bodye, ſo doth true doctryne make the ſoule cleane, delyueringe it from ſuperſtition and erronioule doctrynes.

f. The harlottes and Publicans repentyng truely, and with amendemente of lyfe ſubmyttynge them ſelues vnto the mercy of God, are more acceptable vnto GOD, then the proude workemongers, that truſte in theyr owne ryghteouſneſſe.

g, Chriſt is called the heade ſtone of the corner, not onely becauſe that he beareth vp the whole buyldynge (that is to ſaye: the congregation) but becauſe that he doth ioyne two walles together in one, that is to ſaye, the Iewes, and the Gentiles.

The.xxij.Chapter.

¶ The mariage of the kynges ſonne. Tribute to be geuen to the emperour. Chriſt confuteth the opinion of the Saduces concernyng the reſurrection and aunſwereth the Scrybe vnto his queſtion.



And

AND Jesus answered, and spake vnto them
agayne in similitudes, sayinge. The kynge-
dome of heauen is like vnto a certaine kinge
whiche married his sonne, and sent forth his
seruauntes, to cal them that were byd to the
wedding, and they would not come. Againe
he sent forth other seruauntes, sayinge: Tell them whiche
are bydden, beholde I haue prepared my dinner, mine oxen
and my fatlinges are killed, and all thinges are ready, come
vnto the mariage. But they made light of it, and went their
wayes, one to his ferme place, another about his marchaun
dise, and the remnaunt toke his seruauntes, and intreated
them vngodly, and slewe them. But when the kinge heard
that, he was wroth, and sent[a*] forth his warriers, and de-
stroyed those murtherers, and brent vp theyr citie.

Then sayde he to his seruauntes, trulye the weddinge
was prepared. But they which were bidden, were not wor
thy. Go ye therfore out into the hie wayes, and as many as
ye finde, byd thē to the mariage. And the seruauntes wente
out into the hie wayes, and gathered together as many as
they coulde finde, both good and bad, and the wedding was
furnished with geastes. Then ỹ kinge came in, to se the gea-
stes, and spyed there a man which had not on a[b*] weddinge
garment, and sayde vnto him: frende, howe fortuned it that
thou camest in hither, and hast not on a wedding garment?
And he was euen speacheless. Then saide the kinge to his
ministers: take and bynde him hande and fote, and cast hym
into vtter darknes, there shalbe wepinge and gnashinge of
teeth. For many are called and fewe be chosen.

Then went the Pharisеis and toke counsell howe they
might tangle him in his wordes. And they sente vnto hym
theyr disciples with Herodes seruauntes, sayinge: Master
we knowe that thou art true, and teachest the waye of God
truly, nether carest for any man, for ỹ considrest not mennes
estate. Tell vs therefore, howe thinkeste thou? Is it law-
full to geue tribute vnto Ceasar or not? Jesus perceaued
their wyckednesse, and sayde: Whye tempte ye me ye hypo-

A
✠ *The Gospel on the xx sonday aft. Trin.*
Luke. xiiij.

B
Esaias. lxi.

Marke. xij.
✠ *The Gospel on the. xxij. son. aft. Trin.*



crites: Lette me se the tribute monye. And they broughte him a peny. And he sayd vnto the: whose is this ymage and superscription? They sayde vnto him: Cesars. Then sayde he vnto them: Geue therfore to Cesar, that which is Cesars, and geue vnto God, that which is Goddes. Whē they hearde that, they merueyled, and lefte him, and went theyr waye.

Roma. xiij. b

The same daye the Saduces came to him (whiche saye that there is no resurrection) and asked him, sayinge: Master, Moses bad, if a man die, hauinge no childzen, that his brother marry his wife, and raise vp seed vnto his brother. There were wt̄ vs seuen brethren, & the first married a wife, and deceassed without yssue, and left his wyfe vnto his brother. Likewise the second, and the third, vnto the seuenth. Last of all the woman dyed also. Nowe in the resurrection, whose wife shall she be of the seuen? For all hadde hyr. Iesus aunswered and saide vnto them c* ye are deceaued, vnderstandinge not the scriptures, nor the power of God. For in the resurrection, they neither marry, nor are married, but are as d* the aungels of God in heauen.

Marke. xij. b. Luke. xx. c. Actes. xxiij. b.

Marke. xij. b.

As touchinge the resurrection of the deade, haue ye not reade what is saide vnto you of God, whiche sayth: I am Abrahams God, and Isaacs God, and the God of Jacob?

Exo. iij. b

God

God is not the GOD of the deade, but of the lyuinge. And when the people hearde that, they were astonied at his doctryne.



When the Phariseis had hearde, howe that he had put D
the Saduces to sylence, vpon that they drew together, and
one of them whiche was a doctour of lawe, asked him a que- *The Gospel
stion, temptinge him, and sayinge: Master, which is ỹ cheife on the .xviij.
commaundement in the law? Jesus sayde to him: Loue the sond. af. Tri.
Lorde thy God, with all thine herte, with all thy soule, and Deut. vi. d
with all thy minde. This is the fyrste and the cheife com-
maundement. And the second is like vnto this. Loue thine Roma. xiij. e
neyghbour as thy selfe. In these two commaundementes, Galath. v. b
hange all the lawe and the Prophetes. James. ij. b

While the Phariseis were gathered together. Jesus asked them saying: what thinke ye of Christ? Whose sonne is he? They saide vnto him, the sonne of Dayid. He sayde vnto them: howe then doth Dauid in spirite cal him Lord, saying: The Lorde saide to my Lorde, syt on my ryght hande tyll I make thine enemyes thy foote stole. e* Yf Dauid call him Lorde: how is he then his sonne? And none could aunswere hym againe one worde, nether durste anye from that day e forth, aske him any mo questions.

Math. xxij. d
Psal. cx. a.

¶ The Notes.

a. This was done by the Emperours of Rome, Uespasianus, and Titus, whiche destroyed Jerusalem, and slewe aboue .xi. hundred thousande men. Note that the Romaynes are here called the armies of the Lorde, euen as the Kynge of the Assyrians, is in the Prophete called the seruaunt of God, because that by him, GOD dyd punyshe hys people.

b. The weddynge garmente is Christe hym selfe, whome in baptisme, we do putte on through fayth: where from procedeth loue and charitie, whiche is the common badge of all true faythfull Christians.

c. The ignorannce of the scriptures and worde of God, is the heade spryng of all heresyes and pernitious errours. For whye? withoute the scriptures the power of God can not be knowen, whiche is Christe.

d. Here we must note and marke, that Christe doeth not saye: in the resurrection, they shalbe aungels, but they shalbe lyke vnto aungels. For aungels haue no bodyes at all, but we shall haue our bodyes, both raysed from death, and also glorified.

e. Christ in that he is a verye naturall man, is Dauids sonne, but in that he is a true and a naturall God, equall with the father, he is also his Lorde.

The .xxiij. Chapter.

¶ Christ cryeth wo ouer the Pharisees, Scribes, and ypocrites, and prophecieth the destruction of Jerusalem.

Deut. xvij. b.

THen spake Jesus to the people, and to his disciples saying: The Scribes and the Pharisees syt in Moses seate. All[a*] therfore what soeuer they byd you obserue, that obserue & do: but after their workes do not, for they saye, and do not. For they bynde heauy burthens, and greuous to be borne, and laye them on mennes shoulders, but they them selues wyll not heaue at them wt one of theyr fyngers. All their workes they do, for to be sene of men. They set abrode their[b*] Philacteries, & make large borders[c*] on theyr garmentes, and loue to syt vppermoost at feastes, and to haue the cheif seates in the synagoges, and gretinges in the marketes, and to be called of men Rabbi, Rabbi.

Esay. x. a. Luke. xi. f.

B But ye shall not suffre youre selues to be called Rabbi: For one is your master, that is to wyt Christe, and all ye are brethren. And call no manne your father vpon the earth, for there is but one your father, and he is in heauen. Be not called masters, for ther is but one your master, and he is Christ. He that is greatest amonge you, shalbe your seruaunt. But whosoeuer exalteth him selfe shalbe broughte lowe. And he that humbleth hym selfe, shalbe exalted. Wo be vnto you

James. iij. a.

Luke. xiiij. e.

Scribes

Scribes & Phariseis, ypocrites, [d*] for ye shut vp the kyng-
dome of heauen before men: ye your selues go not in, nether Luke. xi.
suffer ye them that come to enter in.

Wo be vnto you Scribes and Phariseis, ypocrites, for ye deuour wydowes houses: and that vnder a coloure of pray-inge longe prayers, wherefore ye shall receaue the greater damnacion.

Wo be vnto you Scribes and Phariseis, ypocrites, for ye compasse sea and lande to bryng one into your beleife: and when he is brought, ye make him two folde more the chylde of hell, then ye your selues are.

Wo be vnto you blynde guydes, whiche saye, whosoeuer sweareth by the temple, it is nothyng: but whosoeuer swea-reth by the golde of the temple, he offendeth. Ye fooles and blynde, whether is greater, the gold, or the temple that san-ctifieth the gold? And whosoeuer sweareth by the aulter, it is nothynge, but whosoeuer sweareth by the offeryng that lyeth on the aulter, offendeth. Ye fooles & blynde: whether is greater, the offerynge, or the aulter which sanctifieth the offerynge? Whosoeuer therfore sweareth by ỹ aultre, swea reth by it, & by all that theron is. And whosoeuer sweareth by the temple, sweareth by it, and by him that dwelleth ther in. And he that sweareth by heauen, sweareth by the seat of God, and by him that sytteth theron.

Wo be to you Scribes and Phariseis, ypocrites, whiche C Math. v.c.
tyth Mynt, Annyse, & Commin, and leaue the wayghtyer matters of the lawe vndone, iudgement, mercy, and fayth. These ought ye to haue done, and not to haue left the other vndone. Ye blinde guydes, which strayne oute a gnat, and swalow a cammell.

Wo be to you Scribes and Phariseis, ypocrites, for ye make cleane the vtter side of the cuppe, and of ỹ platter: but within they are full of bryberye and excesse. Thou blynde Phariseі, clense fyrst the inside of the cup and platter, that the outside of them may be cleane also.

Wo be to you Scribes and Phariseis, ypocrites, for ye Luke. xi.c.
are lyke vnto paynted tombes, whiche appeare beautifull

outwarde: but are within ful of dead bones, and of al fylthi-
nes. So are ye, for outward ye appere righteous vnto mē,
when within, ye are ful of ypocrisie and iniquitie.

D Wo be vnto you Scribes and Phariseis, ypocrites, for
ye buylde the tombes of the Prophetes, & garnish the sepul
Luke.xi.g. chres of the righteous, and saye: if we had ben in the dayes
of our fathers, we woulde not haue ben parteners with thē
in the bloude of the Prophetes. So then ye be wytnesses
vnto youre selues, that ye are the chyldren of them whiche
Thes.xi.g. kylled the Prophetes. And ye fulfyll lykewyse the measure
of your fathers. Y e serpentes, & generation of vipers, how
should ye scape the dampnation of hell?



✣ The Gospel on S. Steuens daye. Wherfore, behold I sende vnto you prophetes, wyse men
and Scribes, and of them ye shall kill and crucifye: and of
them ye shal scourge in your synagoges, and persecute from
Math.x.b. cytie to citie, that vppon you maye come all the ryghteous
Luk.xj.g. bloude that was shedde vpon the earth, from the bloude of
Actes.vi.c ryghteous Abel, vnto the bloude of zacharias the sonne of
Gene.iiij.b. Barachias, whom ye slew betwene the temple and the aul-
ij.Para.xxiiij. ter. Verely I saye vnto you, all these thinges shall lyghte
Luke.xiij.g. vpon this generation. Jerusalem, Jerusalem which kyllest
Prophetes, and stonest them whiche are sente to thee: how
often

often would I haue gathered thy children together: as the henne gathereth hyr chickens vnder hyr wynges, and thou wouldest not. Beholde your habitation shalbe left vnto you desolate. For I saye to you, ye shall not se me hencefoorth, tyll that ye saye: blessed is he that commeth in the name of the Lorde. Psalme. ix. f. Psal. cxviij. d. Luke. xix. f.

¶ The Notes.

a. We ought to haue an eye most especially vnto the doctrine of the preachers, whether they syt in Christes chayre or not, that is to saye: whether they teache Christes doctryne or not. For by theyr doctryne shall we be eyther iustified or condemned, and not by theyr lyuynge.

b. A philacterye, was a certayne paper or parchement, wherein the .x. commaundementes were wrytten, and this dyd the Phariseis and Scribes put rounde about theyr heades lyke a crowne, thereby to perswade the symple and ignorant people, that they were holy, and that they dyd diligently kepe the lawe. Hieremi. xxij.

c. Read. Num. xv. chap. and there thou shalt learne, whye the Iewes dyd weare suche borders on theyr garmentes.

d. To shut vp the kyngedome of heauen, is to kepe of men from the true doctryne, and from the fayth of the Gospell of Christe.

The. xxiiij. Chapter.

¶ Christ sheweth his disciples the destruction of the temple, the ende of the worlde, and the token of the latter dayes, and warneth them to wake, for the worlde shall sodenly perysshe.

AND Iesus went oute and departed from the temple, and his disciples came to hym, for to shewe him the buyldyng of the temple. And Iesus sayd vnto them: se ye not al these thinges? Uerely I saye vnto you, there shall not be here left one stone vpon another, that shall not be cast downe. A Marke. xiij. a. Luke. xxj. a. Epheſ. v, b 1. Corin. iij. b.

And as he sate vpon the mount Oliuete, his disciples came vnto him secretly, sayinge. Tel vs when these thynges shalbe, and what sygne shalbe of thy commynge, and of the ende of the worlde? And Iesus aunswered and sayd vnto them: take hede that no man deceaue you. For many shall come in my name, sayinge: I am Christ, and shall deceaue many. And ye shall heare of warres, and of the rumors of warres: but se that ye be not troubled. For all these thynges muste come to passe, but the ende is not yet. For nation shall ryse agaynst nation, and realme agaynst realme, and there shalbe pestilence, honger, and earthquakes, in certayne quarters. Luke. xix. g Epheſ. v. b. iiij. Ephe. xiij. a.

All these are the beginnynge of sorowes.

Marke. xiij.b Luke.xxi.c Then shall they put you to trouble, and shall kil you, and ye shalbe hated of all nations for my names sake. And then shall many be offended, and shall betraye one another, and shall hate one another. And many false prophetes shal arise, Marke.xiij.b. and shall deceaue many. And because iniquitie shall haue the B vpper hande, the loue of many shal abate. But he that endureth to the ende, ỹ same shalbe safe. And this glad tidynges of the kingdome, shalbe preached through the whole world, for a witnes vnto all nations: and then shall the ende come.

When ye therefore shal se the abhomination of desolation Daniel.ix spoken of by Daniel the Prophete, standynge in the holye place: let him that readeth it, vnderstande it. Then let them whiche be in Jewry, flie into the mountaynes. And let him which is on ỹ house toppe, not come downe to fet any thing out of his house. Nether let him whiche is in the fielde, returne backe to fetche his clothes. Wo shalbe in those dayes Daniel,xxi.a. to them that are with chylde, and to them that geue sucke. But praye that your flight be not in the winter, nether on the Sabboth day. For then shalbe great tribulation, such as was not from the beginnynge of the worlde to thys tyme, nor shalbe. Yea, and except those dayes should be shortened, there shoulde no flesh be saued, but[a*] for the chosens sake those dayes shalbe shortened.

Then yf any man shall saye vnto you: lo, here is Christ, or there is Christ, beleue it not. For there shal aryse false Christes, and false prophetes, and shall do great miracles, & wonders. In so muche, that yf it were possible, the verye electe Deut.xiij.a should be deceaued. Behold, I haue tolde you before. Wherfore if they shall saye vnto you: beholde he is in the desert, go not forth: beholde he is in the secrete places, beleue not. For C as the lyghtninge commeth out of the East, and shyneth into the West: so shall the comminge of the sonne of man be. For wheresoeuer a dead carkas is, euen thyther wyll the Marke.xiij.f. Egles resorte. Immediatly after the tribulations of those dayes, shall the sunne[b*] be darkened: and the mone shal not geue hyr light, and the starres shall fal from heauen, and the

powers

powers of heauen shal moue. And then shall appeare ỹ signe of the sonne of man in heauen. And then shal all the kynreds of the earth mourne, and they shall se the sonne of man come in ỹ cloudes of heauē with power & great glory. And he shal sende his aungels with the great voyce of a trompette, and they shal gather together his chosen, from the four windes, and from the one ende of the worlde to the other. Daniel. vij. a

Learne a similitude of the fygge tree, when his braunches are yet tender, and his leaues springe, ye knowe that sommer is nye. So likewise ye, when ye se al these thinges, be ye sure that it is neare, euen at the doores. Verely I saye vnto you, that this generation shall not passe, tyl all these be fulfylled. Heauen and earth shall perish, but my wordes shal not perysshe. But of that daye and houre knoweth no man, no not the aungels of heauen, but my father only. Luk. xxi. f. D

But as the tyme of Noe was, so lykewyse shall the comminge of the sonne of man be. For as in the dayes before the flood: they did eate and drincke, marry, & were married, euē vnto the daye that Noe entred into the shyppe, and knewe of nothynge, tyll the floude came and toke them all awaye: Gene. vij. h So shall also the comminge of the sonne of man be. Then. ij men shalbe in the fieldes, the one shalbe receaued, and the other shalbe refused, two women shalbe grindinge at ỹ myll, the one shalbe receaued, and the other shalbe refused. Wake therefore, because ye know not what hour your master wyl come. Of this be sure, that yf the good manne of the house knewe what watche the thefe woulde come, he would surely watch, and not suffre his house to be broken vp. Therfore be ye also ready, for in the houre that ye thinke not: wyll the sonne of man come. Who is a faythfull seruaunte and wyse, whom his master hath made ruler ouer his householde, to geue them meate in season conuenient: happy is ỹ seruaunt whom his master (when he commeth) shall fynde so doynge. Luke. xij. e. Verely I saye vnto you, he shall make hym ruler ouer al his goodes. But and if that euyll seruaunt shal saye in his hert, my master doth deferre his commynge, and begyn to smite his felowes, yea, & to eate and to drincke with the dronken:

that seruauntes master wyll come in a daye, when he loketh not for hym, and in an houre that he is not ware of, and will deuyde him, and geue him his rewarde with ypocrites. And there shalbe wepyng, and gnasshyng of teeth.

¶ The Notes.

a. Here are the electe and chosen of God, very muche conforted, in this that for theyr sakes, the dayes of affliction and troubles shalbe shortened.

b. By the sunne, Christ (whiche is the sunne of ryghteousnes) is to be vnderstanded. This sunne hath bene and shalbe in the latter dayes darkened with the cloudes of mens traditions. Therefore the mone, whiche is the churche, and hath hyr lyghte of the sunne, muste nedes to lose hyr lyght: yea, and also the starres, that is to saye, the teachers and ministers shall fall from heauen, that is to saye, from the heauenlye doctryne and worde of God.

The.xxv.Chapter.

¶ The ten virgins. The talentes delyuered to the seruauntes, and of the generall iudgement.

THen the kingedome of heauen shalbe likened vnto ten virgins, whiche toke their a* lãpes and went to mete the brydegrome: and fiue of them were folysh, & fyue were wyse. The folysh toke theyr lampes, but toke none oyle wt them. But ỹ wise toke oyle wt thẽ in their vessels with theyr lampes. Whyle the brydegrome taryed, all slombred and slepte. And euen at mydnyghte, there was a crye made: behold, the brydegrome cometh, go out against him. Then all those virgins arose, and prepared theyr lampes. And the folysh sayde to the wyse: geue vs of your oyle, for our lampes go out. But the wyse aunswered, saying: not so b* least there be not ynough for vs and you: but go rather to them that sell, and bye for your selues.

And whyle they went to bye, the bridgrome came: & they ỹ were redy, went in with him to the wedding, and the gate was shutte vp. Afterwardes came also the other virgyns, saying: Master Master, open to vs. But he aunswered and sayde: verely I say vnto you, I know not you. Watche therfore: for ye knowe nether the daye, nor yet the houre, when the sonne of man shall come.

For lykewise as a certayne man ready to take his iorney to a straunge countrey, called his owne seruauntes, and deliuered to them his goodes. And vnto one he gaue .v. talentes

tes,to another two,and to another one, to euery man after his abilitie, and strayghtway departed. Then he that had receaued the fyue talentes, wente and bestowed them, and wanne other fyue talentes. Likewise,he that receaued two gained other two. But he that receaued that one,went and digged in the earth,and hid his masters mony. But after a longe season, the Lord of those seruauntes came, and reke-
ned with them. Then came he that hadde receaued fyue ta- Luke.xbi.a.
lentes,& brought other fiue talentes, sayinge: master, thou delyueredst vnto me fyue talentes, beholde I haue gayned with them fyue talentes moo. Then his master sayde vnto hym:well good seruaunt and faythfull. Thou hast ben faith full in lytle, I wyll make thee ruler ouer much, entre in into thy masters ioye. Also he that receaued two talentes, came and sayde:master thou deliueredst vnto me two talen-
tes,beholde, I haue wonne two other talents with them. And his master sayde vnto him:wel good seruaunt,& faith-
full. Thou hast ben faythfull in lytle, I wyll make thee ruler ouer muche,go in into thy masters ioye.

Then he which had receaued the one talent, came & sayd C
master, I considered that thou wast an harde man, whyche repeast where thou sowedste not,and gatherest where thou strawedst not,and was therfore afrayde, and went and hyd thy talent in the earth, behold thou hast thyne owne. And his master aunswered and sayde vnto him: thou euill ser-
uaunt,and slouthfull,thou knewest that I repe where I so-
wed not,and gather where I strawed not: thou oughteste therfore to haue had my mony to the exchaungers, and thē at my commynge,should I haue receaued myne owne with
vauntage. Take therefore the talent from hym, and geue it vnto him which hath ten talentes. For vnto euery man that hath shalbe geuen,and he shall haue aboundaunce, and from Marke, iiij.c.
hym that hath not,shalbe taken away,euen that he hath.
And cast that vnprofitable seruaunt into vtter darckneſſe, there shalbe wepinge,and gnaschynge of teeth.

When the sonne of man commeth in his glory,and al the Lenit.xiij.a
holy aungels with hym,then shall he syt vpon the seat of his glory,

glorye, and before hym shalbe gathered all nations. And he shall seperate them one from another, as a shepeherde deuideth the shepe from the goates. And he shall set the shepe on his righthande, and the goates on the lyfte. Then shall the kynge saye to them on his ryght hande: Come ye blessed of my father, inherit ye the kingedome prepared for you from
Math. xx. b. the begynninge of the worlde. For I was an hungred, and ye gaue me meate. I thursted, & ye gaue me drincke. I was
Esay. lviij, b. herbourles, and ye lodged me. I was naked, and ye clothed
D me. I was sicke, and ye visited me. I was in prison, and ye came vnto me. Then shall the righteous aunswere him, sayinge: master, when sawe we thee an hungred, & fedde thee?
Eccl. vij. d or a thurst, & gaue thee dryncke? when sawe we thee herbourlesse, and lodged thee? or naked, & clothed thee? or whē sawe we thee sycke, or in prison, & came vnto thee? And the kynge shall aunswere and saye vnto them: verely I saye vnto you: in as muche, as ye haue done it vnto one of the leaste of these my brethren, ye haue done it to me.

And then shall the kynge saye vnto them that shalbe on the lyfte hande: departe from me ye coursed, into euerlastynge fyre: whiche is prepared for the deuyll and his aun-
Math. vij. d. Luke. xiij. f. Esai. xxx. g. gels. For I was an hungred, and ye gaue me no meate. I thursted, and ye gaue me no drincke. I was harbourlesse, & ye lodged me not. I was naked, & ye clothed me not. I was sycke and in prison, and ye visited me not.

Then shall they also aunswere hym saying: master, when sawe we ỹ an hungred, or a thurst, or harbourlesse, or naked, or syck, or in prison, and dyd not minister vnto thee? Then
John. v. e shall he aunswere them, and saye: Verely I saye vnto you, in as much as ye dyd it not to one of the least of these, ye dyd it not to me. And these shall go into euerlasting paine, and the ryghteous into lyfe eternall.

¶ The Notes.

a. These lampes do signifye all maner of outwarde thynges, whereby we are knowen to be Christians. The oyle betokeneth that lyuely fayeth, whiche worketh by vnfayned loue and charytie, all the whole parable speaketh of the true and false Christians.

b. Let no man truste in another mans fayeth or good workes, for euery man at that daye shall haue lytle ynough for hym selfe.

The

The.xxvj Chapter.

¶ Mary Magdalene anoynteth Chriſte. They eate the Eaſter lambe, and the ſupper of the Lorde. Chriſt prayeth in the garden. Judas betrayeth hym. Peter ſmyteth of Malcus eare. Chriſte is accuſed by falſe wytneſſes. Peter denyeth hym.



AND it came to paſſe, when Jeſus had finiſhed all theſe ſayinges, he ſayde vnto his diſciples: Ye knowe that after two dayes ſhalbe Eaſter, and ỹ ſonne of man ſhalbe deliuered to be crucified. Then aſſembled together the cheif prieſtes, and the Scribes, & the elders of the people to the palayce of the hie prieſte, called Cayphas, & helde a councell howe they might take Jeſus by ſubteltye, and kil him. But they ſayde, not on the holy day, leſte anye vprore ariſe amonge the people.

¶ The Goſpel on the ſonday before Eaſter.

When Jeſus was in Bethany, in the houſe of Simon the leper, ther came vnto him a woman, which had an alabaſter boxe of precious oyntment, and powred it on his head, as he ſat at the bourd. And when his diſciples ſaw that, they had indignation, ſayinge: what neded this waſt? For this oyntment myght haue bene well ſolde, and geuen to the poore. When Jeſus vnderſtode that, he ſayd vnto them: why trouble ye the woman? She hath wrought a good worke vpon me. For ye haue the poore alwayes with you: but a* me ſhall

Marke.xiiij.& Luke.vij.a.

Deut.xv.c.

ye

ye not haue alwayes. For in that she casted this oyntmente
& on my body, she did it to bury me. Verely I saye vnto you,
B whersoeuer this Gospel shalbe preached throughout al the
worlde, there shall also this that she hath done, be tolde for a
memoriall of hyr.

Then one of the .xij. called Judas Iscarioth, went vnto
the chiefe priestes, and saide: what will ye geue me, & I wyll
Marke.xiij.b. Luke.xxij.a deliuer him vnto you? And they appoynted vnto him thyr-
ty peces of syluer. And from that tyme, he sought opportuni-
tie to betraye him.

On the fyrst day of swete [b*] breade, the disciples came to
Jesus, sayinge vnto him: where wilt thou that we prepare
for thee to eate the passeouer? And he sayd: go into the citie,
to a certayne man, & saye to him, the master sayeth: my time
is at hande. I will kepe myne Easter at thy house with my
disciples. And the disciples dyd as Jesus hadde appoynted
them, and made ready the Passeouer.

Marke.xiiij.c Luke.xxij.b. Johan.xiij.c When the euen was come, he sat downe with the twelue.
And as they did eate, he sayde: Verely I say vnto you, that
one of you shall betraye me. And they were exceding sorow
full, and beganne euery one of them to saye vnto him: is it I
master? He aunswered and sayde, he that dippeth his hande
C with me in the dysshe, the same shall betraye me. The sonne
of man goeth as it is written of him: but wo be to that man,
Psalme.xl. by whom the sonne of man is betrayed. It had ben good for
that man, yf he had neuer bene borne. Then Judas whiche
betrayed him, aunswered and sayd: is it I maister? He sayd
vnto him: ỹ hast sayd. As they dyd eate, Jesus toke breade
and [c*] gaue thãkes, brake it, and gaue it to the disciples, and
i.Cor.xi.e. Luke.xxij.b. Mark.xiiij.c. sayde: Take, eate, this is [d*] my body. And he toke the cuppe
and thanked, and gaue it them, saying: drincke ye euery one
of it. For this is my bloude of the newe Testamente, that is
shedde for many, for the remission of sinnes. I say vnto you:
I wyll not drincke henceforth of this frute of the vyne tree,
vntyll that daye, when I shall drincke it newe with you in
my fathers kingedome.

And when they had sayd grace, they went out into mount
Oliuete.

Oliuete. Then saide Jesus vnto them: al ye shalbe offended by me this nyght. For it is wzitten: I wyll smyte the shepe= heard, and the shepe of the flocke shalbe scattered abzode. But after I am rysen againe, I wyll go befoze you into Ga= lile. Peter aunswered and sayde vnto hym: though all men shoulde be offended by thee, yet would I neuer be offended. Jesus sayde vnto him: Verely e I saye vnto thee, that this same nyghte, befoze the cocke crowe, thou shalte denye me thryse. Peter sayde vnto hym: Though I shoulde dye with thee, yet woulde I not denye thee. Lykewise also, sayde all the disciples.

zachari. xiij. c.

Mark. xiiij. c
Luk. xxij. a.
John. xiij. d.

Then went Jesus with them into a place which is called Gethsemane, and sayd vnto the disciples, syt ye here while I go and praye yonder. And he toke with him Peter, and the two sonnes of zebede, and began to waxe sozowfull, and to be in an agony. Then sayd Jesus vnto thē: [e*] my soule is heauy euen vnto the death. Tary ye here, and watche with me. And he went a lytle aparte, and fell flat on his face, and prayed saying: O my father, yf it be possible, lette this cuppe passe from me, neuertheless, not as I wyl, but as thou wilt. And he came vnto the disciples, and found them a slepe, and sayd to Peter: what, could ye not watche with me one hour watche and praye, that ye fall not into temptation. The spi= rite is willynge, but the flesche is weake.

D

Mark, xiiij. d.
John. xij. d.

Luke. xij. e.
Mark. xiiij. d.

He went awaye once againe and prayed, sayinge: O my father, if this cuppe can not passe awaye from me, but that I drincke it, thy will be fulfilled. And he came, and found them a slepe againe. For theyr eyes were heauy. And he left them and wente agayne, and prayed the thirde time, sayinge the same wordes. Then came he to his disciples and sayde vnto them: Slepe henceforth, and take youre reste. Beholde the houre is at hande, and the sonne of man is betraied into the handes of synners. Rise, let vs be goinge: beholde, he is at hande that betrayeth me. While he yet spake: lo, Judas one of the. xij. came, and with hym a great multitude w̄ swear= des and staues, sent from the priestes and elders of the peo= ple. And he that betrayed him, had geuen a token, sayinge:

Marke. xiiij. c.

E

whom=

whomsoeuer I shal kisse, that same is he, lay handes on him.
Mark.xiiij.c. And forthwith he came to Jesus, and sayde, hayle Master:
Luke.xxij.f. and kissed hym. And Jesus sayde vnto him: frende, where-
John.xviij.b. fore art thou come. Then came they, and layde handes on
Jesus and toke him.

And beholde, one of them whiche were with Jesus, stretched out his hande and drue his swearde, and stroke a seruaunte of the hye Priestе, and smote of his eare. Then sayd
Gene.ix.a. Jesus vnto hym: put vp thy swearde into his sheathe. For
John.xviij.b. all that laye hande [a] on the swearde, shall perysshe with the swearde. Eyther thinkeste thou, that I can not nowe praye to my father, and he shall geue me moo then.xij. Legions of Aungelles? But how then shoulde the scriptures be fulfilled, for so must it be. The same tyme sayde Jesus to the multitude, ye be come out as it were vnto a thefe, with swerdes and staues, for to take me. I sate daylye teachinge in the temple amonge you, and ye toke me not. All this was done, that the scriptures of the Prophetes might be fulfylled.
Marke.xiiij.f. Then all the disciples forsoke hym, and fled. And they toke
Luke.xxij.f. Jesus, and ledde him to Cayphas the hye Preist, where the
John.xviij.b. Scribes and ỹ elders were assembled. And Peter folowed
¶ hym a farre of, vnto the hye prestes place, and wente in, and sate with the seruauntes to se the ende.

The chiefe Priestes and the elders, and all the whole counsell, sought false witnes against Jesus, for to put him to death, and they founde none: insomuche, that when manye false witnesses came, yet found they none. At the laste, came two false witnesses, and sayde: This felowe sayde: I can destroye the temple of God, and buyld it agayne in.iij.dayes. And the chiefe prieste arose, and sayde to him: aunswerest thou nothynge? How is it, that these beare witnes agaynst thee? But Jesus held his peace. And the chiefe preist aunswered, and sayd to him: I charge thee in the name of the liuynge God, that thou tell vs, whyther thou be Christe the
Mar.xiiij.g sonne of God. Jesus sayde to him: thou hast sayde. Neuer-
Luk.xxij.g. theles, I say vnto you, hereafter shal ye se the sonne of man, sytting on the right hande of power, and come in the clou-

des

des of the skye.

Then the hye preist rent his clothes saying: he hath blas- Mark. xiiij. g. Luke. xxij. f.
phemed: what nede we of any mo wytnesses? Behold, nowe G
ye haue heard his blasphemy, what thinke ye? They aun-
swered and sayd: he is worthy to dye. Then spat they in his
face, and bufeted him with fystes. And other smote him w
the palme of theyr handes on the face, sayinge: tell vs thou
Christ, who is he that smote thee?

Peter sate without in the palace. And a damsell came to
hym sayinge: Thou also waste with Jesus of Galile: but he
denied [a] before them all, sayinge: I wote not what ỹ sayest.
When he was gone out into ỹ porche, another wenche sawe
him, and sayde vnto them that were there. This felow was
also with Jesus of Nazareth. And agayne he denyed wyth
an othe, that he knewe the man. And after a whyle, came vn
to him they that stode by, and sayde vnto Peter, surely thou
art euen one of them, for thy speache bewrayeth thee. Then
began he to curse, and to sweare, that he knew not the man.
And immediately the cocke crewe. And Peter remembred Math. xiiij. g. Luke. xxii. f. John. xviij. c.
the wordes of Jesu, whiche sayde vnto him: before the cocke
crowe, thou shalte denye me thryse, and went out, and wept
bytterly.

The Notes.

a. We can not haue Christ alwayes with vs touchyng his manheade. For he is ascen-
ded vp into heauen with it, and sytteth on the ryghte hande of the father. But as touching
his godheade, he is alwayes with vs vnto the worldes ende.

b. They were called the dayes of swete breade, because that by the space of .vij. dayes, no
leauened bread was vsed among the Jewes, when they kept theyr Easter. Exod. xij.

c. Geuynge of thankes vnto God, for the death of his only begotten sonne Jesu Christ,
is the true consecration,

d. Thou shalt haue a farther exposition of the same, in the .xxij, chapt. of Luke.

e. Here we learne that Christe dyd not onely take an humayne bodye vpon hym, but also
an humayne soule, so that he was both a perfecte man, and a perfect God. Elles if the god-
heade had bene vnto hym in stede of his soule, he coulde not haue bene heauye.

f. This ought not to be vnderstanded of magistrates, which haue receaued of God, au-
ctoritie to stryke with the swearde, suche as be yll doers, but of priuate persones, that go
about to reuenge theyr selues.

g. Peter had afore confessed that Christe was the onelye begotten sonne of the lyuynge
God, and nowe he vtterly denyed hym, yet for all that, as sone as he repented and dyd call
for mercy, he was forgeuen. That opinion then is false, whiche affyrmeth, that yf a man
falleth (after that he hath knowen the truth) he shall neuer be forgeuen.

The .xxvij. Chapter.

Christ is deliuered vnto Pilate. Judas hangeth him selfe. Christ is cru-
cified amonge theues. He dyeth and is buried. Watchmen kepe the graue.

A Marke.xv.a. Luke.xxiij.a.



Hen the mornyng was come, all the chief prie stes, and the elders of the people helde a coun sell agaynst Jesus, to put him to death, and brought him bound, and deliuered him vnto Pontius Pylate the deputie.

Then when Judas which betrayed him, sawe that he was condemned, he repented hym selfe, and brought againe the .xxx. peces of siluer to the chief Priestes and elders, sayinge: I haue synned betrayinge the innocent bloud. And they sayd: what is that to vs? See thou to that. And he caste downe the syluer peces in the temple, & depar ted, and went and hounge hym selfe.

Actes.i.a

And the chiefe priestes toke the syluer peces, and sayd: it is not lawfull for to put them into the treasure, because it is the pryce of bloude. And they toke counsel, and bought with them a potters field, to bury straungers in. Wherefore that fielde is called the fielde of bloude, vntyll this daye. Then was fulfilled that which was spoken by Jeremy ỹ Prophet saying: and they toke .xxx. siluer peces, the price of him that was valued, whom they bought of the chyldren of Israel, & they gaue them for the potters fielde, as the Lorde appoin ted me. Jesus stode before the deputye, & the deputie asked hym, sayinge: art thou the kynge of the Jewes? Jesus sayd vnto him: Thou sayest. And when he was accused of ỹ chiefe priestes, and elders, he aunswered nothynge. Then sayde Pylate vnto hym: hearest thou not how many thinges they laye agaynst thee? And he aunswered him to neuer a word: in so muche, that the deputie merueyled greatly.

B Marke.xv.a. Luk.xxiij.a. Iohn.xviij.c

And at that feast, ỹ deputie was wont to deliuer vnto the people a prysoner, whom they woulde desyre. He had then a notable prysoner called Barrabas. When they were then gathered together, Pilate sayd vnto them: whether wyl ye that I geue loose vnto you Barrabas, or Jesus whiche is called Christ? For he knewe well, that for enuy they had de liuered him.

Marke.xv.a Iohn.xviij.c.

When he was set downe to geue iudgement, his wife sent to hym saying: haue thou[a]* nothinge to do with that iuste man.

man. For I haue suffered manye thinges this daye in a dreame for his sake. But the chiefe priestes and the elders, had persuaded the people, that they shulde aske Barrabas, and shulde destroye Jesus. Then the deputie aunswered & sayd vnto them: whether of the twayne will ye that I let loose vnto you? And they sayde, Barrabas. Pilate said vnto thē: what shall I do then with Jesus whiche is called Christe? They all sayde to him: let him be crucified. Then sayde the deputie: what euyll hath he done? And they cryed the more sayinge: let him be crucified. When Pilate sawe that he preuayled nothinge, but that more busines was made, he toke water and washed his handes before the people sayinge: I am innocente of the bloude of this iuste person, and that ye shal se. Then aunswered al the people and sayd: his bloud be on vs, and on our chyldren. Then let he Barrabas loose vnto them, and scourged Jesus, and delyuered hym to be crucified. Mark. xv. a Luke. xxiij. c John. xviij. g.

Then the souldeours of the deputie, toke Jesus vnto the commen hall, and gathered vnto him all the companye. And they stripped hym, and put on him a purple robe, and platted a crowne of thornes, and put vpon his head, & a rede in his right hande: and bowed their knees before hym, & mocked hym, sayinge: hayle kinge of the Jewes, and spitted vpon hym, and toke the rede, and smote him on the heade. Mark. xv. b. Luke. xxiij. c John. xix. c.

And when they had mocked him, they toke the robe from hym, and put his owne raymente on hym, and ledde hym awaye to crucifye him. And as they came oute, they founde a man of Cyren, named Simon, him they compelled to beare his crosse. And when they came vnto the place called Golgotha (that is to saye, a place of dead mens sculles) they gaue him vineger to drincke, mengled with gall. And when he had tasted therof, he woulde not drincke. D

When they had crucified him, thei parted his garmentes and did cast lottes: to fulfyll that whiche was spoken by the Prophet. They deuided my garmentes amonge them, and vpon my vesture did cast lottes. And they sate and watched hym there, and they set vp ouer his heade, the cause of hys Psalm. xxi. b. Mark. xv. c.

death written. This is Jesus the kinge of the Jewes. And
Mark. xvi. e. Luke. xxiij. e. there were two theues crucified with him, one on the ryght
hande, and another on the lyfte.

℣ And they that passed by, reuyled hym, waggynge theyr heades, and sayinge: thou that destroyest the temple, & buildest it in thre dayes, saue thy selfe. If thou be ỹ sonne of God come downe from the crosse. Likewyse also the hye prestes mocking him, with the Scribes, elders & Phariseis, saying: He saued other, him selfe he can not saue. If he be the kynge of Israell, let hym nowe come downe from the crosse, & we wyl beleue him. He trusted in God, let him deliuer him now, if he wyl haue him, for he sayd: I am the sonne of God. That same also the theues which were crucified w̃ him, cast in his teeth. Frō ỹ sixt houre, was there darckenes ouer al ỹ land, vnto the nynth houre. And aboute the nynth houre, Jesus cryed w̃ a loud voyce, saying: Eli Eli lamasabacthani. That is to saye: my God, my God, why haste thou forsaken me.

Marke. xv. e. Psal. xxi. a. ℣ And some of them that stode there, when they hearde that, sayde: This man calleth for Helias. And strayghtwaye one of them ranne, and toke a sponge, and filled it ful of vineger, and put it on a reede, and gaue him to drincke. Other sayd, let be: let vs se whether Helias wyll come and delyuer him.

Marke. xv. d. Luk. xxviij. f. Jesus cryed agayne with a loude voyce, & yelded vp ỹ gost.

And beholde, the vayle of the temple did rent in twayne, from the toppe to the bottome, and the earth did quake, and the stones dyd rent, and graues did open, and many bodies of the sainctes which slept, arose and came out of the graues after his resurrection, and came into the holy citie, and appeared vnto many. When the Centurion, and they ỹ were
Marke. xv. e. Luke. xxiij. g. with him watchyng Jesus, sawe the earthquake, and those thinges which happened, they feared greatlye, sayinge: Of a surety, this was the sonne of God.

Marke. xv. d. Luke. xxiij. g. And many wemen were there, beholdyng him a farre of, whiche folowed Jesus from Galile, ministrynge vnto him. Amonge whiche was Mary Magdalene, and Marye the mother of James and Joses, and the mother of zebedes chyldren.

When



✣ The Gospel on Easter euē.

When the euen was come, there came a riche man of Arama thia named Joseph, which man also was Jesus disciple. He went to Pylate, and begged the body of Jesus. Then Pylate cōmaunded the body to be delyuered. And Joseph toke the body, and wrapped it in a cleane lynnen cloth, and put it in his newe tombe, whiche he had hewen out in a rocke, and rolled a great stone to the doze of the sepulchze, and departed. And there was Mary Magdalene, & the other Mary sytting ouer against the sepulchze. The next daye that folowed, the daye of prepparynge the Sabboth, the hye priestes, and Phariseis gat them selues to Pylat, and sayd: Syr, we remember, that this deceauer sayde, whyle he was yet alyue. After thze dayes I rise againe. Commaund therfoze, that the sepulchze be made sure vntyll the thyrde daye, leste peraduenture his disciples come, and steale him awaye, and saye vnto the people, he is rysen from the deade, and the last errour, shalbe wozse then the first. Pylate sayde vnto them, Ye haue the watche: Go and make it as sure as ye can. And they wente and made the sepulchze sure with a watche, and sealed the stone.

G Marke. xv. d. Luke. xxiij. g. John. xix. g

Marke. xv. d.

Marke. ix. a Luk. xviij. f.

¶ The Notes.

a. This was done by the diuine prouidence of God, and not by the operation of the deuyll, as some men thynke, whiche affirme, that this was done by sathan, to let the redemption of mankynde. But it is not so. For yf the deuyll wolde haue letted Christe from his death, he woulde rather haue stopped the furye of the Scribes, Priestes, and Pharisei, whome he dyd by all meanes kyndell agaynst Christ, to bringe his purpose to an ende. This therefore was done to this intente, that Christes innocencye shoulde be so knowen (euen heathen wemen bearynge wytnesse of the same) that Pilate, with all the other shoulde be inexcusable.

The .xxviii. Chapter.

¶ The resurrection of Christ. The hye priestes geue the souldiers large monye to saye that Christ was stolen out of his graue. Christe appeareth to his disciples, and sendeth them forth to preache, and to Baptyse.

In the Sabboth daye at euen, whiche dauneth
Mark. xvi. a. Luke. xxiiij. a. the morowe after ỹ Sabboth, Mary Magdalene, and the other Marye came to se the sepulchre.

And behold, ther was a great earthquake. For the aungell of the Lord descended from heauen, and came and rolled backe the stone from the doze, and sate vpon it. His countenaunce was lyke lyghtninge, and his rayment whyte as snowe. And for feare of hym, the kepers were astonied a* and became as deade men.

Mark. xvi. b. Luke. xxiij. a. But the aungell aunswered, and said to the wemen: feare ye not, for I know that ye seke Jesus whiche was crucified: he is not here, for he is rysen as he sayde. Come, se the place where the lorde was put, and go quickkye and tell his disciples that he is risen frō death. And beholde, he goeth before
B you into Galile, there ye shall se him. Lo, I haue tolde you.

And they departed quickly from the sepulchre, with fear and great ioye, and dyd runne to bringe his disciples word. And as they went to tell his disciples: beholde, Jesus mette them saynge: All hayle. And they came, and held his feete and worshypped him. Then sayde Jesus vnto them: be not afrayde. Go and tell my brethren, that they go into Galile, and there shall they se me. When they were gone: beholde, some of the kepers came into the citie, and shewed vnto the
C hye priestes, all the thinges that were happened. And they gathered them together with the elders, and toke counsel, and gaue large monye vnto the souldiers, saying: Say that

his

his disciples came by nyght, and stole hym awaye while we slept. And if this come to the rulers eares, we will pacifye him, and saue you harmelesse. And they toke the mony, and did as they were taught. And this saying, is noysed among the Jewes vnto this daye.

Then the .xi. disciples went away into Galile, into a mountayne, where Jesus had appoynted them. And when they sawe him, they worshipped him. But some doubted. And Jesus came, and spake vnto them, sayinge: All power is geuen vnto me in heauen, and in earth. Go therfore and teache all nations, baptisynge them in the name of the father, and the sonne, and the holy Goste: Teachynge them to obserue all thynges, whatsoeuer [b*] I commaunded you. And lo, I am with you alway, euen vntyll the ende of the worlde. Amen. Math. xi. b. John. xvij. a. Marke. xvi. c. John. xiiij. b.

The Notes.

a. They that go about to feare the ministers of Gods worde, are by the power of God, at the rysynge agayne of the truth, stricken downe to the grounde, and be as dead, for they are at theyr wyttes ende.

b. Here do all preachers learne what they shoulde teache, nothynge elles, but GODS worde, nothynge elles, but that the Lorde hath commaunded them, not theyr owne dreames and inuentions.

Here endeth the Gospell of S. Mathewe.

The Gospell

¶ The lyfe of the Euangelist S. Marke, set forth by the famous Doctour S. Hierome.



MArke being the Disciple, and interpreter of Peter, at the desire of certayne brethren that were at Rome, dyd wryte a shorte Gospell, accordynge as he had hearde of Peter. Whyche Gospell Peter (allone as he sawe it) did both alowe, and set forth by his owne authoritie, for to be reade in the Church, as Clemẽs dydde wryte in his boke of informations. Papias Bishop of Jerusalem, maketh mention of this Marke, and Peter in his fyrste Epystle (where vnder the name of Babylon, he setteth forth Rome couertlye and colouredly) sayth on this maner. The chosen congregation that is at Babylon salute you, and Marke my sonne. He therfore takynge the gospell whiche he hadde made, wente into Egypte, and teachynge Christ fyrste at Alexandria, dyd gather a congregation with suche doctryne, and continency of lyuyng: that he dyd thereby prouoke and moue all the professours of Christ, to folowe his example. Fynally Philo, a moste eloquente man amonge the Jewes, seynge the fyrste congregation of Alexandria to be yet Jewyshe (that is to saye, to vse yet the ceremonyes of the Jewes) dyd wryte, as it were to the prayse, and laud of his nation, a booke of theyr conuersation and lyuynge. And as Lucas doth tel, that they whiche beleued in Jerusalem, had all thynges common amonge them: so this man dyd set forth by wrytynge, whatsoeuer he dyd se done vnder Marke, beynge then theyr teacher. At length he dyed (in the .viij. yeare of Nero) and was buryed at Alexandria: Anianus succedynge hym.

THE GOSPELL of S. Marke.

The first Chapter.

The office of Iohn the Baptiste. The baptisme of Christ, his fastyng his preachinge, and the callynge of Peter, Andrew, Iames and Iohn. Christ healeth the man with the vncleane spyryte, helpeth Peters mother in lawe, and cleanseth the leper.

THe [a] begynnynge of the Gospell of Iesu Christe, the sonne of God, as it is writtē in the Prophetes, behold I sende my messenger before thy face, which shall prepare thy waye before thee. The voice of one crying in ỹ wildernes, prepare ye the way of the Lorde, make his pathes straycht. [b] Iohn dyd baptyse in the wildernes, & preache the baptysme of repentaunce, for the remission of synnes. And all the lande of Jewry, and they of Ierusalem, went out vnto hym, and were all baptised of him in the ryuer Iordan, confessyng theyr synnes.

[a] Mala. iij. a

[b] Esay. xl. a.

And

And John was clothed with Cameis heere, and with a
Math.iij.a. gyrdell of a skyn about his loynes. And he did eate locustes
and wilde hony, and preached sayinge: a stronger then I cō-
meth after me, whose shoo latchet I am not worthy to stoup
B downe, and vnlose. I haue baptised you with water, but he
shall baptise you with the holy goste.

And it came to passe in those dayes, that Jesus came from
Nazareth, a citie of Galile: and was baptised of John in Jor-
dan. And assone as he was come out of the water, John saw
heauen open, and the holye goste c* descendinge vpon hym
lyke a doue. And ther came a voyce from heauen. Thou art
Math.iiij.a. my deare sonne, in whom I delyte.
Luke.iiij.a. And immediatly the spyrite draue him into wyldernes, & he was there in the wildernes. xl. dayes, and was tempted of Satan, and was with wylde beastes. And ỹ aungels mi-
nistred vnto him. And after John was taken, Jesus came in
to Galile, preachinge the Gospell of the kingedome of God,
and sayinge: the time is fulfilled, and the kyngdome of God
is at hande, repent, and beleue the gospell.
Math.iiij.b. As he walked by the sea of Galile, he sawe Symon, and
Andrewe his brother, castynge nettes into the sea, for they
were fyshers. And Jesus saide vnto them: folowe me, and I
Jere.xvi.c. will make you, that you shalbe fyshers of men. And streight
C way they forsoke their nettes, and folowed him. And when
he had gone a lytle further thence, he sawe James the sonne
of zebede, and John his brother, euen as they were in ỹ ship
mending their nettes. And anone he called them. And they
left their father zebede in the shyp with his hyred seruaūtes
and went their way after him. And they entred into Caper
naum, & straightway on ỹ Sabboth dayes, he entred into ỹ
synagoge & taught. And they merueled at his learning. For
Math.vij.d. Luke.iij.c. he taught them as one that had power, & not as ỹ Scribes.
And there was in their synagoge a man vexed with an vn-
cleane spyrite, and he cried, sayinge: let be, what haue we to
do with thee, thou Jesus of Nazareth? Art thou come to de
stroy vs? I knowe thee what thou arte, euen ỹ holy of god.
And Jesus rebuked him, saying: hold thy peace, & come oute
of

of him. And the vncleane spirite tare him, and cried with a loude voyce, and came out of him. And they were all amased in so muche that they demaunded one of another, sayinge: what thing is this? * What new doctrine is this? For he cõmaundeth the foule spyrites with power, and they obey him. And immediatly his fame spred abroade, throughout all the region borderynge on Galile.

And forthwith, assone as they were come out of the Synagoge, they entred into the house of Simon and Andrew, with James and Jhon. And Simons mother in lawe laye sycke of a feuer. And anone they tolde him of hyr. And he came and toke hyr by the hande, and lift hir vp, and ỹ feuer forsake hyr by and by, and she ministred vnto them. And at euen when the sunne was downe, they broughte to hym all that were diseased, & them that were possessed with deuils. And all the citie gathered together at the doze, and he healed many that were sicke of diuers diseases. And he cast out many deuils, and suffred not the deuilles to speake, because they knewe him. Math. viij. b. Luke. iiij. f. D Luke. iiij. b. Marke, iij. b.

And in the mozninge very early, Jesus arose and wente out into a solitary place, and ther prayed. And Simon, and they that were with him folowed after him. And when they had founde him, they saide vnto him, all men seke for thee. And he sayd vnto them: let vs go into the next townes, that I may preache there also: for I came out for that purpose. And he preached in their Synagoges, throughout all Galile, and cast the deuils out.

And there came a leper to him, besechinge him, and kneled downe vnto him, and sayde to him: if thou wilte, thou canst make me cleane. And Jesus had compassion on hym, & put forth his hande, touched him, and sayde to him. I will, be thou cleane. And assone as he had spoken, immediatly the lepzosy departed from him, and he was made cleane, and after he had geuen him a strayght commaundement, he sente him away forthwith, and sayd vnto him: Se thou saye nothinge to any man, but get the hence, and shewe thy selfe to the Priest, and offer for thy clensyng, those thinges whiche Math. viii. a. Luk. v. c.

Moses

Moses commaunded, for a testimoniall vnto them. But he (assone as he was departed) began to tel many thinges, and to publisshe the dede, in so muche that Jesus coulde no more openly entre into ỹ citie, but was without in desert places. And they came to hym from euery quarter.

¶ The Notes.

a. The begynnyng of the Gospell, is the ende of the lawe.

b. Baptysme is a sygne of repentaunce, and of forgeuenes of synnes, wherby God doth testifye, that he washeth away or forgeueth the synnes of them that beleue: and also wher by God doth seale and admonysheth vs of true repentaunce, all the dayes of our lyfe.

c. Chriſte dyd come downe, the holy goste also dyd come downe. But Chriſte the sonne of God dydde appeare in a true naturall and essentiall body, where as the holye goste dyd come downe in the lykenesse, and not in the true and essentiall body of a doue, the father also dyd speake from heauen. Here ye haue the whole trinitye. Ambrose, de Sacrament. Lib. i. cap. v.

d. They blasphemed, whiche dyd call the gospell a newe doctryne. For Chriſte dyd onely by him selfe speake those thynges, whiche before he had spoken by the Prophetes.

The, ij. Chapter.

¶ He healeth the manne of the palsey, calleth Leui the customer, eateth with open synners, and excuseth hys disciples.

Matth. ix. a Luke. v, d.

After a fewe dayes, he entred into Capernaum agayn, & it was noysed that he was in the house. And anone, many gathered together, insomuche, that nowe there was no rowme to receiue them, no, not so much as about the doze. And he preached the word vnto them. And there came vnto him, that brought one sicke of the palsey, borne of foure men. And because they coulde not come nye vnto him for preasse, they vncouered the rofe of ỹ house where he was. And when they had broken it open, they let downe the bedde, wherin the sycke of the palsey laye. When Jesus sawe theyr fayth, he sayde to the sycke of the palsey: sonne thy synnes are forgeuen thee.

Luke. v. d

And there were certayne of the Scribes, syttyng there, and reasonyng in their hertes, why doth this felowe so blaspheme? Who can forgeue synnes, but God onlye? And im-
B mediately when Jesus perceaued in his spyryte, that they so reasoned in them selues, he sayde vnto them: why thynke ye suche thinges in your hertes? Whether is it easyer to say to the sicke of ỹ palsey, thy sinnes are forgeuen thee: or to saye aryse, take vp thy bedde, and walke. And that ye may know

that

that the sonne of man hath power in earth to forgeue sinnes he spake vnto the sicke of the palsey, I say vnto thee, arise & take vp thy bedde, & get thee hence into thine owne house. Math.ix.a. Luke.v.e.
And by and by he arose, toke vp the bedde, and wente forth before them all: insomuche, that they were all amased, & glorified God, sayinge: we neuer sawe it on this fashion.

And he went agayne vnto the sea, and all the people resorted vnto hym, and he taught them. And as Jesus passed by, he sawe a* Leui the sonne of Alphey syt at the receyte of custome, and sayde vnto hym: folow me. And he arose and followed hym. And it came to passe, as Jesus sate at meate in his house, manye publicans and synners sate at meate also with Jesus and his disciples. For there were many that followed him. And when the Scribes and Phariseis saw him eate with publicans and sinners, they sayde vnto his disciples: howe is it, that he eateth and drincketh with Publicãs and sinners? And when Jesus hearde that, he sayde vnto them. The whole haue no nede of the phisition, but ỹ sycke. Math.ix.b. Luke.v.f. I came not to call the ryghteous, but the synners to repentaunce. Math.ix.b. Luke.v.f. C

And the disciples of John, and the Phariseis dyd faste: and came and sayde vnto him. Why do the disciples of John & of the Phariseis faste, and thy disciples faste not. And Jesus sayde vnto them: can the children of the weddyng faste, whiles ỹ brydegrome is with them. As longe as they haue the bridegrome with them, they can not fast. But the dayes will come, when the b* brydegrome shalbe taken from them, and then shall they fast in those dayes.

Also, no man soweth a pece of newe cloth vnto an olde garment, for then taketh he awaye the newe pece from the old, and so is the rent worse. In lykewyse, no man powreth newe wyne into olde vessels: for if he do, the newe wyne breaketh the vessels, and the wyne runneth out, and the vesselles are marred. But newe wyne must be powred into newe vessels. D

And it chaunced that he went thorow the corne fieldes on the Sabboth daye: and his disciples as they wente in their way, began to plucke the eares of corne, And the Pharisseis Math.xii.a. Luke.vi.a.

sayde

sayd vnto him:behold,why do they on the Sabboth dayes, that whiche is not lawfull? And he sayde to them: haue ye neuer reade what Dauid dyd, when he had nede, and was
1.Regu.xix.d an hungred,bothe he,and they that were with him? Howe he went into the house of God,in the dayes of Abiathar the hye prieste,and dyd eate the shewe loues, which is not lawfull to eate,but for the Priestes onely:and gaue also to them which were with hym? And he sayde to them:the Sabboth was made for man, & not man for the Sabboth. Wherfore the sonne of man is Lorde,euen of the Sabboth daye.

¶ The Notes.

a. He that is here in Marke called Leui,in the Gospell before, is called Matheswe. In hym we haue an example,howe they that be called,and beleue,ought to bringe forth worthy fruytes of repentaunce.

b. The bridegrome is taken from vs,when euyll affections,concupiscences,and lustes, do dryue Christ out of our heartes:then oughte we to vse abstinence, thereby to tame the wanton flesshe,and to geue our selues to earnest prayers, that so the spirite of God may be renewed in vs.

The. iij. Chapter.

¶ He helpeth the man wyth the dryed hande, choseth his Apostles, and casteth out the vncleane spirite, whiche the Pharisei ascribe vnto the deuyll. The brother,syster,and mother of Christ.

AND he entred againe into the synagoge, and there was a man which had a withered hãd.
Math.xii.a. Luke.vi,a. And they watched him, whither he woulde heal him on ỹ Sabboth day, that they might accuse him. And he sayd vnto the man which had the withered hand:arise,and stand in the myddes. And he sayde to them:whether is it lawfull to do a good dede on the Sabboth dayes,or an euyl:to saue lyfe or kyll:But they held their peace. And he loked round about on them angerly,mourning on the blindnes of their hertes and sayd to the man,stretche forth thine hand. And he stret-
Mar.xii.b. Luke.vi.c. ched it out. And his hande was restored, euen as whole as the other.

And the Pharisei departed,and strayghtway gathered a counsell with them that belonged to Herode agaynst him, that they might destroy him. And Iesus auoyded with his disciples to the sea. And a great multitude folowed him frõ Galile,and from Iurie,and from Ierusalem, and from Idumea,and from beyonde Iordane, & they that dwelled about

Tyre

Tyre and Sydon a great multitude, which, when they had heard what thinges he dyd, came vnto hym. Math. iiij. d Luke. vi. c. Iohn. vi. a

And he commaunded his disciples, that a shyppe shoulde wayte on him, because of the people, lest they should thronge hym. For he had healed many, insomuche, that they preased vpon him, for to touche him as manye as had plages. And when the vnclene spirites sawe him, they fell downe before him, & cryed, sayinge: thou a* arte the sonne of God. And he strayghtly charged them, that they shoulde not vtter hym. B

And he went vp into a mountayne, and called vnto hym whom he woulde, and they came vnto him. And he ordeined the. xij. that they shoulde be with him, and that he myghte sende them to preache: and that they might haue power to heale sickenesses, & to cast out deuils. And he gaue Symon to name, Peter. And he called James the sonne of Zebede, & John, James brother, and gaue them Boanerges to name, whiche is to saye, the sonnes of thunder. And Andrew, and Philip, and Barthelmew, and Mathew, and Thomas, and James the sonne of Alphey, and Taddeus, and Symon of Cane, and Judas Iscarioth, whiche also betrayed hym. Math. x. a. Luke. vi. c. C

And they came vnto a house, and so muche people assembled together agayne, that they had not leasure somuche as to eate breade. And when they that longed vnto him heard of it, they went out to holde him: For they thoughte he had bene beside him selfe. And the Scribes whiche came from Jerusalem, sayde: he hath Belzebub, and through the chiefe of deuyls casteth out deuyls. And he called them vnto him, and sayde vnto them in similitudes. Math. xij. b Luke. xi. c

How can Sathan driue out Sathan? For yf a realme be deuided agaynst it selfe, that realme can not endure. Or yf a house be deuided agaynst it selfe, that house can not cõtinue: So yf Satan make insurrection agaynste him selfe, and be deuided, he can not continue but is at an ende. No man can entre into a strong mans house, and take away his goodes, excepte he fyrst bynde that stronge man and then spoyle his house. Verelye I saye vnto you, all synnes shalbe forgeuen vnto the children of men, & blasphemy, wherwith they blas- D

pheme.

pheme. But he that blaſphemeth the holy goſte, ſhall neuer
Mat.xii.b. haue forgeuenes, but is in daunger of eternall damnation,
because they sayde, he had an vnclene spyrite. Then came his
mother and his[b*] brethren, and stode without, and sent vn-
to hym, and called hym. And the people sate about him, and
sayde vnto hym: beholde, thy mother and thy brethren seke
for the without. And he auuswered them, sayinge: who is
Gene.xiij.b. my mother and my brethren? And he loked round about on
Math.xii.d. his disciples, whiche sate in compasse about hym, and sayde:
Luke.viij.c. beholde my mother and my brethren. For whosoeuer doeth
the wyll of God, he is my brother, my syster and mother.

¶ The Notes,

a. The vnclene spyrytes confesse here, that Christ is the sonne of God. Be ye therfore cō-
founded, and loke for a worse punyshement then the deuils haue, that dare denye Christe
to be a very naturall God.

b. Here they are called Christes brethren, which in dede were not his naturall brethren,
but his cosyns and kynsefolkes, euen as Lot is called Abrahams brother, which was his
brother Arams sonne. Conferre the syxte of Marke, and the.xiij. of Matheuve, with the
xix. of Iohn: and agayne reade diligentlye the.xliij.chap. of Ezechiell, and thou shalt find
that the virgine Mary had neuer no mo sonnes or doughters, but Christe onelye.

The.iiii. Chapter.

¶ The parable of the sower. Christe stylleth the tempest of the sea, which obeyed hym.

AND he began agayn to teache by the sea side.
Math.xiiij.a, Luke.viij.a And ther gathered togither vnto him much people, insomuche, that he entred into a ship,
and sate in the sea, and all the people was by
the sea side on the shoore. And he taught thē
many thinges in similitudes, and sayde vnto
them in his doctrin. Herken to: beholde, there wente oute a
sower to sowe. And it fortuned as he sowed, that some fel by
the waye syde, and the fowles of the aire came and deuou-
red it vp. Some fell on stonye grounde, where it hadde not
muche earth: and by and by sprange vp, because it hadde not
depth of earth, but as sone as the sunne was vp, it caughte
heate, and because it had not rotyng, withered awaye.

And some fell amonge the thornes, & the thornes grewe
vp and choked it, so that it gaue no frute. And some fel vpon
good ground[a*], and dyd yelde frute that spronge & grewe,
and brought forth, some thirty folde, some sixtye folde, and
some

come an hundred folde. And he said vnto them: he that hath eares to heare, let him heare.

And when he was alone, they that were about him with the .xij. asked hym of the similitude. And he sayde vnto thē. To you it is geuen to knowe the mistery of the kingedome of God. But vnto them that ar without, al thinges be done in similitudes, that they seyng, may se and not discerne, and they hearinge, may heare, and not vnderstande, lest at anye tyme they should tourne, and their synnes should be forgeuen them. And he sayde vnto them: perceaue ye not this similitude? howe then shoulde ye vnderstande all other similitudes. Mat. xiij. b. Luke. viii. b. B

The sower soweth the worde. And they that are by the wayes syde, where the worde is sowen, are they to whome as sone as they haue heard it, Satan commeth immediatly and taketh away the worde that was sowen in their hartes. And lykewise they that are sowen on the stony ground are they: whiche when they haue hearde the worde, atonce receaue it with gladnes, yet haue no rotes in them selues, & so endure but a tyme: and anone as trouble and persecution ariseth for the wordes sake, immediately they be offended. And they that are sowen amonge the thornes, are suche as heare the worde: and the care of this world, and the disceitfulnesse of ryches, and the lustes of other thinges enter in, and choke the worde: and it is made vnfrutefull. And those that were sowed in good grounde, are they that heare the worde and receaue it, and bringe forth frute, some thyrtye folde, some syxtye folde, some an hundred folde.

And he saide vnto them: is the candle lyghted to be put vnder a bushell, or vnder the table, and not rather to be put on a candlesticke? For there is nothinge so priuie, that shall not be opened: nether so secret, but that it shal come abrode. If any man haue eares to heare, let him heare. And he sayd vnto them: take hede what ye heare. With what measure ye mete, with the same shall it be measured vnto you agayne. And vnto you that heare, shall more be geuen. For vnto him that hath, shal it be geuen, and from him that hath not, shalbe Math. v. b. Luke. viij. c. C Math. vii. a. Luke. vi. f Math. xiij. b.

taken away, euen that he hath.

And he sayde: so is the kyngedome of God, euen as yf a man shoulde sowe sede in the grounde, and shoulde slepe, & ryse vp nyght and daye: and the sede should spynge & growe vp, he not ware. For the earth bringeth forth fruyte of hyr selfe, fyrst the blade, then the eares, after that ful corne in the eares. And assone as the frute is broughte forth, anone he thrusteth in the syckell, because the heruest is come.

Math. xiij. d
Luke. xiij. d.

And he sayde: wherevnto shall we liken the kingedome of God? or with what comparison shall we compare it? It is lyke a grayne of mustarde seede, whiche when it is sowen in the earth, is the least of all seedes that be in the earth: but after that it is sowen, it groweth vppe, and is greatest of all herbes, and bereth great braũches, so that the foules of the ayre maye dwell vnder the shadowe of it.

Math. xiij. c

And with many suche similitudes he preached the word vnto them, as they were able to heare it. And without similitude spake he nothynge vnto them. But when they were aparte, he expounded all thynges to his disciples. And the same daye when euen was come, he sayde vnto them: let vs passe ouer vnto the other syde. And they left the people, and
D toke him euen as he was in the shyppe. And there were also with him other shyppes.

Math, viii. c.
Luke. viij, c

And there arose a great storme of wynde, and dasshed the waues into the shippe, so that it was full. And he was in the sterne [b]* a slepe on a pelowe. And they awoke him, and said to him: Master, carest thou not that we perysshe? And he rose vp, and rebuked the wynde, and sayde vnto ỹ sea: peace and be styll. And the wynde alayed, & there folowed a great calme. And he sayde vnto them: why are ye so fearful? How
D is it that ye haue no fayth? And they feared excedingly, and sayde one to another: what felowe is this? For both wynde and sea obey hym.

¶ The Notes.

a. Onelye the fourth parte of the sede doth bringe forth frute. Therfore let not the ministers of Gods worde be discouraged, though that verye fewe do geue credit vnto theyr doctryne and be saued.

b. It is sayde that the Lorde slepeth, when in the troubles and aduersities of thys worlde,

swolde, he differeth to heare and succour his electe and chosen, whiche thinge, was here pzefigurated by Jesus sleppynge.

The. v. Chapter.

The deliuereth the possessed from the vnclene spzyte, the woman from the bloudy yssue, and rayseth the captaynes daughter.

AND they came ouer to the otherside of the sea into the countrey of the Gadarenites. And when he was come out of the shippe, ther met him out of the graues, a man possessed of an vnclene spzite, which had his abiding among the graues. And no man could binde him, no, not with cheynes, because that when he was often bounde with fetters and cheynes, he plucked the cheynes a sondze, and brake the fetters in peces. Nether could any man tame him. And alwayes bothe nyghte and daye he cryed in the mountaynes, and in the graues, & bet him selfe with stones. When he had spied Jesus a farre of, he ranne and wozshypped him, and cried with a loude boyce, and sayde: what haue I to do with thee Jesus the sonne of the moste hiest God? I require thee in the name of God, that thou tozment me not. Foz he sayd vnto him: come out of the man thou foule spzite. And he asked him: what is thy name, and he aunswered sayinge: my name is Legion, foz we are manye. And he pzayed him instauntly, that he woulde not sende them away oute of the countrey.

A Math. viij.d. Luke. viij.e.

And there was there nye vnto the mountaynes a great heard of swyne, fedinge, and all the deuyls besoughte hym, sayinge: sende vs into the heard of swyne, that we may enter into them. And anone Jesus gaue them leaue. And the vnclene spzites went out and entred into the swyne. And the heard starteled [a*] and ran hedlynge into the sea. They were about .ij. M. swyne, and they were dzouned in the sea. And the swyneheard fledde and tolde it in the citie, and in the countrye. And they came out foz to se what had happened: and came to Jesus, and sawe him that was vexed with the fende, and had the Legion, syt both clothed, and in hys zyght mynde, and were afrayde. And they that sawe it tolde

B Math. viij.D Luke. viij.e.

them, how it had happened to him that was possessed with
Luke. viij.e. the deuyll: and also of the swyne. b* And they began to pray
Mark.viij.d him, that he woulde departe from theyr coastes. And when
he was come into the shyppe, he that had the deuill, prayed
him that he might be with him. Howbeit, Jesus would not
suffre him, but sayde vnto him: go home into thine owne
house, and to thy frendes, and shewe them what great thin-
ges the Lord hath done vnto thee, and how he had compas-
sion on thee. And he departed, and beganne to publish in the
℃ ten cities, what great thinges Jesus hadde done vnto him,
and all men did merueile.

And when Jesus was come ouer againe by shyppe vnto
the other syde, muche people gathered to hym, and he was
nie vnto the sea. And beholde, there came one of the rulers
of the Sinagoge, whose name was Jairus: and when he
Math.ix.c. sawe him, he fel doune at his feete, and besought him great-
Luke.viij.g ly, sayinge: my doughter lyeth at poynt of death, I woulde
thou wouldest come and laye thy hande on hir, ꝑ she myghte
be safe and lyue. And he wente with him, and muche people
folowed him, and thronged hym.

And there was a certaine woman, whiche was diseased
of an yssue of bloud. xij. yeares, c* and had suffred many thin-
ges of many phisitions, and had spent all that she had, & felte
none amendement at all, but wexed worse and worse. When
she had heard de of Jesus: she came in the prease behynd hym,
and touched his garment. For she saide: if I may but touche
his clothes I shall be whoole. And streightwaye hir foun-
tayne of bloude was dried vp, and she felt in hyr bodye, that
she was healed of the plague.

And Jesus immediately felt in himself, the vertue that
went out of him, and tourned him rounde about in ꝑ prease
and sayd: who toucheth my clothes? And his disciples saide
vnto him: thou seist ꝑ people thrust thee, and yet askest who
dyd touche me? And he loked round about, for to se hyr that
had done that thing. The woman feared and trembled (for
she knewe what was done ẅin hir) & she came & fell downe
before him, and tolde him the trueth of euerye thinge. And

he

he sayde to hyr: Doughter, thy fayth hath made the whole, go in peace, and be whole of thy plague.

Whyle he yet spake, there came from the ruler of the Synagoges house, certayne which sayd: thy doughter is dead: why diseasest thou the master any further? Assone as Jesus hearde that worde spoken, he sayde vnto the ruler of the Synagoge: be not afrayde, onelye beleue. And he suffered no man to folowe hym more then Peter and James, and John the brother of James. And he came vnto the house of the ruler of the Synagoge, and sawe the wonderynge: and them that wepte and wayled greatly, and wente in, and sayde vnto them: whye make ye this a doe, and wepe? The mayden is not deade, but slepeth. And they laughte hym to scorne. Then he put them all oute, and toke the father and the mother of the mayden, and them that were with hym, and entred in where the mayden laye, and toke the mayden by the hande, and sayde vnto hyr: Talitha cumi: whiche is by interpretation: mayden I saye vnto thee, aryse. And strayght the mayden arose, and wente on hyr feete. For she was of the age of twelue yeares. And they were astonied at it oute of measure. And he charged them strayghtelye that no man shoulde knowe of it, and commaunded to geue hyr meate. D Math. ix. c. Luke. viij. K

¶ The Notes.

A. Here we learne, that it is the nature and propertye of the deuyll, alwayes to do harme and to hurte, onlesse he were forbydden of God.

B. They are very Gadarenites, which for feare to lose any thinge of their worldly substaunce, do bannyshe away Christe, and his Gospell.

C. Here the woman is not blamed, because that she hadde spente and bestowed muche substaunce vpon Phisitions, but rather here we do learne, that Phisicke mynystred with oute God is vnprofitable. Lette vs not then despyse Phisicke, whiche the hyghest dyde create from the earth, but lette vs resigne and put oure whole wyll into thee handes of God, whether that he wyll heale vs by Phisicke, or bringe vs in to oure graue.

The. vi. Chapter.

¶ Christe sendeth his Apostles to heale them that were dyseased. Of Johan and Herode. Of the, v. loues, and, ij. fyshes. And of the walking on the sea.

A Math.xiij,g Luke.iiij.e.



ND he departed thence, and came into his owne countrey, & his disciples folowed him. And when the Sabboth daye was come, he began to teach in the Synagoge. And many that hearde him were astonied, and sayde: from whence hath he these thynges: & what wysedome is this that is geuen vnto him, and such vertues that are wrought by his handes: Is not this the carpenter Maries sonne[a]* the brother of James & Joses, & of Juda and Symon: and are not his sisters here with vs: And they were offended in him. And Jesus sayde vnto them: a Prophet is not despised but in his owne countrey, & among his owne kynne, and in his owne house. And he could there shewe no myracles, but layde his handes vpon a fewe sycke folke, and healed them, and he merueyled at their vnbeliefe.

Math.xiij.g Luke.iiij.d Johu.v.f.

B And he went aboute by the tounes that laye on euerye syde, teachynge. And he called the twelue, and beganne to send them two and two, and gaue them power ouer vnclene spyrites. And commaunded them, that they shoulde take nothinge vnto theyr iorney, saue a rodde only, nether scrippe, nether breade, nether money in theyr purses, but should be shood with sandales. And that they shoulde not put on two coates. And he sayde vnto them: wheresoeuer ye entre into an house, there abyde till ye departe thence. And whosoeuer shall not receaue you, nor heare you, when ye departe thence, shake of the dust that is vnder your fete, for a witnes vnto them. Verelye I saye vnto you, it shalbe easyer for Sodom, and Gomor at the daye of iudgemente, then for that citie. And they went out and preached, that they should repent, and they cast out manye E euils. And they annointed many that were sycke[b]* with oyle, and healed them.

Math.x.a. Luke.x.a.

And kynge Herode hearde of him (for his name was spred abrode) and sayde: John Baptist is risen agayne from death, & therfore miracles are wrought by him. Other sayd it is Helias: & some sayde: it is a Prophet, or as one of ỹ prophetes. But when Herode hearde of him, he sayde: it is John whom I beheaded, he is rysen from death agayne.

For

For Herode him selfe had sent forth, and had taken John, & bounde him, and cast him into prison for Herodias sake, whi che was his brother Philippes wife, because he had maried hir. For John sayd vnto Herode: It is not laweful for thee to haue thy brothers wyfe. Herodias layde wayte for him, and woulde haue killed him, but she coulde not. For Herode feared John, knowyng that he was a iust man, and an holy: and gaue him reuerence, and when he hearde him, he dydde many thinges, and hearde him gladlye. C Math. xiiij.a. Luke.ix.a. Leui.xviij.b. and.xx.c Math. xiiij.a. Gen.xl.c.

But when a conuenient daye was come, Herode on his byrth day made a supper to the Lordes, Captaines, & chief estates of Galile. And the doughter of the sayde Herodias came in and daunsed, and pleased Herode, and them that sat at bourde also. Then the kynge saide vnto the mayde: aske of me what thou wilte, and I wil geue it thee. And he sware vnto hyr, whatsoeuer thou shalte aske of me, I wyll geue it thee, euen vnto ỹ one halfe of my kingedome. And she went forth, and sayde to hyr mother: what shall I aske? And she sayd: John Baptistes heade. And she came in straightwaye with haste vnto the kinge, and asked, sayinge: I will ỹ thou geue me by and by in a charger, the heade of John Baptist. And the kinge was sory, howbeit, for his othes sake, and for theyr sakes which sate at supper also, he woulde not put hyr beside hir purpose. And immediatly the kinge sent ỹ hangman, and commaunded his heade to be broughte in. And he went and beheaded him in the prison, and brought his head in a charger, & gaue it to the mayden, & the mayden gaue it to hyr mother. And when his disciples heard of it, they cam and toke vp his bodye, and put it in a tombe. Math. xiiij.a.

And the Apostles gathered them selues together to Iesus, and tolde him all thinges, both what they hadde done, and what they had taught. And he sayde vnto them, come ye aparte into the wyldernes, and reste a whyle. For there were many commers and goers, that they had no leasure, so much as to eate. And he went by shyp oute of the waye into a desert place. And the people spyed them when they departed: and many knewe him, and ranne a fote thither oute of Math. xiiij.a. Luke.ix.c.

all cities, and came hither before them, and came together
Mark.ix.b vnto him. And Jesus went out and saw muche people, and had compassion on them, because they were like shepe which had no shepehearde. And he beganne to teache them many thinges.

And when the daye was nowe farre spente, his disciples
€ came vnto him sayinge: this is a deserte place, and nowe the
Math.xiiij.b daye is farre passed, let them depart, that they maye go into
Luke.ix.b. the countrey round about, & into the tounes, and bye them
John.vi.a. breade: for they haue nothinge to eate. He aunswered and sayde vnto them: gene ye them to eate. And they sayd vnto hym: shall we go and bye .ij. C. penyworth of breade, and gene them to eate? He sayde vnto them: how manye loues haue ye, Go & loke. And when they had searched, they said: v. & two fysches. And he commaunded them, to make them al sit downe by companies vpon the grene grasse. And they sate downe here a rowe, and there a rowe, by hundreds, and by fyfties. And he toke the .v. loues, and the two fisches, and loked vp to heauen, and blessed, and brake the loues, & gaue them to his disciples to put before them, and the two fisches he deuided amonge them all. And they all dyd eate, & were satisfied. And they toke vp twelue baskettes ful of the frag-
F mentes and of the fysches. And they that ate, were about. v thousande men.

And strayghtwaye he caused his disciples to go into the shyppe, and to go ouer the water before vnto Bethsayda,
Math.xiiij.c while he sent awaye the people. And assone as he had sente them awaye, he departed into a mountayne to praye. And
John.vi.b. when euen was come, the shyppe was in the myddes of the sea, and he alone on the lande, and he sawe them troubled in rowynge, for the wynde was contrarye vnto them. And a-boute the fourth watche of the nighte, he came vnto them, walkynge vpon the sea, & woulde haue passed by thē. When they saw him walking vpon ỹ sea, they supposed it had bene
G a spyrite & cried out: for they al saw him, & were afrayde. And
Math.xiiij.d anone he talked with them, and sayde vnto them: be of good cheare, it is I, be not afrayd. And he went vp vnto them into

to the shippe, & the wynd ceased, and they were sore amased in them selues beyonde measure, and marueyled. For they remembred not of the loues, because theyr hertes were blinded.

And they came ouer, and went into the land of Genezareth, and drewe vp into the hauen. And assone as they were come out of the shyppe, straycht they knew hym, and ranne forth throughout all the region rounde about, and began to cary about in beddes all that were sicke, to the place where they heard tell that he was. And whither soeuer he entred into tounes, cities, or billages, they layde theyr sicke in the stretes, and prayed him that they might touche, and it were but the edge of his besture. And as manye as touched hym, were safe.

¶ The Notes.

a. Reade in the thyrde chap. the exposition of this place.

b. In healynge the sycke, the Apostles dyd vse oyle, to signifye thereby, that they were healed by the vertue of the holy goste, whiche in the holy scriptures many times, is signified by the outwarde vnction. Of this oyle we wyll speake more in the syxte Chapter of James.

c. We learne here that Christ had money, els the Apostles wolde not haue sayde: Let vs go, and bye. ij. hundreth penyworth of breade. Then it is lawfull for preachers to haue money with them, therwith to bye meate and drynke, and clothynge with other necessaries.

The vj. Chapter.

¶ The disciples eate with vnwasshen handes. The commaundement of God is transgressed by mans traditions. Of the woman of Sirophenissa, Of the Sabboth.

AND the Phariseis came together vnto him, and diuers of the Scribes which came from Jerusalem. And when they sawe certaine of his disciples eate breade with common handes (that is to saye, with vnwasshen handes) they complained. For the Phariseis, & al the Jewes, except they washe their handes ofte, eate not, obseruinge the traditions of the elders. And when they come from the market, except they washe, they eate not. And manye other thinges there be, whiche they haue taken vppon them to obserue, as the washinge of pottes, of cuppes, and cruses, and of brasen vessels, and of tables.

Then asked him the Phariseis and Scribes, why walke

not

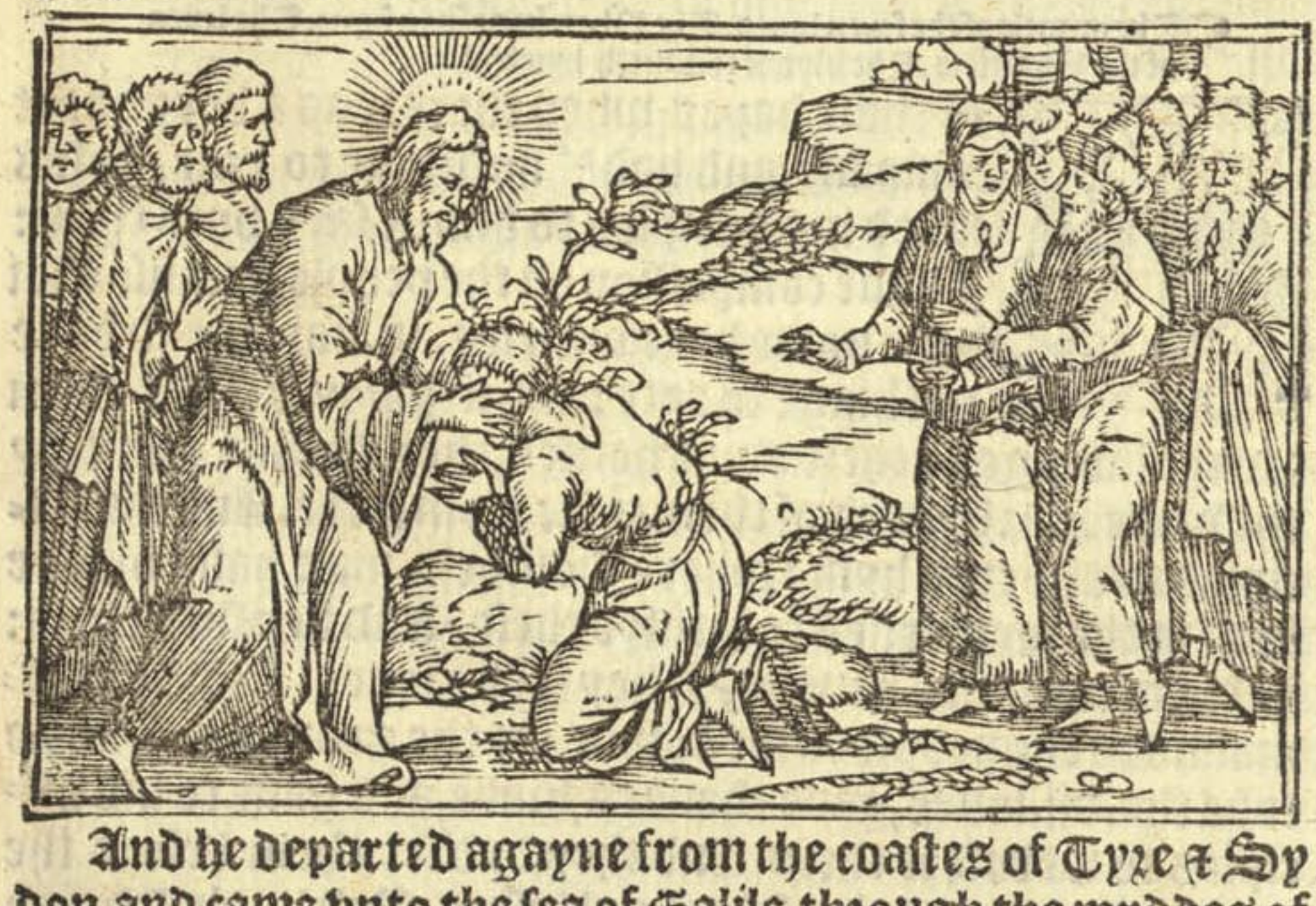
B not thy disciples accordinge to the traditions of the elders,
Math.xv.a but eate bread with vnwashen handes? He aunswered and
sayde vnto them: well prophecied Esaias of you ypocrites,
Esa. xxix.b. as it is written: This people honoreth me with their lippes
Math.xv.b. but their herte is farre from me: In vayne they worshyppe
me, teachinge doctrines, whiche are nothinge but the com-
maundementes of men. For ye laye the commaundement of
God aparte, and obserue the traditions of men, as the was-
shynge of cruses, and of cuppes, and many other suche lyke
thinges ye do.

And he sayde vnto them: wel, ye cast asyde the commaun
dement of God, to mayntayne your owne traditions. For
Moses sayde: honour thy father and thy mother, and who-
Exod.xx.b. soeuer curseth father or mother, lette him die for it. But ye
Deut.v.b saye: a man shall saye to father or mother, *Corban*, whiche is:
Ephe.vi.a that thou desyrest of me to helpe thee with, is geuen God.
Exod.xxi.c. And so ye suffre him no more to do oughte for his father, or
Leuit.xx.b. his mother, makinge the worde of God of none effecte, tho-
Prouer.xx.b. rowe your owne traditions whiche ye haue ordeyned. And
many suche thinges do ye.

And he called al the people vnto him, & saide vnto them:
C herken vnto me euery one of you, and vnderstand.[a*] There
is nothinge without a man, that can defyle him, when it en-
Math.xv.b treth into him, but those thynges which procede out of him,
are those whiche defyle the man. If any man haue eares to
heare, let him heare. And when he came into a house awaye
from ỹ people, his disciples asked him of the similitude. And
he sayde vnto them: are ye so without vnderstandyng also?
Do ye not yet perceaue, ỹ whatsoeuer thinge from without
entreth into a man, it can not defyle hym, because it entreth
not into his hert, but into the bellye, and goeth out into the
draught, that purgeth out all meates.

And he sayd: that defyleth a man, whiche cometh oute of
a man. For from within, euen out of the hert of men, procede
euyll thoughtes, aduoutry, fornication, murther, theefte, co-
uetousnes, wickednes, deceite, vnclennes, and a wicked eye,
blasphemye, pryde, folysshnes: all these euyll thinges come
from

from within, and defyle a man. And from thence he rose, and
wente into the borders of Tyre and Sydon: and entred Math.xv.c.
into an house, and would that no man should haue knowen.
But he coulde not be hydde. For a certayne woman whose
doughter had a foule spyte, hearde of him, and came and fell
at his feete. The woman was a Greke, out of Syrophenicia, and she besought him that he woulde caste out the deuill
out of hir doughter. And Jesus sayde vnto hyr: lette the D
chyldren fyrst be fedde. For it is not mete to take the chyldrens breade, and caste it vnto whelpes. She aunswered &
sayde vnto him: euen so Master, neuertheless, the whelpes
also eate vnder the table of the chyldrens cromes. And he
sayde vnto hyr: for this sayinge go thy waye, the Deuyll is
gone out of thy doughter. And when she was come home to
hyr house, she founde the deuyll departed, and hyr doughter
lyinge on the bedde.



And he departed agayne from the coastes of Tyre & Sy- ✣ *The Gospel*
don, and came vnto the sea of Galile, through the myddes of *on the.xij son*
the coastes of the.x. cities. And they brought vnto hym, one *day aft. Trin.*
that was deafe, and stambred in his speache, and prayde him Math.xv.c
to put his hande vpon him. And he toke him a syde from the Math.ix.d
people, and put his fyngers in his eares, and dyd spytte and
touched his tounge, and loked vp to heauen, and sighed, and

sayd

sayde vnto him: Ephatha, that is to saye, be opened. And strayghtwaye his eares were opened, and the stringe of his tounge was loosed, and he spake playne. And he commaunded them[b]* that they shoulde tell no man. But the moze he boz bad them, so muche the moze a greate deale they publyshed it: and were beyonde measure astonied, saying: He hath done all thinges wel, and hath made both the deafe to heare and the domme to speake.

Gen.1.d. Eccle.xxxix.

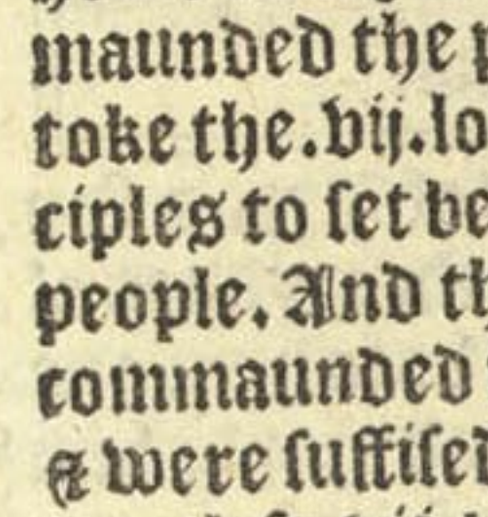
¶ The Notes.

a. Meate defyleth not, yf it be taken and receaued with fayth. And if anye man maketh this obiection, sayinge: doth not meate and dryncke defyle them, that do surfette and are dronken? aunswere that surfettynge and dronkennesse oughte not to be imputed to the meate oz to the dryncke, but to the inozdinate luste of the hearte.

b. In this place we are taught, when we do any good dede, that we shoulde not hunte and hawke after the prayse of men. They therfoze that do here so earnestlye spread abzode the benefites and power of God, synne not agaynst Christes wozdes. Foz in other places he requireth thankefulnesse of vs, and that we shoulde alwayes set fozth the bounteouse liberalitie of oure heauenly father. Theophilactus.

The.vij. Chapter.

¶ The miracle of the seuen loues. The Phariseis aske a signe. The leuen of the Phariseis. The blynde receaueth hys syght.



Math.xv.d. ✡ The Gospel on the vij sonday aft. Trin.

In those dayes, when there was a very great company, and had[a]* nothinge to eate, Jesus called his disciples to him, & sayd vnto them: I haue compassion on the people, because thei haue nowe bene with me. iij. dayes, and haue nothinge to eate: and if I should sende them awaye fastinge to their owne houses, they shoulde faynt by the waye. Foz dyuers of them came from farre. And his disciples aunswered hym: where shoulde a man haue breade here in the wyldernes to satisfye these? And he asked them: howe many loues haue ye? They sayde, seuen. And he commaunded the people to syt downe on the grounde. And he toke the.vij. loues, gaue thankes, brake, and gaue to his disciples to set befoze them. And they dyd set them befoze the people. And they had a fewe smal fyshes. And he blessed, and commaunded them also to be set befoze them. And they ate & were suffised. And they toke vp of the broken meate that was left. vij. baskets full. And they that ate, were aboute foure thousand. And he sent them awaye.

And anone he entred into a shyp with hys disciples, and came

came into the parties of Dalmanutha. And the Phariseis came forth, and began to dispute with him, seekynge of him a signe from heauen, and temptynge him. And he sighed in his spryte, and sayd: why doth this generation seke a signe? Uerely I say vnto you, there shall no signe be geuen vnto this generation. And he left them and went into the shyppe agayne, and departed ouer the water. B Luke. xi.d Iohn. vi.d

And they had forgotten to take bread, nether hadde they in the shyp with them more then one loofe. And he charged them, saying: Take hede, and beware of the leuen of ỹ Phariseis, and of the leuen[b*] of Herode. And they reasoned amonge them selues, sayinge: we haue no breade. And when Iesus knewe that, he said vnto them: why take ye thought, because ye haue no breade? perceaue ye not yet, nether vnderstande? Haue ye your hertes yet blynded? Haue ye eyes and se not? and haue ye eares and heare not? Do ye not remembre, when I brake. v. loues amonge. v. M. How many baskettes full of broken meate toke ye vp? They saide vnto him, twelue. When I brake. vij. amonge. iiij. M. How many baskettes of the leuinges of broken meat toke ye vp? They sayde: seuen. And he sayde vnto them: how is it, that ye vnderstande not? Math. xvi.a. Luke. xij.a.

And he came to Bethsaida, and they broughte a blynde man vnto hym, and desyred him to touche him. And he caughte the blynde by the hande, and ledde him oute of the towne, and spat in his eyes, and put his handes vpon hym, and asked hym whither he sawe ought. And he loked vp & sayd: I se the men: for I se them walke, as they were trees After that, he put his handes againe vpon his eyes, & made him se. And he was restored to his sighte, and sawe euerye man clearely. And he sent him home to his house, saying: neither go into the toune, nor tell it to any in the toune. C

And Iesus wente out and his disciples into the tounes, that longe to the citie called Cesarea Philippi. And by the waye he asked his disciples, sayinge: whom do men say that I am? And they aunswered: some say that ỹ art John Baptist: some saye Helias: and some, one of the Prophetes. And he

Math.xvi.c. Luke.ix.c. John.vi.g

he sayde vnto them: but whom saye ye ỹ I am? Peter aunswered and sayde vnto him, thou art very Christe. And he

D charged them, that they shoulde tell no man of it. And he beganne to teache them, howe that the sonne of man must suffre many thinges, and should be reproued of the elders, and of the hie priestes, and Scribes, and be killed, and after thre dayes ryse agayne. And he spake that sayinge openly. And Peter toke hym aside, and beganne to chyde him. Then he tourned aboute, and loked on his disciples, and rebuked Peter sayinge. Go after me Satan. For thou sauerest not the thinges of God, but the thinges of men.

Math.xvi.d. and,x.d. Luke.ix.c. and.xiiij.c

And he called the people vnto hym, with his disciples also, and sayde vnto them. Whosoeuer wyl folowe me, let him forsake him selfe, and take vp his crosse, and folowe me. For whosoeuer wyll saue his lyfe, shall lose it. But whosoeuer shall lose his life for my sake and the Gospels, the same shall saue it. For what shall it profyt a man, if he shoulde wynne all the worlde, and lose his owne soule? or els, what shall a man geue to redeme his soule agayne? Whosoeuer therfore shall be ashamed of me, and of my wordes, amonge this aduouterous and synfull generation, of him shall the sonne of man be ashamed also, when he commeth in the glorye of his father with the holy aungels.

¶ The Notes.

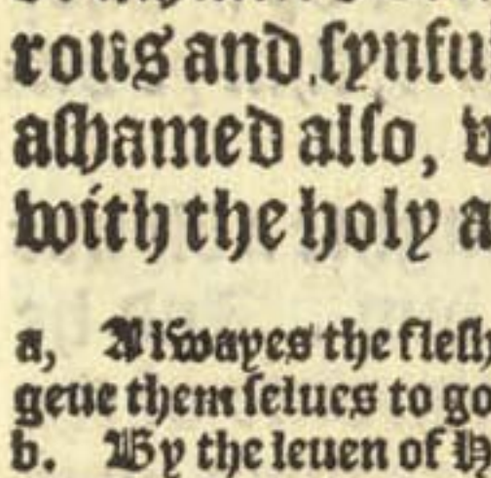
a, Alwayes the flesshe is afrayde to lacke, but they that be desyrous of Gods truth, and geue them selues to godlinesse, can neuer lacke.

b. By the leuen of Herode he vnderstandeth the doctrine of the Saduces, whiche dyd denye both the immortalitie of the soule, and also the resurrection of the deade. Their doctryne dyd Herode and all his courte embrace. They were also called Herodians, whiche beleued and taught, that Herode was the Messias.

The.ix.Chapter.

¶ The tranfyguration. The lunatike is healed. The disputation who shoulde be the greatest. Offences are forbydden.

A Math, xvij.a. Luke,ix.d.



ND he sayde vnto them: Verely I saye vnto you: There be some of them that stand here, whiche shall not taste of death, tyll they haue sene the kingdome of God come with power

And after. vi. dayes, Jesus toke Peter, James, and John, and ledde them vp into an hye

hye mountayne out of the waye alone, and he was tranſfy-
gured before them. And his raymente dyd ſhyne, and was
made very whyte, euen as ſnowe: ſo whyte as no fuller can
make vpon ỹ earth. And there appeared vnto them Helias,
with Moſes: and they talked with Jeſu. And Peter aũſwe
red and ſayde to Jeſu: Maſter, here is good beynge for vs,
let vs make alſo. iij. tabernacles, one for thee, one for Moſes
and one for Helias. And yet he wyſt not what he ſayde: for
they were afrayed. And there was a cloude that ſhadowed
them. And a voyce came out of the cloude ſayinge: This is
my deare ſonne, heare him. And ſodenly they loked rounde
about[a]* & ſawe no man more then Jeſus onlye with them.

Mat. iij d, xvij
Luke. iij. e.
Marke. i. b

And as they came doune from the hyll, he charged them,
that they ſhoulde tell no man what[b]* they had ſene tyll the
ſonne of man were riſen from death agayne. And they kept
that ſayinge with them, & demaunded one of another, what
the ryſinge from death againe ſhoulde meane: And they aſ-
ked hym ſaying: why then ſaye ỹ ſcribes, that Helias muſte
fyrſte come: He aunſwered and ſaide vnto them: Helias be-
relye ſhall fyrſte come and reſtore all thinges. And alſo the
ſonne of man as it is written, ſhall ſuffre many thinges and
ſhalbe ſet at noughte. But I ſaye vnto you, that Helias is
come, & they haue done vnto him whatſoeuer pleaſed them,
as it is written of hym.

B
Mala. iiij. a.
Eſai. liij. b
Math. xij. b,
Luke. ix. c.

And he came to his Diſciples, and ſawe muche people a-
boute them, and the Scribes diſputinge with them. And
ſtrayghtwaye all the people, when they behelde hym, were
amaſed and ranne to hym, and ſaluted him.

Math. xvij. c
Luke. ix. c.

And he aſked the Scribes: what diſpute ye with them?
And one of the companye aunſwered and ſayde: Maſter I
haue brought my ſonne vnto thee, which hath a domme ſpi-
rite. And whenſoeuer he taketh him, he teareth him, and he
ſometh, and gnaſheth with his teeth, and pyneth awaye.
And I ſpake to thy diſciples that they ſhulde caſte him out,
and they coulde not.

He aunſwered him and ſayde: O generation withoute
fayth, how longe ſhall I be with you? Howe longe ſhall I

C

ſuffre

suffre you: Bryng him vnto me. And they brought hym vnto hym. And assone as the spyte sawe hym, he tare him. And he fell downe on the grounde, walowing and fomyng. And he asked his father how longe is it ago, since this hath happened hym: And he sayde, of a chylde: and ofte times casteth him into the fyre, & also into the water, to destroy him. But if thou canst do anye thinge, haue mercy on vs, & helpe vs. And Jesus sayde vnto him: if thou coudeste beleue, all thinges are possible to him that beleueth. And strayghtway the father of the chylde cryed with teares, sayinge: Lord, I beleue, helpe myne vnbeleife.

When Jesus sawe that the people came runnynge together vnto hym, he rebuked the foule spyte, saying vnto him: Thou domme and deafe spyte, I charge thee come oute of him, and entre no moze into him. And the spyte cryed, and rent him soze, and came oute: and he was as one that had bene deade, insomuche that many sayd, he is dead. But Jesus caughte his hande and lyfte him vppe, and he rose. And when he was come into the house, his disciples asked hym secretely, why coulde not we cast him out? And he sayde vnto them: this kynd can by no nother meanes come forth, but by prayer and fastynge.

And they departed thence, and toke theyr iorney thorow Galile, and he woulde not that anye man shoulde haue knowen it. For he taught his disciples, and sayd vnto them: the sonne of man shalbe deliuered into the handes of men, and they shall kill him, and after that he is kylled, he shall aryse agayne the thyrde daye. But they wiste not what that sayinge meant, and were afrayed to aske hym. And he came to Capernaum. And when he was come to the house, he asked them: what was it that ye disputed betwene you by ỹ way? And they helde theyr peace: for by the waye they reasoned amonge them selues, who shoulde be the chiefest. And he sat downe and called the twelue vnto him, and sayde to them: if any man desyre to be fyrste, the same shalbe last of al, and seruaunt vnto all. And he toke a chylde, and set hym in the middes of them, and toke him in his armes, and said vnto them: whoso-

Wyath. xbi. c
Luke. ix. e.

Wyath. xbiij. a.
Luke. ix. f.

whosoeuer receaueth any suche a childe in my name, receaueth me. And whosoeuer receaueth me, receaueth not me, but him that sent me.

John aunswered him sayinge: Master, we sawe one castynge out deuils in thy name, whiche foloweth not vs, and we forbadde hym, because he foloweth vs not. But Jesus sayde: forbydde him not. c* For there is no man (if he do a miracle in my name) that can lyghtlye speake euyll of me. For whosoeuer is not agaynste vs, is on oure parte. f
And whosoeuer shall geue you a cuppe of water to dryncke for my names sake, because ye belonge to Christe, verelye I saye vnto you, he shall not loose his rewarde.
And whosoeuer shall offende one of these lytle ones, that beleue in me, it were better for him, that a mylstone were hanged about his necke, and that he were caste into the sea.

Wherefore if thy hande offende thee, cutte it of. It is better for thee, to entre into lyfe, maymed, then hauynge two handes, goo into hell, into fyre that neuer shalbe quenched, where theyr worme dieth not, and the fyre neuer goeth oute. Likewise, yf thy fote offend thee, cutte it of. For it is better for thee to go halt into lyfe, then hauynge two fete to be caste into hell, into fyre that neuer shalbe quenched: where theyr worme dieth not, and the fire neuer goeth out. Euen so, if thyne eye offende thee, plucke it out. It is better for thee to go into the kyngedome of GOD with one eye, then hauynge two eyes, to be cast into hel fyre: where their worme dyeth not, and the fyre neuer goeth oute. G

Euery man therfore shalbe salted with fyre. And euerye Sacrifice shalbe seasoned with salte. Salte is good. But if the salte be vnsauery, what shall ye salt therewith? Se that ye haue salte in your selues: and haue peace amonge youre selues, one with another. Leuit. ij. d Luke. xiiij. a.

¶ The Notes.

a. In this that Jesus after the departynge of Moses and of Helias is sene alone, it is to be noted, that the lawe beynge by Christes death remoued, and the prophecies fulfilled we ought onelye to haue a respecte vnto Christ the onelye begotten sonne of God, our sauiour and redemer.

b. Christ forbyddeth his Apostles to tel forth the vision, afore his ryslnge agayne from death, ieste when men should se him to be crucified, of whome so excellente and gloryous thynges were spoken, they shoulde therwith be offended, hauynge his apostles in derision for tellynge of suche thynges.

e. He that doth not withstande the Gospell, nor let the preachinge of it, but rather doth fauour it, and willeth it to be set forth, sufferinge hym selfe to be taught and rebuked by it thoughe that he doth not folowe Christe in all thinges, yet oughte we not to counte him for an enemie, but muche rather for a frende. Christe sayeth in the tenth Chapter of Mathewe. He that is not with me, is agaynste me. But that sayinge is nothynge contrarye vnto this, where he sayth. He that is not agaynste vs, is with vs: for in the tenth of Mathewe he speaketh of open blasphemers and haters of the truth.

The .x. Chapter.

¶ Of diuorcement. The riche man questioneth with Christ. Of the sonnes of Zebede. Barthimeus the blynde man.

Math. xix.a. AND he rose from thence and wente into the coastes of Iurie through the regiõ that is beyonde Iordan. And the people resorted vnto him a fresche: and as he was wont, he taughte them agayne. And the Pharisees came and asked him a question: whether it were lawful for a man to put awaye his wife: to proue him. And he aunDeut. xxiij, a. Math. xix.a. swered and sayde vnto them: what dyd Moses byd you do? And they sayde Moses suffred to write a testimoniall of deuorsement, and to put hir awaye. And Jesus aunswered and sayde vnto them: For the hardnesse of your heartes, he wrote this precept vnto you. But at the beginninge of the Gene. ij. d creation, God made them man and womanne. And for this 1. Cor. vi. d. Math. v. e and. xix. a thinges sake, shal man leaue his father and mother and bide by his wife, and they twayne shalbe one flesshe. So then are they now not twayne but one flesshe. Therfore what GOD hath coupled, let not man separate.

And in the house his disciples asked him agayne of that matter. And he sayd vnto them: Whosoeuer putteth away his wife and marieth another, breaketh wedlocke toward. And if a woman forsake hir husband, and be maryed B to another, she committeth aduoutrye. And they broughte childzen to him, that he shoulde touche them. And his Disciples rebuked those that brought them. But when Jesus Math. xix. b. Luke. xviij, b sawe that, he was displeased and sayd to them: Suffre the childzen to come vnto me, & forbyd them not: a For of suche is the kyngdom of God. Verely I say vnto you: whosoeuer shall not receaue the kingedome of God as a chylde, he shall not entre therin. And he toke them vp in his armes, and put his

his handes vpon them, and blessed them.

And when he was come into the way, there came one run- Math. xix. b
ninge and kneled to him, & asked him: good Master, what Luke. xviij. c.
shall I do that I may enherite eternall lyfe? Jesus sayde to him: why callest ÿ me good? There is b* no manne good but one, which is God. Thou knowest the commaundementes: breake not matrimony: kyll not: steale not, beare no false wit C
nes: defraude no man: honoure thy father and mother. He aunswered and sayde to him, master, all these I haue obser- ued from my youth. Jesus beheldе him, and had fauoure to him, and sayde vnto him: one thinge is lackinge vnto thee. Go and sell all that thou haste, and geue to the poore, & thou shalte haue treasure in heauen, and come and folowe me, and take vp the crosse. But he was discomforted with that say- ing, & went awaye mourninge, for he had great possessions.

And Jesus loked rounde about, and sayde vnto his Dis- ciples: what an harde thinge is it for them that haue riches to entre into the kingdome of God. And his disciples were astonied at his wordes. But Jesus aunswered agayne, and D
sayde vnto them: children, howe harde is it for them ÿ trust in ryches, to entre into the kyngedome of God? It is easier for a camell to go thorowe the eye of a nedle, then for a riche man to entre into the kingedome of God. And they were astonied out of measure, sayinge betwene them selues: who then can be saued? Jesus loked vpon them, and sayde: with Zachari. viij. b
men it is vnpossible, but not with God: for with God al thin- ges are possible.

And Peter beganne to saye vnto hym: Lo, we haue for- saken all, and haue folowed thee. Jesus aunswered & sayde: Verely I say vnto you, there is no man that forsaketh house Math. xix. a. Luke. xix. f.
or brethren, or systers, or father, or mother, or wyfe, other chyldren, or landes for my sake, and the Gospelles, whiche shall not receaue an hundred folde, nowe in this lyfe, houses and brethren, and systers, and mothers, and chyldren, and E
landes with persecutions: and in the worlde to come, eter- nall lyfe. Many that are fyrste, shalbe last: and the last, fyrste. And they were in the waye goynge vp to Jerusalem. And

Jesus went before them: and they were amased, and as thei folowed, were afrayde.

Math, xvij.c. and.xxbi.c. Luke. xvij, f. And Jesus toke the. xij. agayne, and beganne to tel them what thinges shoulde happen vnto hym. Behold we goo vp to Jerusalem, and the sonne of man shalbe delyuered vnto the hye Priestes, and vnto the Scribes, and they shall condempne him to death, and shall delyuer him to the Gentyls: and they shall mocke him, and scourge hym, and spytte vpon hym, and kyll hym. And the thyrde daye he shall ryse agayne.

And then James and John the sonnes of zebede came vnto him, sayinge: Master, we woulde that thou shouldeste do for vs whatsoeuer we desyre. And he sayd vnto them: what woulde ye I shoulde do vnto you? And they sayde to hym: graunt vnto vs, that we maye sytte one on thy ryght hand, and the other on thy lyft hand, in thy glory. But Jesus sayd vnto them: Ye wote not what ye aske. Can ye drincke of the cup that I shall drincke of, and be baptised in the baptisme & I shalbe baptised in? And they sayde vnto him: that we can. Jesus sayde vnto them: ye shal drincke of the cup that I shal drincke of, and be baptised with the baptysme that I shalbe
F baptised in, but to syt on my ryghte hande, and on my lyfte haude, is not mine to geue, but to them for whome it is prepared.

And when the. x. harde that, they began to disdayne at
Math. xx. d. James and John. But Jesus called them vnto him, & sayde to them: ye knowe that they whiche seme to beare rule amonge thr Gentiles, raigne as lordes ouer them. And they that be greate amonge them, exercise autorite ouer them. So shall it not be amonge you, but whosoeuer of you will be great amonge you, shalbe youre minister. And whosoeuer will be chiefe, shalbe seruaunt vnto all. For euen the sonne of man came not to be ministred vnto, but to minister, and to geue his lyfe for the redemption of many.

G And they came to Hierico. And as he went oute of Hierico with his disciples, and a greate nombre of people, Bartimeus the sonne of Timeus whiche was blynde, sate by the

hye wayes syde beggynge. And when he hearde that it was Jesus of Nazareth, he beganne to crye and to saye: Jesus the sonne of Dauid, haue mercye on me. And manye rebuked hym, that he shoulde holde hys peace. But he cryed the mooze a greate deale, thou sonne of Dauid, haue mercye on me. And Jesus stode styll, and commaunded hym to be called. And they called the blynde, sayinge vnto hym: Be of good comfoꝛt: ryse, he calleth thee. And he thꝛewe awaye his clooke, and rose and came to Jesus. And Jesus aunswered, and sayd vnto him: what wilt thou that I do vnto thee? The blinde sayde vnto him: Master, that I might se, and Jesus sayd vnto hym: go thy waye, thy fayth hath saued thee. And by and by he receaued his sight, and followed Jesus in the waye. Math. xx. d Luke. xviij. g.

¶ The Notes.

a. Vnto suche as chyldꝛen be, doth the kingedome of God pertayne, therfoꝛe ought chyldꝛen to be bꝛought vnto Chꝛist, not onely by baptisme, whiche is the seale of the kingdom of heauen, but also by godly education and bꝛingynge vp.

d. The. xix. Chapter of Matheswe shall certifie thee in this thynge.

The. xi. Chapter

¶ Chꝛist rydeth to Jerusalem. The fygge tree dꝛyeth vp. The byers and sellers are caste out of the temple. The Phariseis question with Chꝛist.

AND when they came nye to Jerusalem vnto Bethphage and Bethanie, besydes mounte Olyuete, he sente foꝛth two of his Disciples and sayde vnto them: Go youre wayes into the toune that is ouer agaynst you. And as sone as ye be entred into it, ye shall fynde a coolte bounde, wheron neuer man sate: lose him and bꝛynge hym. And if any man saye vnto you: whye do ye so? Saye that the Loꝛd hath neade of hym: and stꝛaygh̄twaye he wil sende him hyther. And they went their waye and founde a coolte tyed by the doꝛe without, in a place wher two wayes met, & they losed him. And certaine of them that stode there sayd vnto them: what do ye loosinge the coolte? And they said vnto them euen as Jesus had commaunded them. And they let them go. And they bꝛought the coolt to Jesus, and caste theyꝛ garmentes on him: and he sate vpon hym. And many spꝛed their garmentes in the waye. Other cut doune A Math. xxi. a. Luke. xix. e. John. xij. b B

braunches of the trees, & strawed thē in the way. And they that went before & they ỹ folowed, cryed sayinge: Hosanna, blessed be he that commeth in the name of the Lorde. Blessed be the kingdome that commeth in the name of him that is Lorde of our father Dauid: Hosanna in the hiest.

And the lorde entred into Jerusalē, and into the temple. And when he had loked rounde about vpon al thinges, and nowe the euentide was come, he went out vnto Bethanye, Math.xxi.b wᵗh the twelue. And on the morow when they were come out from Bethany, he hungred, and spied a fygge tree a farre of, hauinge leues, and went to se whether he might synde any thing theron. But whē he came therto,* he found nothing but leues, for ỹ time of figges was not yet. And Jesus aunswered and sayd to it: neuer man eat frute of thee hereafter whyle the worlde standeth. And his disciples hearde it.

¶ And they came to Jerusalem. And Jesus went into the temple, and began to caste out the sellers & byers in the temple Luke.xix.g. Johñ.ij.c. and ouerthrewe the tables of the mony chaungers, and the stoles of them that solde doues: and woulde not suffre that any man shoulde cary a vessell thorowe the temple. And he taught, sayinge vnto them, is it not wrytten: my house shalbe called the house of prayer, vnto all nations? But ye haue Esai.lvi.c. iij.Reg.viij.c, made it a denne of theues. Jerem.vij.c

And the Scribes and hie priestes hearde it, and soughte howe to destroye him. For they feared him, because all the Math.xxi.b people merueyled at his doctrine. And whē euen was come Jesus went oute of the citie. And in the morninge as they passed by, they sawe the figge tree dryed vp by the rootes. And Peter remembred, and sayde vnto him: master behold the fygge tree whiche thou cursedeste, is wythered awaye. And Jesus aunswered and said vnto them: haue confidence in God. Verely I saye vnto you, that whosoeuer shal say vnto this mountayne: take awaye thy selfe, and caste thy selfe ¶ into the sea, and shall not wauer in his herte, but shall beleue Math.xxi.c. Johñ.xvi.c those thinges whiche he sayth shall come to passe, whatsoeuer he sayth shalbe done to him. Therefore I saye vnto you, whatsoeuer ye desire when ye pray, beleue that ye shal haue

it,

it, and it shalbe done vnto you. And when ye stand and pray forgeue, if ye haue any thinge against any man, that youre father also whiche is in heauen, maye forgeue you your tres paces.

Luke. xx. a. Math. xxi. c

And they came agayne to Jerusalem. And as he walked in the temple, there came to hym the hie Priestes, and the Scribes, and the elders, and sayde vnto hym: by what auctoritie doest thou these thinges? & who gaue thee this auctoritie, to do these thinges? Jesus aunswered and sayd vnto them: I wyll also aske of you a certayne thinge, and aunswere ye me, and I wil tell you by what autoritie I do these thinges. The baptisme of John, was it from heauen, or of men? Aunswere me: And they thought in them selues, saying: if we shall saye from heauen: he wyl saye, why then did ye not beleue him? but if we shall saye of men: then feare we the people. For all men counted John, that he was a verye Prophet. And they aunswered and sayd vnto Jesu: we can not tell. And Jesus aunswered, and said vnto them: nether wyll I tell you by what auctoritie I do these thynges.

Math. xxi. c

The Notes.

a, This the Euangeliste dyd adde, therby to declare that Christe dydde not come to the fygge tree for to eate, but to prefigurate and signifie some thynge. He sayeth therfore, that he is an hungred, that so he myght take therby an occasion to teache spirituall thynges. By the tree then, that hath leaues only, and not fruyt, hipocrisye and a feygned fayth is signified, shadowed, and betokened.

The xii. Chapter.

The vyneyarde is let oute. Geue to Ceasar, that belongeth to Ceasar,
Of the Saduces, of the doctour of law, ypocrites muste be eschewed,
the offerynge of the poze wedowe.

A Math. xxi. d Esa. v. a,

AND he began to speake vnto them in similitudes. A certayne man planted a vyneyard, and compassed it with an hedge, and digged a wynepresse, and buylt a towre in it. And let it out to hyre vnto husbandmen, and wente into a straunge countrey. And when ỹ tyme was come, he sent to the tenauntes a seruaũt, that he might receaue of the tenauntes of the frute of the vineyarde. And they caught him, and bet him, and sent him away emptye. And agayne, he sent vnto them another seruaunt, & at him they cast stones, and brake his heade, and sent him awaye all

to reuſled. And agayne, he ſent another, and him they killed and many other, beatynge ſome and kyllinge ſome.

Yet had he one ſonne whom he loued tenderlye, him alſo he ſent at the laſte vnto them, ſayinge: they will reuerence my ſonne. But the tenauntes ſayde amongeſt them ſelues: this is the heyre: come let vs kyll him, and the inheritaunce ſhalbe oures. And they toke him, and killed him, and caſte him out of the vineyarde. What ſhall then the Lorde of the vyneyarde do? He wyll come and deſtroye the tenauntes, & let out the vineyarde to other. Haue ye not reade this ſcripture? The ſtone which the builders did refuſe, is made the chief ſtone in the corner: this was done of the Lorde, and is meruelous in our eyes. And they went about to take hym, but they feared the people. For they perceiued that he ſpake that ſimilitude againſt them. And they lefte him, and wente their waye.

Math, xxi, b
Gen. xxxvij, d,
Luke, xx, c

Pſal. cxviij. c
Math. xxi. d

And they ſente vnto him certayne of the Phariſeis, and of Herodes ſeruauntes, to take him in his wordes. And ſone as they were come, they ſayde vnto him: mayſter we knowe that thou arte true, and careſte for no man, for thou conſydereſt not the degre of men, but teacheſte the waye of God truely: Is it lawfull to paye tribute to Ceaſar, or not? Ought we to geue, or ought we not to geue? And he vnderſtode their ſimulation, and ſayde vnto them: Why tempt ye me? Brynge me a peny, that I may ſe it. And they brought. And he ſayde vnto them. a* Whoſe is this ymage and ſuperſcription? And they ſayd vnto him, Ceaſars. And Jeſus aunſwered and ſayde vnto them: Then geue to Ceaſar that whiche belongeth to Ceaſar, and to God, that whiche perteyneth to God. And they meruey led at hym.

Math. xxij. b
Luke. xx. d.

Roma. xiij. b
Math. xxij. c

Then came the Saduces vnto him, whiche ſaye, there is no reſurrection. And they aſked him, ſayinge: Maſter, Moſes wrote vnto vs, yf anye mans brother dye, and leue his wife behinde him, and leaue no children, that then his brother ſhoulde take his wife, and rayſe vp ſeede vnto his brother. There were ſeuen brethren, & the fyrſt toke a wife, and when he dyed, lefte no ſeede behinde hym. And the ſe-

Math. xxij. a.
Luke, xx. d.
Deut, xxv, b.

conde toke hyr, and dyed, nether left any seed. And ỹ thirde
lykewise. And seuen had hir, and left no seed behinde them.
Last of al, the wife died also. In the resurrection then, when
they shall rise againe: whose wife shall she be of them? For
seuen had hir to wife. Iesus aunswered & saide vnto them:
Are ye not therefore deceaued, because ye vnderstande not ℭ
the scriptures, nether the power of GOD? For when they
shall rise agayne from death, they nether mary, nor are ma-
ried: but are as the aungels whiche are in heauen. As tou-
chinge the deade, that they shall rise agayne: haue ye not
reade in the boke of Moses, howe in the bushe God spake Exo. iij.b
vnto him, sayinge: I am the God of Abraham, and God of
Isaac, and the God of Jacob? He is not the God of the dead
but the God of the lyuinge. Ye are therefore greatelye de-
ceaued.

And there came one of the Scribes that had heard them Math.xxij.b.
disputinge together, and perceaued that he had aunswered
them well, and asked him: whiche is the first of all the com-
maundementes? Iesus aunswered him: the firste of all the Exod.xx.a.
commaundementes is. Heare Israel: The Lord our God, Deut. vi. a.
is one Lorde. And thou shalt loue the Lorde thy God with
all thy herte, and with all thy soule, and with all thy minde,
and with al thy strength. This is the first cõmaundemente.
And the second is like vnto this: Thou shalt loue thy neigh- Leui.xix.d.
bour as thy selfe. There is none other commaundemente Math.xxij.d.
greater then these. Roma. xiij.c.
Galath.v.b

And the Scribe saide vnto him: well master, thou haste
said the truth, that there is one God, and that there is none
but he. And to loue him with all the hearte, and with all the
mynde, and with all the soule, and with all the strength, and
to loue his neyghbour as him selfe, is a greater thinge then
all burnt offeringes and sacrifices. And when Iesus sawe
that he aunswered discretely, he sayde vnto him. Thou arte
not farre from the kingdom of God. And no man after that
durste aske him any question.

And Jesus aunswered and saide teaching in the temple: D
howe saye the Scribes that Christe is the sonne of Dauid?

for

For Dauid him selfe inspired with the holy goste, sayd: The
Math. xxij.d Lorde sayd to my Lorde, sit on my right hande, till I make
Psal.cx.a thine enemies thy footestole. Then Dauid him selfe calleth
him Lorde: and by what meanes is he then his sonne? And
muche people hearde him gladlye.

Math.xxij.d. And he sayde vnto them in his doctrine: beware of the
Scribes whiche loue to go in longe clothinge: and loue salu-
tations in the market places, and the chiefe seates in the sy-
nagoges, and to sit in the vppermost rowmes at feastes, and
deuour widowes houses, and that vnder a coloure of longe
prayinge. These shall receaue greater dampnation.

And Jesus sat ouer against the treasury, and beheld how
the people put mony into the treasury. And many that wer
ryche, cast in muche. And there came a certayne poore wy-
dowe, and she threwe in two mites, which make a farthing.
And he called vnto him his disciples, and sayde vnto them:
Verely I saye vnto you, that this poore wydowe hath caste
more in, then all they which haue caste into the treasurye.
For they all did cast in of their superfluitie: but she of hir po-
uertye, did cast in all that she had, euen all hir liuinge.

The Notes.

a. The ymage of God is not in the golde, but in man. Therfore golde and syluer wyth other rychesse, ought to be payed vnto Ceasar, but oure consciences and soules, ought to be kept clene vnto the Lorde our God. Chrisost.

The.xiii. Chapter

The ende of the worlde. The daye and the houre is vnknowen.

Math.xxiiij.a Luke.xxi.d



AND as he wente oute of the temple, one of his
disciples sayde vnto him: master, se what sto-
nes, and what buildinges are here. And Je-
sus aunswered and sayde vnto him: Seyste ye
these great buildinges? There shal not be left
one stone vpon another, ye shal not be throwen
downe. And as he sate on mounte Oliuete, ouer against the
temple, Peter, and James, and John, & Andrew asked him
secretely: tell vs, when shall these thinges be? And what is
the signe when all these thinges shalbe fulfylled? And Jesus
aunswered them, and began to saye: take heed lest any man
deceaue you. For many shal come in my name, sayinge: I am
Christ, and shall deceaue many.

When

When ye shal heare of warre and rumoures of warre, be ye not troubled. For suche thinges must nedes be. But the ende is not yet. For there shall nation arise againste nation, and kingedome agaynst kingdome. And there shalbe earthquakes in alquarters, and famishment and troubles. These are the beginninges of sorowes, But take ye hede to youre selues. For they shall deliuer you vp to the counceils, and into the synagoges, and ye shalbe beaten: yea, & shalbe brought before rulers and kinges for my sake for a testimoniall vnto them. And the Gospell muste fyrste be published amonge all nations. Math, xxiiij.a Luke, xxi, b John.xvi,a

But when they leade you, & present you, take ye no thought nether ymagin afore hande what ye shall saye, but whatsoeuer is geuen you at the same time, that speake. For it is not ye that speake, but the holy gost. Yea and ỹ brother shall deliuer the brother to death, and the father the sonne, and the children shall rise againste their fathers and mothers, and shal put them to death. And ye shalbe hated for all mẽ for my names sake. But whosoeuer shall endure vnto the ende, the same shalbe safe. Math,x,c Luke,xxi,c.

Moreouer, when ye se the abhomination of desolation, whereof is spoken by Daniell the Prophete, stande where it ought not, let him that readeth vnderstand. Then let them that be in Iurye, fle to the mountaynes. And let hym that is on the house toppe, not descend downe into the house, nether entre therin, to fetche any thinge out of his house. And lette him that is in the fielde, not turne backe againe vnto the thinges whiche he left behynde him, for to take his clothes with him. Woo shalbe then to them that are with chylde, and to them that geue sucke in those dayes. But praye that your flight be not in the wynter. For there shalbe in those dayes suche tribulation, as was not from the begynning of creatures whiche God created vnto this tyme, nether shalbe. And excepte that the Lorde shoulde shorten those dayes, no manne shoulde be saued. But for the electes sake, whiche he hath chosen, he hath shortened those dayes. Math.xxiiij.b Luke.xxi.d Daniel,ix,g Math. xxiiij.b

And then, if any man saye to you: lo, here is Christe, lo, he

Wath, xxiiij.b Luke.xxj.c is there, beleue not. For false Christes shal ryse, and false pro-
phetes, and shal[a] shewe miracles and wondres, to deceaue
if it were possible, euen the elect. But take ye heede: behold,
I haue shewed you all thinges before.

Moreouer in those dayes, after that tribulation, ỹ sunne
Wath. xxiiij.c. Joel, ij.c shall waxe darcke, and the Moone shall not geue hir lyghte,
and the starres of heauen shall fall: and the powers whiche
are in heauen shall moue. And then shall they se the sonne of
Daniel, vij.b man comminge in the cloudes, with greate power and glo-
ry. And then shall he sende his aungels, and shall gather to-
gether his electe from the foure windes, and from the one
ende of the worlde to the other.

Learne a similitude of the figge tree. When his braun-
Wath. xxiiij.a Luke.xxi.f ches are already tender, and hath brought forth leaues, ye
knowe that Sommer is neare. So in like maner, when ye
D se these thinges come to passe: vnderstande, that it is nye e-
uen at the dores. Verely I saye vnto you, that this genera-
tion shall not passe, tyll all these thinges be done. Heauen
and earth shall passe, but my wordes shall not passe. But of
that daye and houre knoweth no man, no, not the Aungels
whiche are in heauen, nether the sonne[b]* him selfe: saue the
father onely.

Take hede, watche, and pray, for ye knowe not when the
tyme is. As a man which is gone into a straunge countrey,
and hath left his house, and geuen autoritie to his seruaun-
tes, and to euery man his worke, and commaunded the por-
Wath. xxiiij.d Luke.xxi.e. ter to watche. Watche therefore, for ye know not when the
master of the house will come, whether at euen, or at myd-
nyght, whether at the cocke crowinge, or in the daunynge:
lest if he come sodenly, he should fynde you sleping. And that
I saye vnto you, I saye vnto all men, watche.

The Notes.

a. Howe we shoulde discerne and knowe false miracles and sygnes, we are sufficientlye taughte in the.xiij.chap. of Deuter.

b. That is to saye: the sonne, in that he is a perfect and a naturall man knoweth not of that daye. For touchinge his godheade, he is equall with the father, and hath a most per-fecte knowledge of all thynges.

The. xiiii. Chapter.

Mary Magdalene anoynteth Christe. The Easter lambe is eaten.

Christ

Thrist is taken. Peter denieth hym: with manye other thinges that were demaunded of Thriste.



AND after two dayes folowed Easter, & the dayes of swete bread. And ỹ hie prestes and the scribes sought meanes how they myghte take him by craft, and put him to death. But they sayde: not in the feaste daye, lest any businesse aryse amonge the people.

*The Gospel on the mondai before Easter.

Math. xxvi. a. Luke. xxij. a.

When he was in Bethania, in the house of Simon the leper, euen as he sate at meate, there came a woman hauinge an alabaster boxe of oyntment called Narde, that was pure and costly, and she brake the boxe and powred it on his head. And there were some that were not content in them selues, and sayde: what neded this waste of oyntment? For it might haue bene solde for more then thre hundred pence, and bene geuen vnto the poore. And they grudged agaynst hyr.

Math. xxvi. a. John. xii. a

And Jesus sayd: let hyr be in reste, why trouble ye hyr? She hath done a good worke on me: For ye haue the poore with you alwayes: and whensoeuer ye wyll ye may do them good: but me ye haue not alwayes. She hath done that she coulde: she came afore hande to anoynt my body to the buriinge. Verely I saye vnto you: whereseuer this Gospell shalbe preached thorow out the whole world: this also that she hath done, shalbe rehearsed in remembraunce of hir.

And

B And Judas Iscarioth, one of the twelue, went away vn-
to the hye Priestes, to betraye him vnto them. And when
Math. xxvi, b. they herde that, they were glad, & promysed that they wold
Luke. xxi. a geue hym money. And he sought howe he myght conueni-
ently betraye him.

And the fyrst day of swete bread, when they offer the pas-
call lambe, his disciples sayd vnto him: where wilt thou that
we go and prepare, that thou mayst eate the Easter lambe?
And he sent forth two of his disciples, and sayde vnto them.
Go ye into the citie, and ther shall a man mete you beryng a
pitcher of water, folowe him. And whither soeuer he goeth
in, saye ye to the good manne of the house, the master sayth
where is the geast chaumber, where I shall eate the Easter
lambe with my Disciples. And he wyll shewe you a greate
parlour, paued and prepared: there make ready for vs. And
his disciples went forth and came to the cytie, and founde
as he hadde sayde vnto them: and made readye the Easter
lambe.

C And at euen he came with the .xij. And as they sate at borde
Math. xxvi. b. and ate Jesus sayde: Verely I say vnto you: that one of you
Luke. xxii. b. shal betray me which eateth with me. And they beganne to
John. xiii. c. morne and to saye to him one by one: is it I? And another
sayd: is it I? He aunswered and said vnto them: It is one of
the .xij. and the same dyppeth with me in the platter. The
sonne of man goeth, as it is written of him: but wo be to that
man, by whome the sonne of man is betrayed. Good were it
for him: if that man had neuer bene borne.

And as they did eate, Jesus toke bread [a] blessed, brake, &
gaue to them and sayd: Take, eate, this is my body. And he
toke the cup, gaue thankes, and gaue it to them, and they all
dranck of it. And he sayde vnto them. This is my bloud of
the newe Testament whiche is shedde for many. Verely I
saye vnto you: I will drincke no more of the frute of ỹ vyne,
vntyll that daye, that I drincke it newe in the kyngedome
of God. And when they had sayde grace, they wente out to
mount Oliuete.

And Jesus sayde vnto them: All ye shalbe offended be-
cause

cause of me this nighte. For it is wrytten, I wyll smyte the shepeherde, and the shepe shal be scattered. But after that I am rysen agayne, I wyll go into Galile before you. Peter sayde vnto hym. And thoughe all men shoulde be offended, yet would not I. And Jesus sayde vnto him: Verely I saye vnto thee, this daye, euen in this nyghte, before the cocke crowe twyse, thou shalte denye me thryse. And he spake bolder no, if I shoulde die with thee, I will not denye thee. Lykewyse also sayde they all.

Math. xxvi. c
Luke. xxij. d
John. xiij. d

And they came into a place named Gethsemani. And he sayde to his disciples: Syt ye here, whyle I go aparte, and praye. And he toke with him Peter, James and John, and he began to waxe abashed, and to be in an agony, and sayde vnto them: My soul is very heuy euen vnto the death, tary here and watche. And he went forth a lytle, and fell downe on the ground, and prayed, that if it were possible, the houre myghte passe from him. And he sayde: Abba father, all thinges are possible vnto thee, take away this cup from me. Neuertheless not that I will: but that thou wilte be done.

Math. xxvi. d

Math. xxvi. d
Luke. xxij. c.

And he came and founde them slepyng, and sayde to Peter: Symon slepest thou? Couldeste not thou watche with me one houre? watche ye, and praye lest ye entre into temptation, the spryte is readye, but the flesshe is weake. And agayne he went away & prayed, & spake ỹ same wordes. And he returned, and founde them a slepe agayne, for theyr eyes were heauy: nether wyst they what to aunswere hym. And he came the thyrde time, and sayde vnto them: slepe hence forth, and take your ease, it is ynoughe. The houre is come, beholde the sonne of manne is deliuered into the handes of synners. Ryse vp, let vs go. Lo he ỹ betraieth me, is at hãd.

And immediatly while he yet spake, came Judas one of ỹ twelue, and with him a great nombre of people with swerdes and staues, from the hye Priestes and Scribes and elders. And he that betrayed him had geuen them a generall token, sayinge: whomsoeuer I do kisse, he it is: take him and leade him awaye warelye. And as sone as he was come, he went strayghtwaye to him, and sayde vnto hym: master,

master,

master, & kyssed him. And they layde theyr handes on him, and toke hym. And one of them that stoode by, drue oute a swearde, and smote a seruaunt of the hye Priest, and cutte of his eare.

¶ And Jesus aunswered and sayde vnto them: ye be come out as vnto a these w̄ swords & with staues for to take me. I was dayly with you in the temple teachinge, and ye toke me not: but that the scriptures shoulde be fulfilled. And thei all forsoke him, and ranne awaye. And there folowed him a certayne ponge man, clothed in lynnen vpon the bare, and ỹ ponge men caught him, and he left his linnen, and fled from them naked. And they led Jesus awaye to the hyest Priests of all: and to him came all the hie Priestes and the elders, & the Scribes. And Peter folowed hym a greate waye of, euen into the pallayce of the hye priests, and sate with the seruauntes, and warmed him selfe at the fyre.

Math. xxvi. c
Luke. xxij. c.
John. xviij. b

And the hye Priestes, and all the councell sought for wit nes agaynst Jesu, to put him to death, and founde none. For many bare false wytnes agaynst hym, but their wytnesse a- greed not together. And there arose certayne, and brought false witnes against him saying. We heard him say: I wil de stroy this temple made w̄ handes, & within thre daies I wil builde another, made without handes. But their wytnesse agreed not together.

And the hye Priest stode vp amongest them, & asked Je- sus sayinge: aunswerest thou nothyng? How is it that these beare witnes against thee? And he held his peace, and aun- swered nothing. Againe the hie Priest asked him & sayd vn- to him: Art ỹ Christ the sonne of the blessed? And Jesus said ¶ I am. And ye shall se the sonne of man syt on the ryght hand of power, and come in the cloudes of heauen. Then the hye priest rent his clothes and sayde: what nede we any further of wytnes? Ye haue hearde blasphemy, what thinke ye? And they all gaue sentence that he was worthy of death. And some beganne to spit at hym, and to couer his face, and to beate him with fystes, and to saye vnto hym, a rede vnto vs. And the seruauntes bofeted hym on the face.

And

And as Peter was beneth in the palaice, there came one of ỹ wenches of the hye prieſt: and when ſhe ſaw Peter warmyng him ſelfe, ſhe loked on him, and ſayde: waſte not thou alſo with Jeſus of Nazareth? And he denied it, ſayinge: I knowe him not, nether wote I what thou ſayeſte. And he went out into the porche, and the cocke crewe. And a damſell ſawe him: and againe beganne to ſaye to them that ſtode by, this is one of them. And he denied it agayne. And anone after, they that ſtode by, ſayde agayne to Peter: ſurely thou arte one of them, for thou arte of Galile, and thy ſpeache agreeth therto. And he beganne to curſe, and to ſweare, ſayinge: I know not this man of whom ye ſpeake. And againe the cocke crewe, and Peter remembred the worde that Jeſus ſayde vnto him, before the cocke crowe twyſe, thou ſhalt denye me thryſe, and beganne to wepe.

Math. xxvi. g. Luke. xxii. f. John. xviij. c

Math. xxvi. g. Luke. xxij. k

¶ The Notes.

a. To bleſſe, is not to make a croſſe, but rather to geue thankes, as he hym ſelfe doth expounde by and by, when he ſpeaketh of the cuppe, agayne where Marke vſeth this worde bleſſed, Mathewe, Luke, and Paule do ſaye, he gaue thankes, both in the greke and in the Latyn.

The. xv. Chapter.

¶ The paſſion of Chriſt. Of his death and buriall.



✠ *The Gospel on the teusdai before Easter.*

Math, xxvij.a
Luke.xxiij.a
John.xviij.e

AND anone in the dawnynge, the hye prieſtes helde counſell with the elders, and the Scribes, and the whole congregation, & bounde Jeſus, & led hym awaye, and deliuered hym to Pilate. And Pylate asked hym, arte thou the kynge of the Jewes? And he aunſwered and sayde vnto him: thou sayeſt it. And the hie prieſtes accuſed hym of many thinges. Wherfore, Pylate asked him a-

Math.xxvij, b
Luke,xxiij,b

gayne, sayinge: Aunſwereſt thou nothynge? Beholde howe manye thinges they laye vnto thy charge. Jeſus yet aunſwered neuer a worde, ſo that Pylate merueyled.

At that feaſte Pilate was wonte to deliuer at their pleaſure a pryſoner, whomſoeuer they would deſyre. And there was one named Barrabas, whiche laye bounde with them that made inſurrection, and in the inſurrection commytted murther. And the people called vnto hym, and began to deſyre, according as he had euer done vnto them. Pilate aunſwered them and sayde: Wyll ye that I lowſe vnto you the kinge of the Jewes? For he knewe that the hye Prieſtes had deliuered him of enuye. But the hye prieſtes had moued the people, that he ſhould rather deliuer Barrabas vnto them.

Marth.xxvij.d
Luke.xxiij,e.

And Pylate aunſwered agayne, and sayde vnto them: What wyll ye then that I do with him, whom ye call ỹ king of the Jewes? And they cried agayne: crucifye hym. And Pylate sayd vnto them: What euil hath he done? And they cryed the more feruentlye: Crucifie hym. And ſo Pylate wyllinge to content the people, lowſed them Barrabas, and

B deliuered Jeſus whẽ he had ſcourged him, for to be crucified And the ſouldiers ledde him awaye into the commen hall, & called together the whole multitude, and they clothed him with purple, and they platted a crowne of thornes, & crowned him with all, and beganne to ſalute him. Hayle kynge of the Jewes. And they ſmote hym on the heade with a reede, and ſpat vpon hym, and knelynge downe worſhypped hym.

And when they had mocked him, they toke the purple of hym, and put his owne clothes on hym, and ledde him oute,

to

to crucifye him. And they compelled one that passed by, called Symon of Cyrene (whiche came out of the feilde, & was father of Alexander and Rufus) to beare his crosse. And they brought him to a place named Golgotha (whiche is by interpretation, the place of dead mens sculles) & they gaue him to drincke, wine mingled with myrre, but he receaued it not. Math. xxvij. Luke. xxiij. C

And when they had crucified him, they parted his garmentes, castinge lottes for them, what euerye man shoulde haue. And it was about the thyrde houre, and they crucified him. And the title of his cause was written: The kinge of the Jewes. And they crucified with him two theues: the one on the right hande, and the other on his lyfte. And the scripture was fulfilled, whiche sayeth: he was counted amonge the wicked. Esai. liij. D

And they that went by, rayled on him: waggynge theyr heades, and saynge: A wretche, that destroyest the temple, and buyldest it in thre dayes: saue thy selfe, and come downe from the crosse. Likewise also mocked him the hie Priestes amonge them selues with the Scribes, and sayde, he saued other men, hym selfe he can not saue. Let Christ the king of Israel now descende from the crosse, that we maye se, and beleue. And they ỹ were crucified w̃ him, checked him also. Math. xxvij, e, Luke. xxiij. e

And when the sixt hour was come, darckenes arose ouer all the earth vntyll the ninth hour. And at the ninth houre, Jesus cried with a loude voyce, saynge: Eloi, Eloi, lamasabacthani, which is if it be interpreted: my God my God, why hast thou forsaken me. And some of thẽ that stode by, when they hearde that sayde: beholde he calleth for Helias. And one ranne and fylled a sponge full of vineger, and put it on a rede, and gaue him to drincke, saynge: let hym alone, let vs se whether Helias will come and take him downe. Psal. xxi. a D

But Jesus cryed with a loude voyce, and gaue vp the goste. And the vayle of the temple dyd rente in two peeces, from the toppe to the bottome. And when the Centurion, whiche stode before him, sawe that he so cried & gaue vp the goste, he sayd: truly this man was the sonne of God. There

were also wemen a good way of, beholdynge him: amonge whome was Mary Magdalene, and Mary the mother of James the lytle, and of Joses, and Mary Salome, whiche also when he was in Galile, folowed him, and ministred vnto hym, and many other wemen whiche came vp with him vnto Jerusalem.

And now when nyghte was come (because it was the euen that goeth before the Sabboth) Joseph of Arimathia, a noble Councellour, whiche also loked for the kyngedome of God, came and went in boldely vnto Pylate, and begged the body of Jesu. And Pilate merueyled that he was alreadye deade, and called vnto hym the Centurion, and asked of hym, whether he had ben anye whyle deade. And when he knewe the truth of the Centurion, he gaue the body to Joseph. And he bought a lynnen clothe, and toke him downe, and wrapped hym in the lynnen clothe, and layde him in a tombe that was hewen out of a rock. And rolled a stone vnto the doore of the sepulchre. And Marye Magdalene, and Mary Joses beheldе where he was layde.

The xvi Chapter.

¶ Christe is rysen agayne and appeared to the Apostles to whome he commytteth the preachynge of the Gospell.

Mach.xxviij.a
Luke.xxiiij.a
Johñ.xx.a.

AND when the Sabboth daye was past, Mary Magdalene, and Mary Jacobi, and Salome, boughte odoures, that they myghte come and annoynte him. And earlye in the mornynge the nexte daye after the Sabboth day, they came vnto the sepulchre, when the sunne was rysenne. And they sayde one to another: who shall rolle vs awaye the stoone from the doore of the sepulchre? And when they loked, they sawe howe the stone was rolled away: for it was a very great one.

And they went into the sepulchre, and sawe a yonge man sittyng on the ryghtsyde, clothed in a longe whyte garmente, and they were abashed. And he sayde vnto them, be not afrayed: ye seke Jesus of Nazareth, which was crucified. He is rysen, he is not here. Beholde the place, where they put hym.

Mat.xxviij.a.
Luke.xxiiij.a.

him. But goo youre waye, and tell his disciples, and Peter: he will go before you into Galile: there shall ye se him, as he sayd vnto you. And they went out quickly and fledde from the sepulchre. For they trembled and were amased. Nether sayde they any thinge to any man, for they were afrayed.

C When Jesus was risen the morow after the Saboth day, he appeared fyrst to Mary Magdalene, out of whom he cast seuen deuyls. And she went and tolde them that were with him, as they mourned and weapte. And though they heard that he was aliue and had appeared to hir, yet they beleued it not. After that, he appeared vnto two of them in a straũge figure, as they walked and went into the country. And thei went and tolde it to the remnaunt. And they beleued them nether.

Luke. xxiiij. d



D After that, he appeared vnto the eleuen, as they sate at meate: and cast in their teeth their vnbeleife and hardenes of herte: because they beleued not them which had sene him after his resurrection. And he sayde vnto them. Go ye into all the worlde, and preach the glad tidinges to al creatures, he that* beleueth and is baptised, shalbe saued. But he that beleueth not, shalbe dampned.

* The Gospel on Ascention daye.

And these tokens shall folowe them that beleue. In my

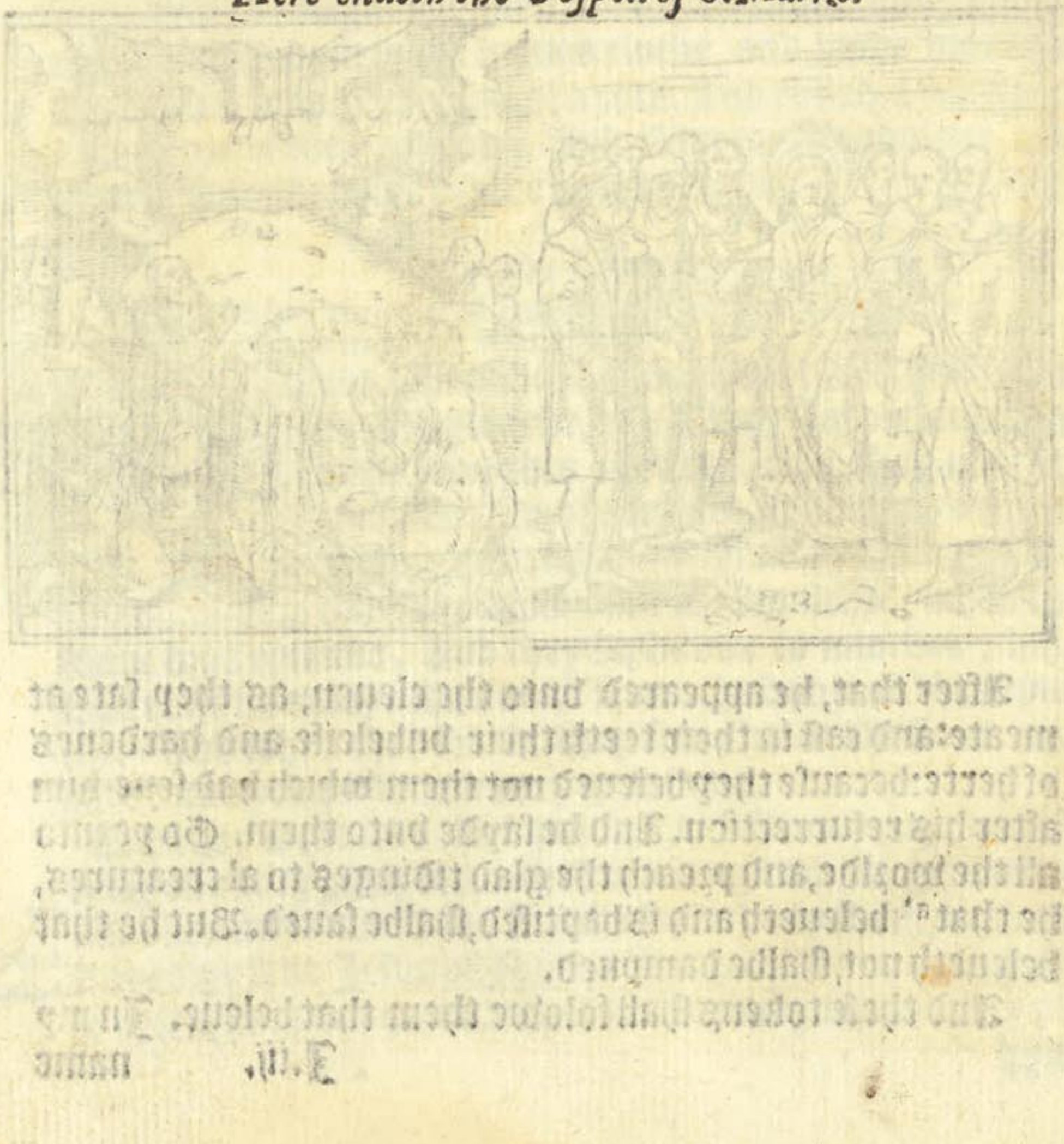
name they shall caste out deuyls, and shall speake with newe tonges, and shall kil serpentes. And if they drincke any deadly thinge, it shall not hurt them. They shall laye theyr handes on the sycke, and they shall recouer.

So then when the Lorde had spoken vnto thē, he was receaued into heauen, & sate him downe on the ryght hande of God. And they went forth, and preached euery where. And the Lorde wrought with them, and confyrmed ȳ word with myracles that folowed.

¶ The Notes.

a. When we departe oute of thys worlde, ether we beleue, or we do not beleue. Yf we beleue (I speake not here of that dead fayth, whiche is without workes) we are saued. If we beleue not, we are condemned.

Here endeth the Gospell of S. Marke.



¶ The lyfe of the Euangelist Saynt Luke. Set forth by S. Hierome.



Luke beyng a Phisition of Antiochia (as hys owne wrytinges do testifie) was not ignorant of the Greke tongue, a folower of Paule, and his companion in all his peregrination. He dyd wryte a Gospell, wherof the same Paul, speaketh on this wyse. We haue sent with him a brother, whose prayse is in the Gospell, throughoute all the congregations. And to the Colossenses: Luke the Phisitiō our most welbeloued, saluteth you, And to Timothe: Luke is with me alone. He did also sette forth an other goodly boke, intituled the Actes of the Apostles, the hystorye wherof, doth continue vnto the. ij. yeares that Paule soiourned at Rome, that is to say: vnto the fourth yeare of Nero. Whereby we do vnderstande, that the boke was made in the same citie. Therfore we do reken the goyng about of Paul and Thecla, and al the whole fable of the baptysme of Leo, amonge the Apocriphes scriptures. For, how could it be that Luke beynge neuer from the company of the Apostles, amonge al his other actes, shoulde not haue knowen this? But also Tertullian whiche was next vnto that tyme, wryteth that a certayne elder in Asia, beynge a fauourer of Paul the apostle, was conuinced before John, that he was the autour of the boke, and confessed that he had done it, for the loue that he bare vnto Paule, and that therfore the boke dyd perysh. Some suspecte, that whensoeuer Paule in his epistles doth saye (accordynge to my Gospell) he meaneth of Lukes boke. And that Luke dyd not onelye learne his gospell of Paule (whiche had not bene bodelye with Christ) but also of the other apostels, whiche thynge he doth hym selfe declare in the begynnynge of his boke sayinge: As they delyuered vnto vs, whiche from the begynning haue both sene theyr selues, and haue ben ministers of the worde. Therfore he dyd wryte the gospell, euen as he dyd heare. But he dyd set forth the actes of the Apostles, as he had sene. He lyued. lxxxiij. yeares, hauing no wife. He was buried in Achaia: Out of the which Achaia, his bones, with the relikes of S. Andrewe the Apostle, were translated to Constantinopolis, in the, xx. yeare of Constantius the Emperour.

THE GOSPELL of S. Luke.

FOrasmuche as many haue taken in hande to compile a treatyse of thoſe thinges, whiche are ſurelye knowen amonge vs, euen as they declared them vnto vs, which frō the beginninge ſawe them their ſelues, and were miniſters at the doing: I determined alſo as ſone as I had ſearched out diligentlie all thinges from the beginning, that then I wold wryte vnto thee good Theophilus: that thou mighteſt knowe the certaintie of thoſe thinges whereof thou art informed.

The firſt Chapter.

¶ The Conception and byrth of Iohn the Baptiſt. The Conception of Chriſt. The thankefull ſonges of Mary and Zachary.

There

THere was in the dayes A of Herode the kinge of Iurie, a certaine prieſt named a* Zacharias, of ỹ courſe of Abia. And his wife was of the doughters of Aaron: & hyr name was Elizabeth. Both were perfecte before god, & walked in al ỹ lawes and ordinaunces of ỹ lorde, that no man coulde fynde faute with them. And they had no chylde, becauſe that Elizabeth was barren, and both were well ſtricken in age.

And it came to paſſe, as he executed the prieſtes office before God, as his courſe came in order (accordynge to the cuſtome of the Prieſtes office) his lot was to burne incenſe. And he went into the temple of the Lorde, and the whole multitude of the people were without in prayer, whyle the incenſe was a burnynge. And there appeared vnto hym an aungell of the Lorde ſtandinge on the ryght ſyde of the aultar of incenſe. And when Zacharias ſawe hym, he was abaſhed, and feare came on him.

But the aungell ſayd vnto him: fear not Zachary, for thy B prayer is hearde: And thy wyfe Elizabeth ſhall beare thee a ſonne, and thou ſhalte call his name John, and thou ſhalte haue ioye and gladnes, and many ſhall reioyce at his byrth. For he ſhalbe great in the ſyght of the Lord, and ſhal nether drincke wine, nor ſtronge drincke. And he ſhalbe b* fylled w̄ the holy goſte, euen from his mothers wombe: and many of the chyldren of Iſraell ſhall he tourne to theyr Lorde God. And he ſhall go before hym in the ſpryte and power of Helias, to turne the heartes of the fathers to the chyldren, and the vnbeleuers to the wyſedome of the iuſte men: to make the people ready for the Lorde. Gene. xviij, b.

And Zacharias ſayde vnto the aungell, whereby ſhall I knowe this? For I am olde, and my wyfe well ſtricken in yeares

yeares. And the aungell aunswered and sayde vnto hym. I am Gabriel that stande in the presence of God, and am sente to speake vnto thee, and to shewe thee these glad tidynges. And beholde thou shalt be domme, and not be able to speake, vntyll the daye that these thynges be perfourmed: because thou beleuedst not my wourds which shalbe fulfylled in their season.

And the people wayted for Zacharias, and merueiled that he taried in the temple. And when he came out, he could not speake vnto them. And they perceaued that he had sene a vision in the temple. And he beckened vnto them, and remayned speacheleese.

¶ And it fortuned, as sone as the tyme of his office was out, he departed home into his owne house. And after those dayes, his wife Elizabeth conceaued, and hid hyr selfe fyue monethes, sayinge: This wyse hath God dealte with me, in the dayes wherein he loked on me, to take from me my rebuke amonge men.



The Gospel on the Annunciation

And in the syxte moneth, the aungell Gabriell was sente from God vnto a citie of Galile, named Nazareth, to a virgyn spoused to a man whose name was Joseph, of the house of Dauid, and the vyrgyns name was Marye. And the aungell

aungell went in vnto hyr, and sayde: Hayle full of grace, the Lord is with thee: blessed art thou amonge wemen.

And when she sawe hym, she was abashed at his sayinge: and cast in hir mynde, what maner of salutation that should be. And the aungell sayd vnto hyr: feare not Mary, for thou hast founde grace with God. Lo, thou shalt conceaue in thy wombe, & shalt beare a sonne, and shalt call his name Jesus. He shalbe great, and shalbe called the sonne of the hyest. And the Lorde God shall geue vnto hym, the seate of his father Dauid, and he shal raygne ouer the house of Jacob for euer, and of his kyngedome shalbe none ende. Esaias. vij. a Math. i. b. Mich. iiij. c Daniel. vij. a

Then sayde Mary vnto the anngel: How shal this be, seyng I know not a man? And the aungell aunswered & sayd vnto hyr: The holy goste shall come vppon thee, and the power of the hyest shall ouershadowe thee? Therfore also that holy thinge whiche shalbe borne, shalbe called the Sonne of God. And beholde thy cosyn Elizabeth, she hath also conceaued a sonne in hyr olde age. And this is hyr syxte moneth, which was called barren: for with God shal nothyng be vnpossible. And Mary sayde: beholde the hand mayden of the Lorde, be it vnto me euen as thou hast sayde. And the aungell departed from hyr. D Esai. vi. b

And Mary arose in those dayes, and went into the moũtaynes with haste, into a citie of Jurye, and entred into the house of zacharye, and saluted Elizabeth. And it fortuned, as Elizabeth heard ỹ salutation of Mary, the babe spronge in hir belly. And Elizabeth was fylled with the holye goste, and cryed with a loude voyce, and sayde: Blessed arte thou amonge wemen, and blessed is the c* frute of thy wombe. And whence happeneth this to me, that the mother of my Lorde shoulde come to me? For loo, as sone as the voyce of thy salutation sounded in myne eares, the babe sprãge in my belly for ioye. And blessed art thou that beleuedst: for those thinges shalbe perfourmed, whiche were tolde thee from the Lorde. And Mary sayde. E

My soule magnifieth the Lorde: And my spryte reioyseth in God d* my sauioure. *Magnificat.*

For

For he hath loked on the poore degre of his hande mayden: For beholde from hence forth, shall all generations call me blessed.

Because, he that is myghty, hath done to me great thinges: and holy is his name.

And his mercy is on them that feare hym: throughout al generations.

He sheweth strength with his arme: he scattereth them that are proude, in the imagination of their heartes.

He putteth downe the myghtye from theyr seates: and exalteth them of low degree.

He filleth the hungry with good thinges: and sendeth awaye the riche emptye.

He remembreth mercy: and helpeth his seruaunt Israel.

Euen as he promised to oure fathers: Abraham and to his sede for euer.

Gene. xxij. c

And Mary abode with hir about a. iij. monethes, and returned agayne to hir owne house.



The Gospel on S. Iohn baptiste daye.

Elisabethes tyme was come that she shoulde be delyuered, and she brought forth a sonne. And hyr neyghboures, and hyr cosyns hearde tell how the Lord had shewed great mercye vpon hyr, and they reioyced with hyr.

And

And it fortuned the eyght daye, they came to circumcyse the chylde, and called his name zacharias, after the name of his father. And his mother aunswered and sayde: not so, but he shalbe called John. And they sayde vnto hyr. There is none of thy kynne, that is named wt this name. And they made signes to his father, how he woulde haue him called. And he asked for wrytynge tables, and wrote sayinge: his name is John. And they merueyled al. And his mouth was opened immediatlye, and his tonge also, and he spake laudyng God. And feare came on all them that dwelt nye vnto them. And all these sayinges were noysed abrode throughout all the hyll countrey of Jurye, and all they that hearde them, layde them vp in theyr hertes sayinge: What manner chylde shall this be? And the hande of the Lorde was wyth hym.

And his father zacharias was fylled with the holy goste, and prophecied sayinge. G

Benedictus

Blessed be the Lorde God of Israel: for he hath visyted and redemed his people. *Gene.1.d*

And hath rayled vp an horne of saluation vnto vs: in the houle of his seruaunt Dauid.

Euen as he promysed by the mouth of his holye Prophetes, whiche were synce the worlde began. That we shoulde be saued from our enemyes, and from the handes of all that hate vs.

To fulfyll the mercy promysed to our fathers, and to remembre his holy couenaunt.

And to performe the othe which he sware to our father *Gene.xxij.c.* Abraham, for to geue vs.

That we delyuered oute of the handes of oure enemyes, myght serue hym withoute feare, all the dayes of oure lyfe, in holynes and ryghteousnes before hym.

And thou chylde shalte be called the Prophete of the hyest, for thou shalt go before the face of the Lorde, to prepare his wayes.

And to geue knowledge of saluation vnto his people, for the remission of synnes.

Through

Through the tender mercy of our God, wherby the daye spynge from an hie hath vysited vs.

To geue lighte to them that sate in darckenes, and in the shadowe of death, and to gyde our feete into the way of peace.

And the childe grewe and wexed stronge in spyrite, and was in wildernes, till the daye came, when he should shewe him selfe vnto the Israelites.

¶ The Notes.

a. Zachary was a prieste and walked in all the preceptes and commaundementes of God without blame: and yet he had a wyfe. Therefore wyues do not let, but that we may both please and serue God, in this oure ministery.

b. Sith that childzen may be fylled with the holy goste, euen in theyr mothers wombe, who can forbydde them to be baptised? For Sainct Peter sayeth: who can forbidde these folkes to be baptised with water, syth that they haue receaued the holye goste as well as we? Act. x. Agayne Paule sayth. He that hath not the spyryte of Christe, is not his. But the chyldzen are Christes, they then haue the spryte of Christ, and so ought to be baptised.

c. Christ coulde not haue ben the frute of the vyrgyns wombe, if he hadde not taken the substaunce of his bodye, of hyr substaunce, and that by the myghtye operation of the holye goste.

d. Though the blessed virgin was that chosen vessel of God, appoynted afore the foundations of the worlde were layde, for to bryng forth the sauiour of mankynde, and therefore was replenished with all heauenly grace: yet notwithstandynge doth she acknowledge Christ to be hyr sauiour.

The. ii. Chapter

¶ The byrth and circumcision of Christ. Howe he was receaued into the temple, howe Simeon and Anna Prophecye of hym. And howe he was founde in the temple amonge the doctours.



And

A ✠ The Gospel on Christmas daye.

AND it chaunced in those dayes, that there went out a commaundement from Auguste the Emperoure, that all the worlde shoulde be taxed. And this fyrste taxinge was made, when Syrenius was liefetenaunt in Syria. And euery man went vnto his owne citye to be taxed.

And Joseph also ascended from Galile, oute of a cytie called Nazareth, into Jury: vnto the citie of Dauid, whiche is called Bethleem, because he was of the house and linage of Dauid, to be taxed with Mary his spoused wyfe whiche was with childe. 1. Reg. xvi. b.

And it fortuned that whyle they were there, hir tyme was come that she shoulde be deliuered. And she broughte forth hyr firste begotten Sonne, and wrapped him in swadlinge clothes, and layde him in a manger, because there was no rowme for them within the ynne. Math. 1. b.

And there were in the same region shepeheardes, abydynge in the fielde, and watchinge theyr flocke by nyghte. And loo, the aungell of the Lorde stode harde by them, and the bryghtnes of the Lorde shone rounde aboute them, and they were sore afrayde. But the aungell sayde vnto them. Be not afrayde. For behold, I brynge you tidinges of great ioye, that shall come to all the people, for vnto you is borne this daye in the citie of Dauid, a sauioure whiche is Christe the Lorde. And take this for a sygne: ye shall fynd the childe swadled and layde in a manger. And strayghtwaye there was with the aungel a multitude of heauenly souldiers, laudynge God, and sayinge: Glorye to God on hye, and peace on the earth, and vnto men good wyll. B

And it fortuned, as sone as the aungels were gone away from them into heauen, the shepeheardes sayde one to another, let vs go euen now vnto Bethleem, and se this thynge that is happened, whiche the Lorde hath shewed vnto vs. And they came with haste and founde both Marye and Joseph, and the babe layde in a manger. And when they hadde ✠ The Gospel on Newyeres daye. C

sene



sene it, they publyshed abrode the sayinge whiche was tolde them of that same chylde. And al that hearde it, wondred at those thynges which were tolde them of the shepeheardes. But Mary kept all those sayinges, and pondered them in hyr hert. And the shepeheardes returned, praysing and laudynge God, for all that they had hearde and sene, euen as it was tolde vnto them.

Gene.xvij.c

And when the eyght day was come, that the chyld shuld be cyrcumcised, his name was called Jesus, whiche was named of the aungell, before he was conceaued in the wombe.

Leui.xij.d
i.Reg.j.c.
✠ *The Gospel on the Purification.*
Exod.xiij.a.
Num.viij.g

And when the tyme of their purification (after the a* law of Moses) was come, they broughte hym to Hierusalem, to present him to the Lorde (as it is written in the lawe of the Lorde: euery man chylde that fyrst openeth the matrix, shal be called holy to the Lorde) and to offer (as it is sayde in the lawe of the Lorde) a payre of turtle doues, or two yonge pigions. And beholde there was a man in Hierusalem, whose name was Simeon. And the same mãwas iust, & godly, and longed for the consolation of Israel, and the holy goste was in hym. And an aunswere was geuen him of the holy goost, that he shulde not se death, before he hadde sene the Lordes Christ. And he came by inspiration into the temple.

And



And when the father and mother broughte in the chylde Jesus, to do for him after the custome of the lawe, then toke he hym vp in his armes, and sayde. Leui. xii. d.

Lorde, now lettest thou thy seruaunt depart in peace, accordynge to thy worde. *Nunc dimittis.*

For myne eyes haue sene thy saluation. E

Whiche thou hast prepared before the face of all people.

A lyght to lighten the Gentyls, and the glory of thy people Israel. Esa. xlix. b

And his father and mother merueiled at those thynges, Actes, xiij. g which were spoken of him. And Simeon blessed them, and sayde vnto Mary his mother: beholde, this chyld is apoynted to be the fall and rysyng agayne of many in Israell, and for a sygne whiche is spoken agaynste. And moreouer, the swearde shall pearce thy soule, that the thoughtes of manye heartes maye be opened.

And there was a prophetisse, one Anna, the doughter of Phanuel, of the tribe of Aser: which was of a great age, and had lyued with an husband. vij. yeares from hyr virginitie. And she had bene a wedowe about. iiij. score and. iiij. yeare, whiche went neuer out of the temple, but serued God wyth fastynges, and prayers, nyght and daye. And the same came forth that same houre, and prayed the Lorde, and spake of

him to all that loked for redemption in Hierusalem.

And as sone as they had perfourmed all thynges accordynge to the lawe of the Lord, they returned into Galile to their owne citie Nazareth. And the chylde grew, and wexed stronge in spryt, and was fylled with wysedome, and the grace of God was with hym.



The Gospel on the .j. sonday af. Twelfday.

And his father and mother wente to Hierusalem euerye yeare at the feast of Easter. And when he was .xij. yere old, they went vp to Hierusalem after the custome of the feaste. And when they hadde fulfylled the dayes, as they returned home, the childe Jesus bode styll in Hierusalem, vnknowing to his father & mother. For they supposed he had ben in the company, and therfore came a dayes iorney, and sought him amonge their kynsefolke, and acquayntaunce. And when they found him not, they went backe againe to Hierusalem, and sought him. And it fortuned after .iij. dayes, that they founde him in the temple, sittinge in the middes of the doctours, both hearing them, and posyng them. And al y heard him, merueyled at his vnderstandinge, and aunswers.

Exo.xij.c
Leuit.xxiij.a

Mark.i.c
Luke.iij.c

And when they saw him, they were astonied. And his mother sayd vnto hym: sonne, whye hast thou thus dealte with vs? Beholde thy father and I haue sought thee, sorowyng. And he sayde vnto them: how is it that ye sought me? Wyst

ye

ye not that I must goo about my fathers busines? And they vnderstode not that sayinge that he spake to them. And he went with them, and came to Nazareth, and was obedient to them. But his mother kept all these sayinges in hir hert. And Jesus increased in wysedome and age, and in fauoure with God and men.

¶ The Notes,

a. Christe was subiecte vnto the lawe, and in all thynges obeyed the lawe, that so he shoulde deliuer vs from the tyranny and curse of the lawe, and also thereby to geue vs an example, that we (thoughe we be made free by hym from the curse therof,) oughte to be obedient vnto all ordinaunces and lawes.

The. iii. Chapter.

¶ The preachynge, baptisme, and prysonment of John. The baptysme of Christ, and a rehearsall of the generation of the fathers.

A N the fyftene yeare of the rayne of Tiberius the Emperour, Pōtius Pilate beynge liefte- naunt of Jury, and Herode being Tetrarche of Galile, & his brother Philip Tetrach in Ju- rea, and of the region of Traconites, & Li sania the Tetrach of Abyline, (when Anna & Cayphas were the hie priestes) the worde of God came vn- to John the sonne of zacharias in the wyldernes. And he came into all the coastes about Jordan, preachynge the bap- tisme of repentaunce for the remission of sinnes, as it is writ ten in the boke of the sayinges of Esaias the prophet which sayeth: The voyce of one cryinge in wyldernes, prepare the waye of the Lorde, make his pathes straycht. Euerye val- ley shalbe fylled, and euery mountayne and hyll shalbe brou- ght lowe. And croked thinges shalbe made straight, and the rough wayes shalbe made smoth: and all flesche shal se the sal uation of God.

A Math. iij. a

Esai. xl. a. John, i, c

Then sayde he to the people that were come to be bapti- sed of him. O generation of vypers, who hath taughte you to flye from the wrathe to come? Bringe forth therfore due frutes of repentaunce, and begynne not to saye in youre sel- ues, we haue Abraham to our father. For I saye vnto you: That God is able of these stones to rayse vp chyldren vnto Abraham. Nowe also is the axe layde vnto the roote of the trees: so that euerye tree whiche bringeth not forth good frute, is hewen downe, and caste into the fyre.

B Math. iij. b

Math. iij. b

And the people asked him saying: What shal we do then? And he aunswered and sayde vnto them: He that hath two cotes, let him parte with him that hath none: and he that hath meate, let him do lykewyse.

C

Then came there publicans also to be baptised, and sayd vnto him: Master, what shal we do? And he said vnto them, requyre no moze then that which is a* appoynted vnto you.

Actes.ij.k

The souldiers likewise demaunded of hym, sayinge: and what shall we do? And he sayde vnto them. Do violence to no man: nether trouble any man wzongfully: but be content with your wages.

As the people were in a doute, and al men mused in their hertes of John, whether he were very Chriſte: John aunswered and sayd to them all: I baptyse you with water, but one stronger then I commeth, whose shoe latchet I am not wozthy to vnlowse: he wyll baptyse you with the holy gost, and with fyze: whiche hath his fanne in his hande, and wyll pourge his flower, and wil gather the cozne into his barne, but the chaffe wil he burne with fyze that neuer shalbe quenched. And many other thinges in his exhoztation preached he vnto the people.

D

Then Herode the Tetrach (when he was rebuked of him foz Herodias his bzother Philippes wyfe, and foz all the euyls whiche Herode had done) added this aboue all, & layde John in Pzyson.

Matth.iij.c
Marke.i.b

And it foztuned as all the people receaued baptisme (that Jesus also beinge baptised, and prayinge) the heauen was opened, and the holy gost came downe in a bodely shape like a doue vppon him, and a voyce came from heauen, sayinge: Thou art my dere sonne, in thee do I delyte.

And Jesus him selfe beganne to be about thyrtye yeare of age, beynge as men supposed the sonne of Joseph: Which was the sonne of Heli: which was the sonne of Mathat: whiche was the sonne of Leui: which was the sonne of Melchi: which was the sonne of Janna: which was the sonne of Joseph: whiche was the sonne of Matatthias: whiche was the sonne of Amos: whiche was the sonne of Naum: which was

the

the sonne of Hesli: which was ỹ sonne of Nagge: which was the sonne of Maath: whiche was the sonne of Matathias: which was the sonne of Semei: which was the sonne of Joseph: which was the sonne of Juda: which was the sonne of Joanna: whiche was the sonne of Rhesia: whiche was the sonne of zorobabel: whiche was the sonne of Salathiel: whiche was the sonne of Neri: which was the sonne of Melchi: which was the sonne of Addi: which was the sonne of Cosam: whiche was the sonne of Helmadam: whiche was the sonne of Her: whiche was the sonne of Jesu: whiche was the sonne of Heliezer: whiche was the sonne of Joram: whyche was the sonne of Mattha: whiche was the sonne of Leui: whiche was the sonne of Symeon: which was the sonne of Juda: which was the sonne of Joseph: which was the sonne of Jonam: whiche was the sonne of Heliachim: whiche was the sonne of Melea: which was the sonne of Menam: which was the sonne of Mathathan: which was ỹ sonne of Nathã whiche was the sonne of Dauid: whiche was the sonne of Jesse: whiche was the sonne of Obed: which was the sonne of Booz: which was the sonne of Salmon: whiche was the sonne of Naasson: whiche was the sonne of Aminadab: whiche was the sonne of Aram: which was the sonne of Esrom: which was the sonne of Phares: which was the sonne of Juda: which was the sonne of Jacob: whiche was the sonne of Isaac: which was the sonne of Abraham: whiche was the sonne of Tharra: whiche was the sonne of Nachor: whiche was the sonne of Saruch: whiche was the sonne of Ragau: whiche was the sonne of Phalec: which was ỹ sonne of Heber: whiche was the sonne of Sala: which was the sonne of Cainan: which was the sonne of Arphaxat: whiche was the sonne of Sem: which was the sonne of Noe: which was the sonne of Lamech: which was the sonne of Mathusala: whiche was the sonne of Enoch: which was the sonne of Jareth whiche was the sonne of Malalehel: whiche was the sonne of Cainan: whiche was the sonne of Enos: whiche was the sonne of Seth: whiche was the sonne of Adam; whiche was the sonne of God.

¶ The Notes.

a. By these that come vnto Iohn, we learne to be content with our stipendes and salaries in what office soeuer we be, and that whatsoeuer we take besydes, it is bribery. And also here we be taught where to learne our dutie, that is of Gods worde.

The iii. Chapter.

¶ Iesus is led into the wildernes, and fasteth at the tyme of his temptation, ouercommeth the deuyl, goeth into Galile, preacheth at Nazareth and Capernaum, the Iewes despyse him, the deuyls knowledge him, he commeth into Peters house, healeth his mother in lawe, and doth great myracles.

Math. iiij. a
Mark. i. b.

AIesus then ful of the holy gost returned from Iordan, and was caried of the spryte into wildernes, and was. xl. dayes tempted of the deuyl. And in those dayes ate he nothing. And whē thei were ended, he afterward hongred And the deuill sayde vnto him: if thou be the sonne of God, commaunde this stone that it be made bread.

Deut. viij. a.

And Iesus aunswered him sayinge: It is wryttē, man shal not lyue by breade onely, but by euery worde of God.

And the deuyl toke him into an hie mountayne, & shewed him all the kingedomes of the worlde, euen in the twinckelynge of an eye. And the deuyll sayd vnto him: all this power will I geue thee, euery whit, and the glory of them: for that is delyuered to me, & to whomsoeuer I will, I geue it. If thou therfore wylte worshyppe me, they shalbe all thyne.

B Iesus aunswered him, and sayde: hence from me Satan. For it is wrytten: Thou shalte honoure the Lorde thy god, and him onely thou shalt serue.

And he caried him to Ierusalem, and set hym on a pinacle of the temple, and sayde vnto him: If thou be the sonne of God, cast thy self downe from hence. For it is wrytten, he shall geue his aungels charge ouer thee to kepe thee, and in their handes they shal beare thee, lest at any time thou dashe thy fote against a stone. And Iesus aunswered and sayde to him, it is sayd: thou shalt not tempt the Lorde thy God.

Deut. vi. c.

And as sone as the deuyll had ended all his temptations, he departed a* from him for a season.

¶ And Iesus returned by the power of the spryte into Galile, and there went a fame of him throughout all the region rounde about. And he taught in theyr synagoges, and was com-

Math. iiij. c.
Marke. i. c.

commended of all men.

Math. xiij. b
Marke. vi. a

And he came to Nazareth wher he was nourſed, and (as his cuſtome was) went into the ſynagoge on the Sabboth daye, and ſtode vp for to rede. And there was deliuered vnto hym the boke of the Prophete Eſaias. And when he had opened the boke, he founde the place, where it was wꝛitten.

Eſai. lxi. a

The ſpꝛite of the Lozde vpon me, becauſe he hath annoynted me: to pꝛeache the Goſpell to the pooꝛe he hath ſent me: and to heale the bꝛoken herted: to pꝛeache delyueraunce to the captyue, and ſyght to the blynd, and frely to ſet at libertie them that are bꝛuſed, and pꝛeache the acceptable yeaꝛ of the Lozde.

D

And he cloſed the boke, and gaue it agayne to the miniſter, and ſate downe. And the eyes of all that were in the ſynagoge were faſtned on him. And he began to ſay vnto thē. This day is this ſcꝛipture fulfylled in your eares. And all bare him witneſſe, and wondered at the gratious wozdes which pꝛoceaded out of his mouth, and ſayde: Is not this Joſephs ſonne?

And he ſayde vnto them: Ye maye veꝛye well ſaye vnto me this pꝛouerbe: Phiſicion, heale thy ſelf. Whatſoeuer we haue heaꝛde done in Capernaum, do the ſame hꝛe likewiſe in thine owne countrey. And he ſayde, veꝛelye I ſaye vnto you: No pꝛophete is accepted in his owne countrey.

E

But I tell you of a truth, many wydowes were in Iſrael in the daies of Helias, when heauen was ſhutte thꝛe yeaꝛes and ſyxe monethes, when great famiſhment was thꝛoughout all the lande, and vnto none of them was Helias ſente, ſaue into Sarepta, beſydes Sydon, vnto a womanne that was a wydowe. And many lepers were in Iſrael, in ỹ tyme of Heliſeus the Pꝛophete: and yet none of them was made cleane, ſauinge Naaman of Syꝛia.

iij. Re. xviij. b
Jacob. v. d.

iij. Reg. v. d

And as many as were in the ſynagoge, when they heaꝛd that, were fylled with wꝛath: and roſe vp, and thꝛuſte hym out of the citie, and ledde him euen vnto the edge of the hyl, wheꝛon their citie was buylte, to caſt him downe hedlynge. But he went his waye euen thoꝛowe the myddes of them,

Mach. vij. d
Mark. vi. a.

and came downe into Capernaum a citie of Galile, & there taught them on the Sabboth dayes. And they were astonied at his doctrine: for his preachinge was with power. And in the sinagoge there was a man whiche had a spirite of an vncleane deuyll, and cryed with a loude voyce, sayinge: ¶ let me alone, what haste thou to do with vs, thou Jesus of Nazareth? Arte thou come to destroye vs? I know ỹ what thou arte, euen the holye of God. And Jesus rebuked hym, sayinge: holde thy peace and come out of him. And when the deuyll had throwen him in the myddes of them, he came out of him, and hurt him not. And feare came on them all, and they spake among them selues, saying: what maner a thing is this? For with autoritie and power he commaundeth the foule spirites, and they come out? And the fame of him spred abrode, thorow out all places of the countrey rounde about.

Mach. viij. d
Mark, i. c

And he rose vp and came out of the synagoge, and entred into Symons house. And Symons mother in law was taken with a greate feuer, and they made intercession to hym for hyr. And he stode ouer hyr, and rebuked the feuer: and it lefte hyr. And immediately she arose and ministred vnto them.

¶ When the sunne was doune, al they that hadde sycke taken with diuers diseases, broughte them vnto hym, and he layde his handes on euery one of them, and healed them. And deuyls also came out of many, crynge and saying: thou arte Christ the sonne of God. And he rebuked them and suffered them not to speake: for they knew that he was Christ.

Mar. i. d. viij. d.

As sone as it was day, he departed & went awaye into a desert place, and ỹ people sought him, & came to him, & kepte him that he shoulde not departe from them. And he sayde vnto them. I muste to other cities also preache the kyngedom of God: for therfore am I sent. And he preached in the synagoges of Galile.

¶ The Notes.

a. If at any tyme we ouercome Sathan, through the grace geuen vs of God, let vs not therfore be proude, or thinke that we are without all peryll: but rather let vs be circumspecte and ware: For Satan wyll come vpon vs agayne, as he did vpon Christe, whome (after he had bene ouercommed by him) he tempted many wayes by his lymmes.

The

The. v. Chapter.

¶ Christ preacheth in the shyppe. The Disciples forsake all, and folowe him. He clenseth the leper: healeth the man of the palsey, calleth Matheswe the custumer: and eateth with open synners.



IT came to passe (as the people preased vpon A him, to heare ỹ worde of God) that he stode ✲ The Gospel by the lake of Genezareth: and sawe two on the. v sonday aft. Trin. shyppes stande by the lake syde, but the fyl- Mark. iiij. B shermen were gone oute of them, and were washynge theyr nettes. And he entred into one of the shyppes (whiche perteyned to Simon) and prayed him that he woulde thrust out a litle from the lande. And he sate downe, and taughte the people out of the shyppe.

When he hadde lefte speakynge, he sayde vnto Symon: Launche out into the depe, and let slyppe youre nettes to make a draught. And Symon aunswered and sayd to him: Master, we haue laboured al nyght, & haue taken nothing. Neuerthelater, at thy commaundement I wyll lose forth the net. And when they had so done, they incloseda greate multitude of fyshes. But their nette brake, and they beckened to theyr felowes (whiche were in the other shyppe) that they shoulde come and help them. And they came, and fylled both the shyppes that they soncke agayne.

When Symon Peter sawe that, he fell downe at Jesus

knees

knees sayinge: Lorde * go from me, for I am a synful man. For he was vtterly astonied, and all that were with hym, at the draught of fysshes whiche they toke, and so was also James and John the sonnes of zebede, which were parteners with Symon. And Jesus sayde vnto Symon, feare not, from henceforth thou shalte catche men. And they brought the shyppes to lande, and forsoke all, and folowed hym.

Math. viij. a
Mark, i. d

And it fortuned as he was in a certayne citie, beholde, there was a man full of leprosye, and when he had spyed Jesus, he fell on his face, and besoughte him sayinge: Lorde, if thou wylt, thou canst make me clene. And he stretched forth his hande, and touched him, sayinge: I wyll, be thou cleane. And immediately, the lepprosye departed from him. And he warned him that he shoulde tell no man, but that he shoulde go, and shewe him selfe to the prieste, and offer for his clensynge accordynge as Moses commaundemente was, for a wytnes vnto them.

Leui. xiiij. a

But so muche the more went there a fame abrode of him, and muche people came together to heare, and to be healed of him of theyr infyrmities. And he kept him selfe aparte in the wyldernesses, and gaue him selfe to prayer.

Mark. ij. a

And it happened on a certayne daye, that he taught, and there sate the Pharisees and doctours of lawe, whiche were come out of all the tounes of Galile, Jurye, and Jerusalem. And the power of the Lord was to heale them. And behold men brought a man lyinge in his bedde, whiche was taken with a palsey, and soughte meanes to bringe him in, and to laye him before him. And when they coulde not fynde by what waye they might bringe him in (because of the preasse) they went vp on the toppe of the house, and let him downe thorowe the tylinge, bedde and al, in the myddes before Jesus. And when he sawe their fayth, he sayde vnto him: man, thy sinnes are forgeuen thee: And the Scribes and the pharisees beganne to thinke, sayinge: What felow is this which speaketh blasphemy: who can forgeue sinnes but god only:

Math, ix, a.
Marke, ij, a.

But when Jesus perceaued their thoughtes, he aunswered and sayd vnto them: What thinke ye in youre hertes:

Whe-

Whether is ealyer to saye, thy sinnes are forgeuen thee, or to saye: rise and walke? But that ye may know that ꝑ sonne of man hath power to forgeue synnes on earth, he sayde vnto the sycke of the palsey: I saye to thee, arise, take vp thy bedde, & go home to thy house. And immediately he rose vp before them, and toke vp his bedde (where on he laye) and departed to his owne house prayslnge God. And they were al amased, and they lauded God, and were fylled with feare, sayinge: We haue sene straunge thinges to daye.

F And after that, he went forth and saw a publican named Leuy, sittinge at the receyte of custome, and sayd vnto him: folowe me. And he lefte all, rose vp, and folowed hym. And Leui made him a great feaste at home in his owne house. And there was a great company of publicans, and of other that sate at meate with him. And the Scribes and Phariseis murmured against his disciples, sayinge: Why eate ye and drincke ye with publicans and sinners? Jesus aunswered and sayde vnto them: They that are whole, nede not of the Phisition, but they that are sycke. I came not to call the righteous, but synners to repentaunce. F Math. ix. a Mark, ij. b.

Then they sayd vnto him: Why do the disciples of John fast often, and praye, and the disciples of the Phariseis also: and thyne eate and drincke? And he sayde vnto them: Can ye make the chyldren of the weddynge faste, as longe as the brydegrome is with them? The dayes wyll come, when the brydegrome also shalbe taken awaye from them: then shall they faste in those dayes. G Math. ix. b. Mark. ij. c.

Then he spake also vnto them a similitude: No man putteth a pece of a newe garment, into an olde vesture: for if he do, then breaketh he the newe, and the pece that was taken out of the new, agreeth not with the olde. Also, no man poureth newe wyne into olde vessels. For if he do, the new wine breaketh the vessels, and runneth out it selfe, and the vessels perishe: But newe wyne muste be poured into newe vessels, and both are preserued. Also, no manne that drincketh olde wyne, strayghtwaye can awaye with newe, for he sayth, the olde is better.

¶ The

¶ The Notes.

a. They whiche eyther of simplicitye, or of superstition, or of ignorannce, do thinke the selues vnworthy of Gods grace, and so flye from Christ, seking comfort any other where besydes, are lyke vnto Peter. And also they that make of Christ an ydole, or an earthlye tyraunte, whiche wold receaue no man mercifully vnto hym.

The vi. Chapter.

¶ He excuseth the disciples that plucke the eares of corne, he healeth the man with the wythred hand, choseth his twelue Apostles, maketh a swete sermon, and teacheth to do good for euill.

A Math. xij. a. AND it happened on an after principall Sabboth, that he went thorowe the corne fielde, and that his Disciples plucked the eares of corne, and ate, and rubbed them in their handes: And certayne of the Phariseis sayd vnto them: Why do ye that which is not lawful todo on the Sabboth dayes? And Jesus aunswered them and sayde: Haue ye not reade what Dauid did, when he him selfe was an hungred, and they which were with him: how he went into the house of God, and toke, and ate the shewe breade, and gaue also to them whiche were with him, which was not lawfull to eate, but for the Priestes onelye. And he sayde vnto them: The sonne of man is Lorde also of the sabboth daye.

1. Reg. xxi. a

B And it fortuned in another Sabboth also, that he entred into the Synagoge & taught. And there was a man, whose ryght hande was dryed vp. And the Scribes and Pharyseis watched him, whether he would heale on the Sabboth daye, that they might fynd an accusation agaynste hym. But he knewe theyr thoughtes, and sayde to the man whiche had the wythered hand: Ryse vp, and stande forth in the myddes. And he arose and stepped forth. Then sayde Jesus vnto them: I wyll aske you a question: Whether is it lawful on the Sabboth dayes to do good, or to do euyl? to saue life or for to destroy it? And he beheilde them all in compasse, and sayde vnto the man: Stretche forth thy hande. And he dyd so: and his hand was restored again, as whole as the other.

Math, xij, a. Mark, iij. a.

C And they were fylled full of madnes, and communed one with another, what they myght do to Jesu.

Math. xiiij. b Mark, vi. d John, vi. a.

And it fortuned in those dayes, that he wente oute into a moun-

mountayne for to praye, and continued al night in prayer to God. And as sone as it was daye, he called his disciples, and of them he chose twelue, whiche also he called Apostles, Simon, whom he named also Peter, and Andrew his brother, James and John, Philip and Barthelmew, Mathewe, and Thomas, James the sonne of Alpheus, and Symon called zelotes, and Judas James sonne, and Judas Iscarioth, whi che also was the traytour.

And he came downe with them, and stode in the playne fielde, and the company of his disciples, and a greate multitude of people out of all Jurye and Jerusalem, and from the sea coste of Tyre and Sydon, which came to heare him, and to be healed of their diseases, and they also that were vexed with foule spirites, and they were healed. And all the people preased to touche him: for there went vertue out of him, and healed them all.

And he lyfted vp his eyes vpon the disciples, and sayde: Blessed be ye poore: for yours is the kyngdome of God. Blessed are ye that hunger nowe: for ye shalbe satisfied. Blessed are ye that wepe now: for ye shal laugh. Blessed are ye when men hate you, and thrust you out of theyr companye, and rayle, and abhorre youre name as an euyll thinge, for the sonne of mans sake. Reioyce ye in that daye and be glad: for behold, your rewarde is great in heauen. For after this maner theyr fathers entreated the Prophetes. Math. v. a. Amos. vi. a Eccle. xxxi. a.

But wo be to you that are riche: for ye haue receaued youre consolation. Wo be to you that are full: for ye shall hunger. Wo be to you that now laugh: for ye shall wayle and wepe. Wo be to you when all men prayse you: for so dyd theyr fathers to the false prophetes.

But I saye vnto you whiche hear: Loue your enemies. Math. v. g Do good to them whiche hate you. Blesse them that curse you. And praye for them whiche wrongfullye trouble you. And vnto him that smyteth thee on the one cheke, offer also the other. And him that taketh away thy gowne, forbid not to take thy cote also. Geue to euery man that asketh of thee And of him that taketh awaye thy goodes, aske them not a-

gayne.

gayne. And as ye woulde that men shoulde do to you: so do
Math. vij. b. ye to them lykewyse.

And if ye loue them whiche loue you: what thanke are ye worthy of? For the very sinners loue their louers. And if ye do good for them whiche do good for you: what thanke are ye worthy of? For the very sinners do euen the same. And if ye lend to them of whom ye hope to receaue: what thanke haue ye? For the very synners lende to synners, to receaue as much agayne. Wherfore, loue ye your enemies, do good and lende, lokynge for nothynge agayne: and your rewarde shalbe great, and ye shalbe the chyldren of the hyest: for he is
F kynde vnto the vnkynde, and to the euyll.



The Gospel on the .iiij. sond, af. Tri. Math. vij. a

Be ye therfore mercyful, as your father also is merciful. Judge not, and ye shall not be iudged. Condemne not: and ye shall not be condemned. Forgeue, and ye shalbe forgeuen. Geue, and it shalbe geuen vnto you: good measure, pressed doune, shaken together and runnynge ouer, shall men geue into your bosomes. For with what measure ye mete, with the same shall men mete to you agayne.

Math. vij. a
Mark. iiij. c

And he put forth a similitude vnto them: Can the blynde leade the blynde? Do they not both then fal into the dyche? The Disciple is not aboue his master. Euerye manne shalbe perfecte, euen as his master is. Whye seyste thou a moote in thy

In thy brothers eye, and considerest not the beame that is in thine owne eye? Ether howe canneste thou saye to thy brother: Brother, let me pul out the moote that is in thine eye: when thou perceauest not the beame that is in thyne owne eye? Y pocrite, caste oute the beame oute of thyne owne eye fyrst, and then shalt thou se perfectly, to pull oute the moote that is in thy brothers eye. Math. vij. c.

For it is not a good tree that bringeth forth euyl frute: neither is that an euyll tree, that bryngeth forthe good frute. G] For euery tree is knowen by his frute. Nether of thornes gather men fygges, nor of busches gather they grapes. A good man oute of the good treasure of his herte, bryngeth forth that which is good. And an euyll man out of the euyll treasure of his hert, bryngeth forthe that which is euil. For of the aboundaunce of the hert, his mouth speaketh. Psal. xl. b.

Why cal ye me Master Master: and do not as I bid you? whosoeuer cometh to me, and heareth my sayinges, & doth the same, I wyll shewe you to whome he is lyke. He is like a man which buylt an house: and digged depe, and layde the foundation on a rock. When the waters arose: the floud bet vpon that house, and coulde not moue it. For it was grounded vpon a rocke. But he that heareth and doth not, is lyke a man that without foundatiō built an house vpon the erth, agaynst which the floud dyd beate: and it fell by and by. And the fall of that house was greate.

The Notes.

a. Here he speaketh of vngodly ryche men, whiche haue all their comforte, and truste in theyr ryches. For ryches of them selues are the good creatures of God, and his blessynge yf we vse them accordynge to his blessed wyll.

The. vij. Chapter.

He healeth the Captaynes seruaunte: raiseth vp the wydowes sonne from death to lyfe, enfourmeth the disciples whom John Baptist sent vnto hym, commendeth John, and reproueth the Jewes for their vnfaythfulnes. He eateth with the Pharisei. The woman washeth his fete with hyr teares, and he forgeueth hir, hir synnes.



When he had ended all his sayinges in the audience of the people, he entred into Capernaum And a certayne Centurions seruaunte was sycke and readye to die, whom he made much of. And when he hearde of Jesu, he sente vnto A

hym

hym the elders of the Jewes, besechyng hym that he would come and heale his seruaunt. And they came to Jesus, and besought him instantly sayinge: He is worthye that thou shouldest do this for him. For he loueth our nation, and hath buylte vs a synagoge. And Jesus wente with them. And when he was nowe not farre from the house, the Centurion sent frendes to him, sayinge vnto hym: Lorde trouble not
Math. viij. a. thy self: for I am not worthy that thou shouldeste enter vnder my rofte. Wherfore I thought not my selfe worthye to come vnto thee, but say* the word, and my seruaunt shalbe whole. For I lykewyse am a man vnder power, and haue vnder me souldiers, and I saye vnto one, go: and he goeth. And to another, come: and he cõmeth. And to my seruaunt, do this: and he doeth it. When Jesus hearde this, he merueyled at him, and turned him about, and sayde to the people, that folowed him: I say vnto you, I haue not founde so great fayth, no, not in Israel. And they that were sent, turned backe home agayne, and founde the seruaunt that was sycke, whole.



The Gospel on the. xvj. sond. af. Tri. And it fortuned after that, that he wente into a citie called Naim, and manye of his disciples wente with hym, and muche people. When he came nye to the gate of the citie: beholde there was a dead man caryed out, which was ỹ onely sonne

sonne of his mother, and she was a wydowe, and much peo=
ple of the citie was with hir. And when the Lorde sawe hir, C
he had compassion on hyr, and sayd vnto hir: wepe not. And
he went and touched the coffyn, and they that bare hym,
stode styll. And he sayd: Yonge man, I say vnto thee, arise.
And the dead sate vp, and beganne to speak. And he deliue=
red him to his mother. And there came a feare on them all.
And they glorified God saying: a greate Prophete is risen iij. Reg. iij. d
amonge vs, and God hath visited his people. And this ru= iiij. Reg. iij. d
mor of hym went forth throughout all Jurye, and thorowe
out all the regions whiche lye rounde aboute.

And the disciples of John shewed him of all these thyn=
ges. And John called vnto him two of his disciples, & sente
them to Jesus, sayinge: Arte thou he that shoulde come, or
do we loke for another? When the men were come vnto him
they sayd. John Baptiste sente vs vnto thee, sayinge: Arte
thou he that shoulde come, or do we waite for another? And
at that same time, he cured manye of their infirmities, and
plages, and of euyll spirites, and vnto many that were blind, D
he gaue syght. And Jesus aunswered and sayde vnto them:
Go youre wayes and shewe John, what thynges ye haue
seene and harde, howe that the blynde se, the halte goo, the
lepers are clensed, the deafe heare, the dead ryse agayne, to
the poore is the glad tidinges preached, and happy is he, that
is not offended at me.

And when the messengers of John were departed, he be= Math. xi. a.
gan to speake vnto the people of John. What wente ye oute
into the wylderneße for to se? A rede shaken with ỹ wynde?
But what went ye out for to se? A man clothed in softe ray=
ment? Beholde, they which are gorgeously apparelled, and
lyue delicately, are in kynges courtes. But what wente ye
forth to se? A prophete? yea I saye to you, and more then a
prophet. This is he of whom it is wrytten: Behold, I sende Mala. iij. a. Math. xi. b. Mark. i. a.
my messenger before thy face, which shall prepare thy waye
before thee. For I saye vnto you: a greater Prophete then
John, amonge wemens children is there none. Neuerthe=
lesse, he that is lesse in ỹ kingdom of God, is greater then he.

E And all the people that hearde, and the publicans, iustifi-
ed God, beyng baptised with the baptisme of John. But the
Math.xi.b Phariseis and Lawiers despysed ỹ councell of God against
them selues, and were not baptised of hym.

And the Lorde sayde: Wherunto shal I liken the men of this generation, and what thinge are they like vnto? They are lyke vnto children syttinge in the market place, and crienge one to another, and sayinge: We haue piped vnto you, and ye haue not daunsed: we haue mourned to you, and ye haue not wept. For John Baptist came, nether eating bread nor drynckinge wyne, and ye saye, he hath the deuyll. The sonne of man is come, and eateth and drincketh, and ye saye: beholde a man whiche is a glotten, and a drincker of wyne, a frende of publicans and synners. And wysedome is iustified of all hir children.



F
Math,xi,c And one of the Phariseis desyred him that he would eate
Math.xxvi.a
Marke.xiiij,a with him. And he wente into the Phariseis house, and sate
John.xij.a downe to meate. And beholde a woman in that citie (which was a synner) as sone as she knewe that Jesus sate at meat in ỹ Phariseis house, she brought an alablaster boxe of ointmente, and we stode at his feet behynde him weepynge, and beganne to washe his fete with teares, and dyd wype them with the heares of hir head, and kissed his feete, and anoynted

ted them with the oyntment.

When the Pharisei (which bade him) sawe that, he spake within him selfe, sayinge: If this man were a Prophete, he woulde surely haue knowen who, and what maner of womã this is whiche toucheth him, for she is a synner. And Jesus aunswered and sayde vnto him: Symon, I haue somewhat to saye vnto thee. And he sayde: master saye on. There was a certayne lender whiche had two detters, the one oughte fyue hundred pence, and the other fyfty. When they had nothynge to paye, he forgaue them both. Which of them therfore tell me, wyl loue him most? Symon aunswered & sayd: I suppose, that he to whom he forgaue moost. And he sayde vnto him: Thou hast truly iudged.

And he turned to the woman, and sayde vnto Symon: Seist thou this woman? I entred into thy house, and thou gauest me no water to my fete: but she hath washed my fete with teares, and wyped them with the heares of hyr head. Thou gauest me no kysse: but she, synce the tyme I came in, hath not ceased to kysse my fete. Myne head with oyle thou dyddest not anoynte: but she hath anoynted my feete with oyntment. Wherefore I saye vnto thee: manye synnes are forgeuen hyr: for she loued muche. To whom lesse is forgeuen, the same doeth lesse loue. And he sayd vnto hyr, thy sinnes are forgeuen thee. And they that sat at meat with him, beganne to saye within them selues: Who is this which forgeueth synnes also? And he sayde to the woman: Thy fayth hath saued thee: Go in peace. Mark. v. g.

¶ The Notes.

a. We haue no nede of the corporall presence of Christ, for his worde oneiye (with the worckynge of his holy spirit) can heale vs both in body and soule.

The. viii. Chapter.

¶ Christ with his Apostles goeth from towne to towne and preacheth, sheweth the parable of the sede, telleth who is his mother and his brother, stilleth the ragynge of the sea, deliuereth the possessed, and driueth the deuyls into the heerde of swyne, helpeth the sycke womanne, and Jairus doughter.

A



Luke. xxtij. d.

ND it fortuned afterwarde, that he him selfe wente throughoute cities and townes, preachinge, and shewinge the kingedome of God, and the twelue with hym. And also certayne wemen, whiche were healed of euyll spryytes, and infirmities: Marye called Magdalene, (out of whom went seuen deuyls,) and Joanna the wyfe of Chusa Herodes stewarde, and Susanna, and manye other whiche ministred vnto hym of their substaunce.



The Gospel on Sexagesima sonday.

Math. xiij. c
Mark. iiij. a

When muche people were gathered together, & were come to him out of all cities, he spake by a similitude. A sower wēt out to sowe his seed, and as he sowed, some fell by the waye side, and it was troden vnder fete, and the foules of the ayre deuoured it vp. And some fell on the stone, and as sone as it was spronge vp, it wythered away, because it lacked moistnes. And some fell among thornes, and the thornes sprange
B vp with it, and choked it. And some fell on good grounde, & sprange vp, and bare frute, an hundred fold. And as he sayde these thinges, he cryed out: He that hath eares to heare, let him heare.

And his disciples asked him sayinge: what maner similitude is this? And he sayd: vnto you it is geuen to know the secretes of the kingedome of God; but to other in similitudes:

des: that when they se, they shulde not se, & when they hear, they shoulde not vnderstande. Mark. iiij.b.

The similitude is this. The sede is the worde of GOD. Those that are besyde the way, are they that heare, and afterwarde commeth the deuil, and taketh awaye the worde oute of their heartes, lest they shoulde beleue and be saued. They on the stones, are they whiche when they heare, receaue the worde with ioye. But these haue no rotes, whiche for a whyle beleue, and in the tyme of temptation go awaye. And that whiche fel amonge thornes, are they which heare and go forth, and are choked with cares and with ryches, and voluptuouse lyuinge, and bryng forth no frute. And that in the good grounde, are they whiche with a good and pure hearte, heare the worde, and kepe it, and bryng forth frute with patience.

C

No man when he lyghteth a candell, couereth it vnder a vessell, nether putteth it vnder the table, but setteth it on a candelsticke, that they that entre in, maye se the lyghte. For nothynge is in secrete, that shall not come abrode: Nether any thinge hid, that shall not be knowen, and come to lyght. Take hede therfore howe ye heare. For whosoeuer hath, to him shalbe geuen: And whosoeuer hath not, from him shalbe taken euen that same, whiche he supposed that he hath. Then came to him his mother and his brethren, and coulde not come at him for preasse. And it was tolde him, and sayd: Thy mother and thy brethren stande without, and woulde se thee. He aunswered and sayd vnto them: my mother, and my brethren are these whiche heare the worde of God, and do it. Matth. v. b. Mark. iij. c. Matth. xij. b. Gene. xij. b.

And it chaunced on a certayne daye, that he wente into a shyp, and his disciples also, and he sayde vnto them: Let vs go ouer vnto the other syde of the lake. And they launched forth. And as they sayled, he fell a slepe, and there arose a storme of wynde in the lake, and they were fylled with water, and were in ieopardy. And they wēt to hym, and awoke him, sayinge: Master Master, we are lost. Then he arose, & rebuked the wynde, and the tempest of water, and they ceased Matth. viij. c. Mark. iiij. d

D

sed, and it wexed calme. And he sayde vnto them: where is your fayth? They feared and wondred among them selues saying: what felowe is this? for he commaundeth both the wyndes and water, and they obey him? And they sayled vnto the region of the Gadarenites, whiche is ouer agaynste Gaitle.

And as he went oute to lande, there met hym a certayne man out of the citie, whiche had a deuyll longe tyme, & ware no clothes, nether abode in any house, but in graues. When he sawe Jesus, he cryed out, and fell downe before him, and with a loude voyce sayde: What haue I to do with thee Jesus the sonne of ỹ God most hyest? I beseech thee tormente me not. For he commaunded the foule spyrite to come out of the man. For ofte tymes he caught him, and he was bounde with chaynes, and kept with fetters: and he brake the bondes, and was caried of the fende into wyldernesse.

Math. viij. d. Marke, v. a.

And Jesus asked him saying: What is thy name? And he sayde: Legion, because manye deuyls were entred into him. And they besought him, that he would not commaund them to go oute into the depe. And there was thereby an heard of many swyne, fedinge on an hyl, and they besought him, that he woulde suffre them to entre into them. And he suffred them. Then went the deuyls out of the man, and entred into the swine: And the heard ran headling with violence into the lake, and were choked. When the heerdmen sawe what had chaunsed, they fled and tolde it in the cytye, and in the byllages.

And they came out to se what was done, and came to Jesus, and found the man, out of whom the deuils were departed, syttinge at the feete of Jesus, clothed, and in his ryghte mynde, and they were afrayde. They also whiche sawe it, tolde them by what meanes he (that was possessed of the deuyll) was healed. And all the whole multitude of the countreye of the Gadarenites, besought hym, that he would departe from them: for they were taken with great feare. And he gate him into the shyppe, and returned backe agayne.

Then the man (out of whom the deuyls were departed) besought

sought him that he might be with him. But Jesus sent hym awaye sayinge: Go home againe into thine owne house, and shewe what great thinges God hath done to thee. And he went his waye, and preached throwout all the citie, what great thinges Jesus had done vnto him. ff Mark. v. b

And it fortuned when Jesus was come agayne, ꝑ the people receaued him. For they all wayted for hym. And behold there came a man named Jairus (and he was a ruler of the Synagoge) and he fell downe at Jesus feete, and besought him that he woulde come into his house, for he hadde but a doughter only, vpon a twelue yeare of age, and she laye a dyynge. And as he went, the people thronged him. Math. ix. c. Mark. v. b.

And a woman hauynge an issue of bloude, twelue yeares (whiche had spent al hir substaunce amonge Phisitions, nether couide be holpen of anye) came behynde him, and touched the hem of his garment, and immediatelye hyr yssue of bloude staunched. And Jesus sayde: Who is it that touched me? When euery man denied, Peter and they that were w him, sayde: Master, the people thruste thee, and vexe thee, & sayest thou who touched me? And Jesus sayd: Some body touched me. For I perceaue that vertue is gone out of me. When the woman sawe that she was not hyd, she came trymblynge, and fell at his feete, and tolde hym before all the people, for what cause she had touched hym, and howe she was healed immediately. And he sayde vnto hyr: Daughter, be of good comfort. Thy fayth hath made thee whole, Go in peace. Math. ix. d. Marke. v. d.

Whyle he yet spake, ther came one from the rulers of the Synagoges house, whiche saide to him: thy doughter is deade, disease not the master. When Jesus hearde that, he G aunswered him, sayinge: Feare not, beleue only, & she shalbe made whole. And when he came to the house, he suffred no man to go in with hym, saue Peter, James, and John, and the father and mother of the maiden. Euery body wept, and sorowed for hyr. And he sayd: wepe not, for she is not deade, but a* slepeth. And they laughte him to scorne. For they knewe that she was deade. And he thrust them all oute, and

caught hyr by the hande: and cryed, sayinge: Mayde, aryse. And hyr spryte came agayne, and she rose strayghtway. And he commaunded to geue hyr meate. And the father, and the mother of hir were astonied. But he warned them that thei shoulde tell no man what was done.

¶ The Notes.

a, All that are deade, to Chriſte they do but slepe, for it is easier for him to rayse them from death, then for one man to wake vp an other out of slepe,

The ix. Chapter.

¶ He sendeth out the .xij. Apostles to preache. Herode heareth tell of him. He fedeth fyue thousand men with fyue loaues, and two fysshes. The disciples confesse him to be the sonne of God. He transfigureth hym selfe vpon the mount, deliuereth the possessed, and teacheth his Disciples to be lowly. They desyre vengeaunce, but he reproueth them.

Math. x. a. Marke. vi. a

Then called he the .xij. together, and gaue thē power & autoritie ouer al deuyls, and ỹ they myght hevle diseases. And he sente them to preache the kyngedome of God, and to cure the syck. And he said to them: Take nothing to your iourney, nether staffe, nor scrippe, ne ther breade, nether monye, nether haue two coates. And whatsoeuer house ye entre into, there abyde, and thence depart. And whosoeuer wyll not receaue you, when ye go out of that citie, shake of the verye duste from youre feete, for a testimony against them. And they went out, and went thorowe the townes, preachynge the gospel, and healyng euery where.

Math. xiiij. a. And Herode the Tetrarch heard of al that was done by hym, and douted because that it was sayde of some, ỹ Iohn was rysen agayne from death: and of some that Helias had appeared: and of some, that one of the olde Prophetes was rysen agayne. And Herode sayde: Iohn haue I beheaded: who then is this of whom I heare suche thinges? And he desyred to se hym.

And the Apostles retourned: and tolde hym what great

B thynges they had done. And he toke them, and wente asyde into a solitary place, nye to a citie called Bethsaida. And

Math. xiiij. b. Marke. vi. b Iohn, vi. a when the people knewe of it, they folowed hym. And he receaued them, and spake vnto them of the kingedom of God,

and

and healed them that had nede to be healed. And when the daye beganne to weare awaye, then came the twelue, and sayde vnto him: sende the people awaye, that they maye go into the townes and villages rounde about, and lodge, and get meate, for we are here in a place of wyldernes. But he sayde vnto them: Geue ye them to eate. And they sayd. We haue no mo but fyue loues and two fysches, except we should go and bye meate for all this people. And they were aboute fyue thousande men. And he sayde to his disciples: Cause them to syt downe by fyfties in a company. And they did so, and made them all syt downe. And he toke the fyue loues, & the two fisches, and loked vp to heauen, and blessed them, and brake, and gaue to the disciples, to set before the people. And they all did eate, and were satisfyed. And there was taken vp of that remayned to them, twelue baskettes ful of broken meate.

And it fortuned as he was alone prayinge, his disciples were with him, and he asked them saying: Whome saye the people that I am? They aunswered and said: John Baptist Some saye Helias. And some saye, that one of the olde prophetes is rysen agayne. He sayd vnto them. But whom saye ye that I am? Peter aunswered and sayd: thou art ℣ Christ of God. And he warned, and commaunded them, that they shoulde tell no man that thynge sayinge: that the sonne of man must suffre many thynges, and be reproued of the elders, and of the hye priestes and scribes, and be slayne, and the thyrde daye rise agayne. C Matth. xvi. b, Marke. viij. c.

And he sayde to them all, if any man wyll come after me, let hym denie him selfe, and take vp his crosse dayly, and folowe me. For whosoeuer wyll saue his lyfe, shall lose it. And whosoeuer shall lose his lyfe for my sake, the same shall saue it. For what auauntageth it a man, if he wynne the whoole worlde, and loose him selfe, or runne in domage of him selfe? For whosoeuer is ashamed of me, and of my sayinges: of him shall the sonne of man be ashamed, when he commeth in hys glorye, and in the glorye of his father, and of the holye aungels. And I tell you of a suretye. There be some standynge here,

here, whiche shall not tast of death, tyl they se the kyngdome of God.

And it folowed about an. viij. dayes after those sayinges that he toke Peter, James, and John, and wente vp into a mountayne to praye. And as he prayed, the fasshyon of hys countenaunce was chaunged, and his garment was whyte and shone. And beholde two men talked with hym, and they

Math. xvii. a
Mark, ix. a

D were Moses and Helias, whiche appeared in glory, & spake of his departynge, which he shoulde ende at Jerusalem. But Peter and they that were with hym, were heuy wyth slepe. And when they woke, they sawe his glorye, and two men standinge with hym.

And it chaunsed as they departed from hym, Peter sayd vnto Jesus: Master, it is good beynge here for vs: Let vs make thre tabernacles, one for thee, and one for Moses, and one for Helias, and wiste not what he sayde. Whyle he thus spake, there came a cloude and ouershadowed them, & they feared when they were entring into the cloude. And there came a voyce oute of the cloude sayinge: This is my deare sonne, heare him. And as sone as the voyce was past, Jesus

Math. xvij. d
Mark, i. b

E was founde alone. And they kept it cloose, and tolde no man in those dayes, any of those thinges which they had sene.

And it chaunsed on the nexte daye, as they came downe from the mountayne, muche people met him. And beholde, a man of the company cryed out, sayinge: Master, I beseche thee beholde my sonne, for he is all that I haue: and se, a spirite taketh him, and sodenly he crieth, and he teareth hym, that he fometh agayne, and with muche payne departeth from him, when he hath rent him, and I besought thy disciples to cast him oute, and they coulde not. Jesus aunswered

F and sayde: O generation without faith, and croked: howe longe shall I be with you: and shall suffre you: Bringe thy sonne hither. As he yet was a comming, the fend rent him, and tare him. And Jesus rebuked the vncleane spryte, and healed the chyld, and deliuered him to his father. And they were all amased at the mighty power of God.

While they wondred euery one at all thinges whiche he

dyd

dyd, he sayde vnto his disciples: Let these sayinges syncke downe into youre eares. For the tyme wyll come, when the sonne of man shalbe delyuered into the handes of men. But they wist not what that worde meant, and it was hyd from them, that they vnderstode it not. And they feared to aske hym of that saying. Then there arose a disputation amonge them, which of them shoulde be the greateste. When Jesus perceaued the thoughtes of their heartes, he toke a chylde, and set him harde by him, and sayde vnto them: Whosoeuer receaueth this chylde in my name, receaueth me. And whosoeuer receaueth me, receaueth him ỹ sente me. For he that is least among you all, the same shalbe greate.

G Math.xviij.a, Marke.ix.e Luke.xxij.f,

And John aunswered and sayd: Master, we saw one castyng out deuyls in thy name, and we forbade him, because he foloweth not with vs. And Jesus said vnto him: forbid ye him not. For he that is not agaynst vs, is with vs.

And it fortuned, when the tyme was come that he should be receaued vp, he set his face to go to Jerusalem, and sente messengers before him. And they went and entred into a citie of the Samaritans, to make readye for him. But they woulde not receaue hym, because his face was as though he woulde go to Jerusalem. When his disciples, James and John sawe that, they sayde: Lorde, wylt thou that we commaunde, that fyre come downe from heauen, and consume them, euen as Helias did? Jesus turned about, and rebuked them sayinge: ye wote not what maner spryte ye are of.[a*] For the sonne of man is not come to destroy mens liues, but to saue them. And they went to another towne. And it chaũced as they went in the way, a certayne man sayd vnto him: I wyll folow thee whither soeuer thou go. And Jesus sayd vnto him: foxes haue holes, and byrdes of the ayre haue nestes, but the sonne of man hath not, wheron to lay his head.

And he sayde vnto another: folowe me. And the same sayd: Lorde suffre me fyrst to go and bury my father. Jesus saide vnto him. Let the dead bury their deade, but go thou and preache the kingedome of God.

And another sayd: I will folow thee Lorde: but let me fyrst

fyrst go byd them farewell, whiche are at home at my house. Jesus sayde vnto him: No manne that putteth his hande to the plowe, and loketh backe, is apte to the kingedome of God.

¶ The Notes.

a. God doth pacientlye tary and looke for repentaunce at our handes. Therfore, whosoeuer hath a zele of God accordynge to knowledge, and is endued with his holy spirite, he shalbe longe sufferynge, and shall rather seke to saue, then to destroye.

The. x. Chapter.

¶ He sendeth the seuenty before him to preache, and geueth them a charge how to behaue them selues, prayseth his heauenly father, aunswereth the Scribe that tempted hym, and (by the example of the Samaritan) sheweth who is a mans neyghbour, Martha receaueth the Lord into hyr house. Mary Magdalene is feruent in hearyng his worde.



¶ The Gospel on S. Lukes d.

AFter these thinges, the Lorde appoynted other seuentye also, and sente them two and two before him into euery city & place, whither he hym selfe woulde come. And he sayd vnto them, the haruest is great, but the labourers are few. Pray therfore the Lord of the

Math. ix. d. haruest, to sende forth labourers into his haruest. Goo your wayes: beholde, I sende you forth as lambes amonge wolues. Beare no wallet, nether scryppe, nor shoes, and sa-

B lute no man by the waye. Into whatsoeuer house ye enter, fyrst saye: Peace be to this house. And if the sonne of peace be there, your peace shall rest vpon him: if not, it shall turne

to

to you againe: And in the same house tary styll, eatinge and drinckinge suche as they haue. For the labourer is worthye of his rewarde.

Go not from house to house, and into whatsoeuer cytye ye entre, if they receaue you, eate suche thinges as are sette before you, and heale the sycke that are there, and saye vnto them: the kyngdome of God is come nye vpon you. But into whatsoeuer city ye enter, if they receaue you not, go your wayes out into the stretes of the same, and saye: euen the very dust, (which cleueth on vs) of your citie, we wype of against you: Notwithstandyng, marke this, that the kingdome of G O D was come nye vppon you. I saye to you, that it shalbe easyer in that day for Sodome, then for ỹ citie. Math. x.d

Wo be to thee Chorazin: wo be to thee Bethsaida. For if the miracles had ben done in Tyre and Sydon, which haue ben done in you, they hadde a great whyle agone repented sittinge in heare and asshes. Neuertheless it shalbe easyer for Tyre and Sydon, at the iudgemente, then for you. And thou Capernaum (whiche arte exalted to heauen) shalte be thruste downe to hell. He that heareth you, heareth me: and he that despiseth you, despiseth me: and he that despiseth me despiseth him that sent me. G Math, x, d Iohn. xiij. e.

And the seuentie turned againe with ioye, saying: Lorde euen the very deuyls are subdued to vs thorowe thy name. And he sayde vnto them: I sawe Satan, as it had ben lightninge, faule downe from heauen. Beholde, I geue vnto you power to treade on serpentes and scorpions, and ouer all maner power of the enemie, and nothinge shal hurt you. Neuertheless, in this reioyce not, that the spyrites are vnder your power: but rather reioyce, because your names ar written[a*] in heauen.

That same houre reioysed Iesus in the spyrite, and sayd: I confesse vnto thee father, Lord of heauen and earth, that thou hast hid these thinges from the wise and prudente, and hast opened them to the babes. Euen so father, for so it pleased thee. All thinges are geuen me of my father. And no mã knoweth who the sonne is, but the father: nether who ỹ father D Math. xi. d

ther is, saue the sonne, & he to whom ȳ sonne wyl shewe him.



And he turned to his disciples, and sayde secretely. Happy are the eyes, which se that ye se. For I tell you that many prophetes and kynges, haue desyred to se those thinges which ye se, and haue not sene them: and to heare those thinges whiche ye heare, and haue not hearde them.

✠ *The Gospel on the .xiij. sond. af. Tri.*

E And beholde a certayne lawyer stode vppe, and tempted him, saying: Master, what shal I do to inherite eternal life? He sayde vnto him: What is wrytten in the law? Howe readest thou? And he aunswered and sayd: Thou shalt loue thy Lorde God, with all thy hert, and with all thy soule, & with all thy strength, and with all thy minde: and thy neighbour as thy selfe. And he sayde vnto him: Thou haste aunswered ryght. This do, and thou shalte liue. But he willinge to iustifie him selfe, said vnto Jesus: Who is then my neighbour?

Math. xxij. d

Deut. vi. b.

Jesus aunswered and sayde: A certayne man descended from Hierusalem to Hierico, and fell into the handes of theues, whiche robbed him of his rayment, and wounded him, and departed, leuinge him halfe dead. And by chaunce, there

F came downe a certayne Priest that same waye, and when he sawe him, he passed by. And likewyse a Leuite, when he was come nye to the place, went and loked on him, and passed by. Then a certaine Samaritane, as he iourneyed, came

nye

nye vnto hym, and when he sawe him, he had compassion on him, and went to, and bounde vp his woundes, and powred in oyle and wyne, and put him on his owne beast, & brought hym to a common ynne, and made prouision for him. And on the morowe when he departed, he toke out two pence, and gaue them to the hoste, and sayde vnto hym: Take cure of hym, and whatsoeuer thou spendeste more, when I come agayne, I wyll recompence thee. Whiche nowe of these thre thinkest thou, was neyghboure vnto him that fell into the theues handes. And he sayd: he that shewed mercy on him. Then sayd Jesus vnto him. Go and do thou lyke wise.

It fortuned as they went, that he entred into a certayne G
towne. And a certayne woman named Martha, receaued him into hyr house. And this woman hadde a syster called Marye, whiche also sate at Jesus fete, and hearde his preachynge. And Martha was combred about muche seruyng, and stode and sayde: master, doest thou not care that my syster hath left me to minister alone? Bid hir therfore, that she helpe me. And Jesus aunswered, and saide vnto hyr: Martha, Martha, thou carest, and arte troubled aboute manye thinges, verely one is nedeful. Mary hath chosen the good parte, which shall not be taken awaye from hir.

¶ The Notes.

a. Though we shoulde worke miracles, and cast forth deuels, yet ought we in no wyse to reioyce therfore. For we shall haue no profyt at all therby, but other shall haue the profit, that come therof. But this ought to be our chiefe ioye and comforte, that we are electe and chosen in Christ Jesu afore the foundations of the worlde were layde, whiche is to be wrytten in the boke of lyfe.

The xi. Chapter.

¶ He teacheth his disciples to pray, dryueth out a deuyll, and rebuketh the blasphemous Phariseis. They require signes and tokens. He eateth w the Phariseі, & reproueth ẏ ypocrisie of the Phariseis, scribes, and ypocrites.

AND it fortuned as he was prayinge in a cer- A
tayne place: when he ceased, one of his disciples sayde vnto hym: Master, teache vs to pray, as John also taught his disciples. And he sayd vnto them: when ye pray, say: O our father which arte in heauen, halowed be thy name. Thy kyngedome come. Thy will be fulfilled euen in earth, as it is in heauen. Oure dayly breade geue vs euery Math. vi. d.

daye,

daye. And forgeue vs our synnes: For euen we forgeue euery man that trespaseth agaynste vs. And leade vs not into temptation. But delyuer vs from euyll.

And he sayde vnto them: yf anye of you shoulde haue a frende, and shoulde go to hym at mydnighte, and saye vnto hym: frend lend me thre loaues, for a frend of myne is come oute of the waye to me, and I haue nothynge to sette before hym: and he within shoulde aunswere and saye, trouble me not, the doze is nowe shutte, and my chyldren are with me in the chaumber, I can not ryse and geue them to thee. I saye
B vnto you, thoughe he woulde not aryse and geue hym, because he is his frende: yet because of his importunitie he woulde ryse, and geue him as many as he neded. And I say vnto you: aske, and it shalbe geuen you. Seke, and ye shall fynde. Knocke, and it shalbe opened vnto you. For euerye one that asketh, receaueth: and he that seketh, fyndeth: and to him that knocketh, it shalbe opened. [a*] Yf the sonne shall aske breade of any of you that is a father: wyll he geue hym a stone? Or if he aske fysche, wyll he for a fysche geue hym a Serpent? Or if he aske an egge: wyl he offer him a Scorpion? If ye then whiche are euyll, can geue good gyftes vnto youre chyldren, howe muche more shall the father of heauen geue an holy spryte to them, that desyre it of hym.

Math. bij. a
John. xvi. f.
Iacob. i. a.



And

And he was castynge oute a deuill, whiche was domme. And it folowed when the deuyll was gone oute, the domme spake, and the people wondred. But some of them sayde: he casteth oute deuyls, thorowe Belzebub the chiefe of the deuyls. And other tempted him, sekynge of him a signe from heauen. But he knew their thoughtes, and sayd vnto them Euery kingedome deuided againste it selfe, is desolate, and one house doth fall vpon another. So if Satan be deuyded agaynst him selfe: how shall his kyngdome endure? Because ye saye that I cast out deuils thorowe Belzebub. If I thorowe Belzebub cast out deuyls: by whome do your chyldren caste them out. Therfore shall they be youre iudges. But if I with the finger of God cast out deuils, no doute the kingdome of God is come vpon you.

✲ *The Gospel on the thirde sonday in lens*

Math. xi. c

When a stronge man, armed, watcheth his house, that he possesseth, is in peace. But when a stronger then he cõmeth vpon him, and ouercommeth him: he taketh from him all his harnes (wherin he trusted) and deuideth his goodes. He that is not with me, is agaynste me. And he that gathereth not with me, scattereth.

Math. xij. b. Mark. iij. c.

C

When [b*] the vncleane spyte is gone out of a man, he walketh thorowe waterlesse places, sekynge reste. And when he fyndeth none, he sayeth: I wyll retourne agayne vnto my house whence I came oute. And when he commeth, he fyndeth it swept and garnyshed. Then goeth he, and taketh to hym seuen other spytes worse then him self: and they entre in, and dwell there. And the ende of that man, is worse then the begynnynge.

D

And it fortuned as he spake these thynges, a certayne woman of the companye, lyfte vp hyr voyce, and sayde vnto him. Happye is the wombe that bare thee, and the pappes whiche gaue thee sucke. But he sayde: Yea, happy are they that heare the worde of God, and kepe it.

When the people were gathered thicke together, he began to saye: This is an euyll nation, they seke a sygne, and there shall no sygne be geuen them, but the sygne of Jonas the Prophete. For as Jonas was a sygne to the Niniuites,

iii.Regu.x.a. ii.Par.ix.a. Math,xii,d. so shall also the sonne of man be to this nation. The quene of the south shal ryse at the iudgement, with the men of this generation, and condempne them: for she came from the end of the worlde, to heare the wysedome of Salomon. And beholde, a greater then Salomon is here. The men of Ninive shall ryse at the iudgemente wyth this generation, and shall condempne them: for they repented at the preachynge of Jonas. And beholde a greater then Jonas is here.

Math.v.b Mark.iiij.c. No man lyghteth a candell, and putteth it in a preuye place, nether vnder a bushell: but on a candlesticke, that they whych come in maye se the lyght. The lyght of thy body is the eye. Therfore when thyne eye is syngle: then is all thy body ful of lyght. But yf thyne eye be euill: then thy body is ful of darcknes. Take hede therfore, that the light which is in the, be not darckne s. Yf therfore all thy body shalbe light, hauinge no parte darcke: then shall al be full of light, euen as when a candell doeth lyght thee with his brightnes.

And as he spake, a certaine Pharisei besought him to dyne with hym: and he went in & sate donne to meate. And when the Pharisei sawe that, he marueyled that he had not fyrst washed before dynner. And the Lord sayd to him: Now do ye Pharisseis make clene the out syde of the cup, and of the platter: but youre inwarde partes are full of raueninge and wyckednes. Ye foles, dyd not he that made that whiche is without: make that whiche is within also. Neuertheless, geue almose of that ye haue, and beholde, all is clene to you. But wo be to you Pharisseis, for ye tithe the mynt & rewe, and all manner Erbes, and passe ouer iudgement & the loue of God. These ought ye to haue done, and yet not to haue left the other vndone.

Math.xxiij.c. Wo be to you Pharisseis: for ye loue the vppermost seates in the synagoges, and gretings in the market. Wo be to you scribes and Pharisseis, ye ypocrites, for ye are as graues whyche appere not, and the men that walke ouer them are not ware of them. Then aunswered one of the lawiars, and sayd vnto hym: Master, thus sayinge: thou puttest vs to rebuke also. Then he sayde: wo be to you also ye lawiares: for

Math.xxiii.a

ye

ye lade men with burthens greueous to be borne, and ye youre selues touche not the packes, with one of youre fyngers. Wo be to you: ye buyld the sepulchres of the Prophetes, and youre fathers kylled them, truly ye beare witnesse, that ye alow the dedes of youre fathers: for they killed thē, and ye buylde their sepulchres.

Therfore sayd the wysdome of God: I wyll sende them Prophetes and Apostles, & of them they shal sley and persecute, that the blode of al Prophetes, which is sheed from the beginninge of the worlde, maye be requyred of this generation: from the bloude of Abell, vnto the bloude of zacharye, whiche perysshed betweene the aulter and the temple. Verely I saye vnto you, it shalbe required of this nation.

Wo be to you lawyers: for ye haue taken awaye the keye of knowledge, ye entred not in youre selues, and them that came in, ye forbade. When he thus spake vnto them, the lawyars, and the Pharisseis began to wexe busye aboute him, and to stop his mouth with many questions, layinge wayte for hym, and sekynge to catche some thynge of his mouth, whereby they myght accuse hym.

¶ The Notes.

a. Here we learne, that God wyl graunt vs no maner of thinge, that maye be hurtefull vnto vs. The cause then, wherfore we do not obteyne al thinges, that we pray for, is that we of a carnall affection do aske hurtefull and pernitious thinges.

b. When by the grace of God, we are induced and brought into the knowledge of the truth, then are we deliuered from the power of Sathan. Therefore we muste take hede, that he do not (to our vtter destruction) returne agayne into vs, that is to say, that we fal not agayne into our olde infidelitie, superstition, and ignorannce, then in dede shal we be in a worse case, then euer we were before.

The xii. Chapter.

¶ The leuen of the Pharisseis. Christ conforteth his Disciples against persecution, warneth them to beware of couetousnesse, by the similitude of a certayne ryche man: he wyll not haue them to hange vpon earthly thynges, but to watche and to be readye agaynst his comming.

AThere gathered together an innumerable multitude of people (insomuche that they trode one another) he began to say vnto his disciples: fyrst of al beware of the leuen of the Pharisseis, which is ypocrisye. For there is nothynge couered, that shall not be vncoue-

Math. xvi. a. Marke, viij. e.

red:nether hyd, that shall not be knowen. For whatsoeuer ye haue spoken in darcknes: that same shalbe hearde in the lyghte. And that whiche ye haue spoken in the eare, euen in secrete places, shalbe preached on the toppe of the houses.

Math.x.e. I saye vnto you my frendes:be not afrayde of them that kyl the body, & after that haue no moze that they cã do. But
B I wil shewe you,whom ye shal feare. Feare him which after he hath kylled,hath power to cast into hell. Yea, I say vnto you,hym feare. Are not fyue sparowes bought for two farthinges: And yet not one of them is forgotten of God. Also euen the very heres of your heades are nombred. Feare not therfore: ye are more of value then many sparowes.

I say vnto you:whosoeuer confesseth me before mẽ, euen
Marke,viij.d. him shall the sonne of man confesse also before the aungels of God. And he that denyeth me before men:shalbe denyed before the aungels of God. And whosoeuer speaketh a word a gainst ỹ sonne of man,it shalbe forgeuen him. But vnto him that blasphemeth the holy gost,it shal not be forgeuen. Whẽ they bryngе you vnto the synagoges,and vnto the rulers & officers,take no thought how or what thing ye shal aũswer, or what ye shall speake:For the holy goost shall teache you in the same houre,what ye ought to saye.

One of the company sayd vnto hym: Master, bid my bro-
John.viij.b Math.xij.c. Mark,xij.d. ther deuide the enheritaunce with me. And he sayde vnto him:* Man,who made me a iudge or a deuider ouer you? Wherfore he sayd vnto them:take hede,and beware of coue
C tousenes. For no mannes lyfe standeth in the aboundaunce of the thinges which he possesseth. And he put forth a simylitude vnto them saying: The grounde of a certayne ryche man brought forth frutes plenteously, & he thought in hym selfe saying:what shal I do, because I haue no roume, wher to bestowe my frutes? And he sayd: This wyll I do. I wyl destroye my barnes,and buyld greater,and therein wyll I gather all my frutes,and my goodes:and I wyll saye to my soule:Soule,thou hast muche goodes layde vp in stooze for many yeares,take thine ease:eate,drincke,and be mery. But

God

God sayde vnto him: Thou fole, this night wyll they fetche awaye thy soule agayne from thee. Then whose shall those things be which thou hast prouided? So is it with him that gathereth riches? and is not riche towarde God.

And he spake vnto his disciples. Therefore I saye vnto you: Take no thought for your life, what ye shal eat: nether for youre bodye, what ye shall put on. The life is more then meate, and the bodye is more then rayment. Consydre the rauens, for they nether sowe nor reepe, whiche nether haue storehouse nor barne, and yet God fedeth them. How much more are ye better then fowles. Which of you (with taking D thought) can adde to his stature one cubit? If ye then be not able to do that thinge which is least: why take ye thoughte for the remnaũt? Considre the lylies how they grow: They Math. vi. D laboure not: they spin not: and yet I say vnto you, that Salomon in all his royltie, was not clothed lyke one of these.

If the grasse whiche is to daye in the fielde, and to morowe shalbe cast into the fornace, God so clothe: howe much more wyll he clothe you, o ye of lytle fayth? And aske not, what ye shall eate, or what ye shall drincke, nether clyme ye vp an hye, for all suche thinges the heathen people of the worlde seke for. Your father knoweth that ye haue nede of suche thinges. Wherefore seke ye after the kyngedome of God, and all these thinges shalbe ministred vnto you. Feare not lytle flocke, for it is your fathers pleasure, to geue you a kyngedome. Sell that ye haue, and geue almes. And make you bagges, whiche wexe not olde, and treasure that faileth not in heauen, where no thefe commeth, nether moeth corrupteth. For where your treasure is, there wyl your hertes be also.

Let your loynes be gyrde aboute, and [b*] youre lyghtes E brenninge, and ye your selues like vnto men that wayte for their master, when he wyll returne from a weddinge: that assone as he commeth and knocketh, they maye open vnto him immediatelye. Happy are those seruauntes, whiche the Lorde (when he commeth) shall finde wakinge. Verelye I saye vnto you, he will girde him selfe about, and make them

to syt downe to meat, and walke by, and minister vnto them And if he come in the seconde watche, yea, if he come in the thyrde watche, and shall synde them so, happy are those seruauntes. This vnderstande, that if the good man of ỹ house knewe what houre the theefe woulde come, he wouide surely watche, and not suffer his house to be broken vp. Be ye prepared therfore: for the sonne of man wyl come at an hour when ye thinke not.

Matth. xxiiij. b
Mark. xiij. a

Then Peter sayd vnto hym: Master, tellest thou this similitude vnto vs, or to all men? And the Lorde sayd? Who is a faythfull stewarde, and wyse, whom his Lord shal make ruler ouer his houshold, to geue them theyr duetie of meate at due season: happy is that seruaunt, whom his master whē he commeth, shall synd so doing. Of a truth I say vnto you: that he wyll make him ruler ouer all that he hath. But and if that seruaunt saye in his herte: My master wyll defer his commynge, and shall begynne to smyte the seruauntes, and maydens, and to eate and dryncke, and to be droncken: the lorde of that seruaunt wyll come in a day when he thinketh not, and at an houre when he is not ware, and wyll deuyde hym, and wyll geue hym his rewarde with the vnbeleuers.

The seruaunt that knewe his masters wyll, and prepared not him selfe, nether dyd accordynge to his wyll, shalbe beaten with many strypes. But he that knewe not, and yet dyd commyt thinges worthy of strypes, shalbe beaten with fewe strypes. For vnto whome muche is geuen, of him shalbe muche required. And to whom men much committe, the more of hym wyll they aske.

I am come to send fyre on earth: and what is my desyre, but that it were alreadye kyndled? Notwithstandynge I must be baptised with a baptisme, and howe am I payned til it be ended? Suppose ye that I am come to geue peace on erth? I tel you nay, but rather debate. For from hence forth ther shalbe fyue in one house deuided, thre agaynst two, & two agaynst thre. The father shalbe deuyded agaynste the sonne, and the sonne agaynst the father. The mother agaynste the

Luke. xij. c
Math. x. d.

dough-

doughter, and the doughter agaynst the mother. The mother in lawe agaynst hir doughter in lawe, and the doughter in lawe agaynst hyr mother in lawe.

Then sayde he to the people: when ye se a cloude ryse out of the west, strayghtwaye ye say: we shall haue a shower, and so it is. And when ye se the South wynde blow, ye say: we shall haue heate, and it commeth to passe. Y pocrites, ye can skyll of the fashion of the earth, and of the skye: but what is the cause, that ye cannot skyll of this tyme? Y ea, and why iudge ye not of your selues what is righte.

Whyle thou goest with thine aduersarye to the ruler, as thou arte in the waye, geue diligence that thou mayst be deliuered from hym, leaste he brynge thee to the iudge, and the iudge delyuer thee to the iayler, & the iayler caste thee in to the pryson. I tel thee, thou departest not thence, tyll thou haue made good the vtmost myte. Math. v.d.

The Notes.

a. It is to be noted, that Christ at his fyrst commynge, came not to be a iudge, but to be iudged. And yet it can not folowe by this, but that Christians maye be iudges in matters of controuersye. i. Corinth. vi,

b. These brennynge lightes that Christ wylleth vs to haue in oure handes, are a liuely fayth worckynge through charitye. The workes of the Christians ought to be ituely, feruent, and brennyng.

The. xiii. Chapter.

Of the Galileans whome Pylate slewe, and of those that dyed in Syloe. The similitude of the fygge treee. Christe healeth the sycke woman. The parable of the mustarde seede and leuen. Fewe entre into the kyngedome. Christ reproueth Herode and Jerusalem.

THere were certayne men present at the same season that shewed hym of the Galileans: whose bloude Pylate mengled with theyr owne sacrifice. And Jesus aunswered, and sayde vnto them.a* Suppose ye that these Galileans were greater synners then al the other Galileans, because they suffred suche punyshement? I tell you naye: but except ye repente, ye shal all likewise peryshe. Or those. xviij. vpon whiche the towre in Syloe fell, and slewe them, thinke ye that they were sinners aboue all men that dwell in Jerusalem? I tell you naye. But excepte ye repent, ye all shall likewise perishe. A

He put forth also this similitude: A certayne man hadde a fygge tree planted in his vineyard, and he came and sought frute theron, and founde none. Then saide he to the dresser of his vyneyarde: beholde, this thre yeare haue I come and sought frute in this fygge tree, and finde none, cut [b*] it downe: why combreth it the ground: and he aunswered and saide vnto hym: Lorde let it alone this yeare also, tyll I digge rounde aboute it, and donge it, to se whether it wyll beare frute, and if it beare not then, after that thou shalt cut it downe. And he taught in one of their Synagoges on the Sabboth dayes. And beholde there was a woman whiche had a spryte of infirmitie. xviij. yeares, and was bowed together, and coulde not lyfte vp hir selfe in anye wise. ℂ When Jesus sawe hyr, he called hyr to him, and saide to hyr, woman thou art deliuered from thy disease. And he layde his handes on hyr, and immediately she was straight, and glorified God. And the ruler of the Synagoge aunswered with indignation (because that Jesus had healed on ỹ Sabboth daye) and sayde vnto the people. There are syxe dayes in whiche men ought to worke: in them come and be healed, and not on the Sabboth daye.

Then aunswered him the Lorde, and sayde: ypocrite, doth not eache one of you on the Sabboth daye, louse his oxe or his asse from the stall, and leade him to the watering? And ought not this doughter of Abraham, whom Sathan hath bounde (lo. xviij. yeares) be loused from this bonde on the Sabboth daye? And when he thus saide, all his aduersaries were ashamed, and all the people reioyced on al the excellent dedes, that were done by him.

Math. xij. a
Luke. xiij. a

D Then saide he: what is the kingedome of God lyke? or wherto shall I compare it? It is like a graine of mustarde seede, which a man toke and sowed in his garden, & it grew, and wexed a greate tree, and the fowles of the ayre made nestes in the braunches of it.

D Math. xiij. d.
Mark. iiij. c

Math. xiij. d

And againe he saide: wherevnto shall I liken the kingedome of God? it is like leuen, which a woman toke, & hyd in thre bushels of floure, till all was thorowe leuened. And he

he went through all cities and townes, teachinge, and iourneyinge towardes Jerusalem. Then sayde one vnto hym: Lorde, are there fewe that shalbe saued? And he sayde vnto them: striue to entre in at the strayte gate: for many (I saye vnto you) will seke to enter in, and shall not be able. Math.xx.d. E Math.viij.b

When the good man of the house is rysen vp, and hath shut to the doze, and ye beginne to stande without, and to knocke at the doze, sayinge: Lorde Lorde, open to vs: and he shall aunswere and saye vnto you: I knowe you not whence ye are. Then shall ye beginne to saye: we haue eaten in thy presence, and droncke, & thou hast taught in our stretes. And he shall saye, I tell you I know you not whence ye are: depart from me, all ye workers of iniquitie. There shalbe wepinge and gnasshinge of teeth, when ye shall se Abraham and Isaac, and Jacob, and all the Prophetes in the kingedome of God, and your selues thruste oute at dores. And they shall come from the east, and from the west, and from the North, and from the South, and shall sit downe in the kingedome of God. And beholde, there are last, whiche shalbe fyrst: And there are first, whiche shalbe laste. F Math,viij.d Psal.vi.b Math.viij.b Math.xix.d Mark.x.d

The same daye there came certaine of the Phariseis, and saide vnto him: get thee oute of the waye, and depart hence: for Herode will kill thee. And he sayde vnto them. Go ye and tell that fore, behold I caste out deuils, and heale the people to daye, and to morowe, and the thyrde daye I make an ende. Neuertheless, I must walke to daye, and to morowe, and the daye folowing: for it can not be, that a prophete perishe any other where, saue at Jerusalem. G Math.xxiij.d.

O Jerusalem, Jerusalem, whiche killest Prophetes, and stonest them that are sent to thee: howe often would I haue gathered thy children together, as the henne gathered hyr nest vnder hir winges, but ye woulde not. Beholde youre habition is lefte vnto you desolate. For I tell you, ye shall not se me vntyll the tyme come that ye shall say, blessed is he that commeth in the name of the Lorde. Psal.cxviij.d. Math.xxij.d.

¶ The Notes.

a. We oughte in no wyse to iudge rashelye of them that receaue open punisshemente for theyr misdedes, nor yet to despise them. For yf our synnes and lewdenesse were openlye knowen

tye knowen, we shoulde be counted worthy of lyke punishment. Agayne, God doth other whiles punishe some (as them vpon whom the toure fell in Siloe) for to admonish other that they perysh not lykewyse.

b. Onelesse we do both beleue, and also bryngе forth fruyte worthye of repentaunce, we shall with the vnprofitable fygge tree be cut downe, and also our talent shalbe taken from vs, and geuen vnto an other, that shall put it to a better vse.

The.xiiii.Chapter.

¶ Jesus eateth with the Pharisei, healeth ỹ dropsey vpon the Sabboth, teacheth to be lowly, telleth of the great supper, and warneth them that wyll folowe hym, to laye theyr accountes before, what it will cost them.

¶ The salt of the earth.



¶ The Gospel on the .xvii. sonday aft. Trin.

AND it chaunsed that when he was entred into the house of one of the chief Phariseis, to eate bread on a Sabboth day: they watched him. And beholde, there was a certaine man before him, which had the dropsey. And Jesus aunswered and spake vnto the lawiars and Phariseis, sayinge: is it lawfull to heale on the Sabboth daye? And they held their peace. And he toke him, and healed him, and let him go: and* aunswered them, sayinge, whiche of you shall haue an asse, or an oxe fallen into a pytte, and wyll not straightwaye pull him oute on the Sabboth daye? And they coulde not aunswere him againe to that.

Math. xij. a
Marke. viij. b
Luk. ix. c

B He put forth a similitude to the geastes, when he marked how they prealed to the hiest rowmes, and said vnto them: When thou arte bidden to a weddinge of any man, sytte not

downe

downe in the hieſt rowme, leſte a moze honozable man then thou be bydden of him, and he that bad both him and thee, come and saye to thee, geue this man rowme, and thou then beginne with shame to take the lowest rowme. But rather when thou art bydden, go and sit in the lowest rowme, that when he that badde thee, commeth, he maye saye vnto thee, frende syt vp hier. Then shalt thou haue woꝛshyppe in the ℂ presence of them that sit at meat with thee. Foꝛ whosoeuer exalteth him selfe, shalbe bꝛought lowe. And he that humbleth him selfe, shalbe exalted. Math.xxiij.b. Luke.xviij.c.

Then sayde he also to him that had desyred him to dynner: When thou makest a dyner oꝛ a supper, cal not thy frendes, noꝛ thy bꝛethꝛen, neyther thy kinsemen, oꝛ yet riche neighbours: lest they also bid thee agayn, and a recompence be made thee. But when thou makest a feaste, call the pooꝛe, the maymed, the lame, and the blynd, and thou shalt be happye, foꝛ they can not recompence thee. But thou shalt be recompensed at the resurrection of the iust men.

When one of them (that sate at meate also) hearde that, he sayde vnto him: happye is he that eateth bꝛeade in the kingedome of God.



Theis

✠ *The Gospel on the. ii son day aft. Trin.*

Then saide he to him. A certaine man ordeyned a greate supper, and bade many, and sent his seruaũt at supper time, to say to them that were bidden, come, for all thinges are nowe readye. And they all at once beganne to make excuse. The first saide vnto him: I haue bought a ferme, & I muste nedes go and se it, I pray thee haue me excused. And another sayde: I haue boughte fyue yooke of oxen, and I go to proue them, I pray thee haue me excused. And another said I haue maried a wife, and therefore I can not come. And the seruaunte retourned, and broughte his Master worde therof.

D Math. xxij. a, Apoca. xix. b

Then was the good man of the house displeased, and said to his seruaunt: Go out quickly into the stretes and quarters of the citie, and bringe in hyther the poore and the maymed, and the halte, and the blynde. And the seruaunt sayde: Lord it is done as thou cõmaundest, & yet there is rowme. And the Lorde sayde to the seruaunt: Go oute into the hye wayes and hedges, and compell them to come in, that my house maye be filled. For I saye vnto you, that none of those men whiche were bidden, shall taste of my supper.

E

There went a great companye with him, and he turned and saide vnto them: If a man come to me, and hate not his father and mother, and wife and children, and brethren, and sisters, yea, and his owne lyfe also, he can not be my disciple. And whosoeuer beare not his crosse, and come after me, can not be my disciple.

Math. xvi. d, Marke. viij. d

F

Whiche of you disposed to builde a towre, sitteth not downe before, and counteth the coste, whether he haue sufficient to perfourme it: leaste after he hath layde the foundation, and is not able to perfourme it, all that behold it, begin to mocke him sayinge: this manne beganne to buylde, and was not able to make an ende. Or what kynge goinge to make battaile againste another kinge, sytteth not downe fyrste, and casteth in his mynde, whether he be able, with ten thousande, to mete him that commeth against him with. xx. thousande. Or els while the other is yet a greate waye of, he sendeth ambasse adours, and desyreth peace. So lykewyse

G

wyfe, whosoeuer he be of you, that forsaketh not all that he hath, he can not be my disciple.

Salt is good, but if salt haue loste hyr saltnes, what shall be seasoned therewith? It is nether good for the lande, nor yet for the donge hyll, but men caste it oute at the dores. He that hath eares to heare, let him heare. Math.v.d Mark.ix.g

¶ The Notes.

a. Howe coulde Jesus aunswere, syth that they sayde nothynge vnto hym? we muste vnderstande, that he aunswered vnto theyr thoughtes, whiche as very naturall GOD, equall with the father: he knewe most perfectly.

The. xv. Chapter

¶ The louynge mercy of God, is openlye set forth in the parable of the hundreth shepe, and of the sonne that was lost.



THen resorted vnto him all the publicans and synners, for to heare him. And the Phariseis and Scribes murmured sayinge: He receaueth synners, and eateth with them. Then put he forth this similitude to them, sayinge: What man of you hauing an hundred shepe, if he loose one of them, doth not leaue ninety and nyne in the wyldernesse, and go after that which is loste, vntyll he fynde it? And when he hath founde it, he putteth it on his shoulders with ioye: And assone as he commeth home, he calleth together his louers and neyghboures, sayinge vnto them: Reioyse

A ✲ The Gospel on the .iij. sond, af. Tri. Math, ix, b Marke, ij, b,

B Reioise with me, for I haue found my shepe which was lost,
I saye vnto you, that lykewyse ioye shalbe in heauen ouer
one synner that repenteth, more then ouer nynety and nyne
iuste persons, which nede no repentaunce. Ether what wo-
man hauynge .x. grotes, if she loose one, doth not light a can-
dell, and swepe the house, and seke diligently tyll she fynd it?
And when she hath founde it, she calleth hyr louers, and hyr
neyghbours sayinge: Reioyce with me, for I haue founde
the grote whiche I had lost. Lykewyse I say vnto you, ioye
is made in the presence of the aungels of God, ouer one syn-
ner that repenteth.

And he sayde: A certayne man had two sonnes, and the
C yonger of them sayde to his father: father geue me the por-
tion of the goods that to me belongeth. And he deuyded
Prou. xxix .a. vnto them his substaunce. And not longe after, when the
yonger sonne had gathered all that he had together, he toke
his iorneye into a farre countreye, and there he wasted his
goodes with ryotous liuynge. And when he had spente all
that he had, there arose a great dearth throughout all that
same lande, and he began to lacke. And he went and claue to
a citesin of that same countrey, and he sent him to his field, to
kepe swyne. And he woulde fayne haue fylled his belly with
the coddes that the swyne ate: and no man gaue to hym.

D Then he came to hym selfe and sayde: howe many hyred
seruauntes at my fathers haue breade ynoughe, and I dye
for hunger. I wyll aryse and go to my father, and I wil saye
vnto hym: father I haue sinned agaynst heauen, and before
thee, & am no more worthy to be called thy sonne, make me
as one of thy hyred seruauntes. And he arose and came to
his father. And when he was yet a great waye of, his father
sawe him, and had compassion, and ran and fell on his necke,
and kyssed him. And the sonne sayde vnto hym: Father, I
haue synned agaynst heauen, and in thy sight, & am no more
worthye to be called thy sonne. But his father saide to his
E seruauntes: bringe forth that best garment, and putte it on
hym, and put a ringe on his hande, and shoes on his feete.
And bringe hyther that fatted calfe* and kill him and let

ys eate and be mery: for this my sonne was deade[b*], and is alyue agayne, he was loste, and is found. And they beganne to be mery. The elder brother was in the field, and when he came and drewe nye to the house, he harde minstrelsie, and daunsyng, and called one of his seruauntes, and asked what those thynges meante. And he sayde vnto him: thy brother is come, and thy father hath kylled the fatted calfe, because he hath receaued him safe and sounde. And he was angrye, and would not go in. Then came his father out and entreated hym. He aunswered and sayd to his father: Lo[c*] these many yeares haue I done the seruice, nether brake I at anitime thy commaundemente, and yet gauest thou me neuer so muche as a kid to make mery with my frendes: but assone as this thy sonne was come (which hath deuoured thy goodes with harlottes) thou hast for his pleasure kylled the fatted calfe. And he sayd vnto him: Sonne, thou art euer with me, and all that I haue is thyne: it was mete that we shulde make mery, and be glad: for this thy brother was dead, and is alyue agayne: and was loste, and is founde.

The Notes.

a. That fat calfe, is Christe, whiche hath washed awaye our synnes in his bloude, and feadeth vs daylye through fayth with his bodye and bloude vnto lyfe euerlastynge. For he was kylled therfore, that he myght be the foode, and meate of our soules.

b. To be gone from God (whiche is the onelye lyfe of the soule) is to be deade. But to returne vnto hym, with repentaunce and amendement of lyfe, is to be reuiued, or restored to lyfe agayne.

c. A liuelye example of a pharisaicall righteousnesse, which is sory and greued, that synners should be freely forgeuen and receaued into the fauour of God.

The xvi. Chapter.

The parable of the wycked Mammon. Not one tytle of Gods worde shall perysh. Of the ryche man, and poore Lazarus.

AND he sayd also vnto his disciples,[a*] There was a certayne ryche man, whiche had a stewarde, and he was accused vnto him, that he wasted his goodes. And he called him, & said vnto him: How is it, that I hear this of thee Geue accountes of thy stewardshyp, for thou mayst be no longer stewarde. The stewarde sayde within hym selfe: what shall I do? for my master wyll take awaye from me the stewardshyppe, I can not dygge, and to begge I am

The Gospel on the. i. Sondaye after Trinitie.



I am ashamed. I wote what to do, that when I am put out of the Stewardeshyppe, they maye receaue me into theyr houses.

B Then called he all his masters detters, and sayde vnto the fyrste, howe muche owest thou vnto my master? And he sayde an hundred tonnes of oyle. And he sayde to him: take thy byll, and sit downe quickly, and wryte fyftie. Then sayd he to another: howe muche owest thou? And he said: an hundred quarters of wheate. He sayde to him: Take thy byll, and write foure score. And the Lorde commended the vniust stewarde, because he had done wiselye. For the chyldren of this worlde are in their kinde, wiser then the children of light. And I say vnto you: make you frendes of the wicked Mammon, that when ye shall depart, they may receaue you into euerlastinge habitations.

He that is faithfull in that which is least, the same is faythfull in muche, And he that is vnfaithfull in the leaste: is vnfaithfull also in muche. So then, if ye haue not ben faithfull in the wicked Mammon, who will beleue you in that which is true? And if ye haue not bene faithfull in another mans busines: who shall geue you that whiche is your owne? No seruaunt can serue, ij. masters, for ether he shal hate the one and loue the other, or els he shal leane to the one, and despise

C

Math. vi. a.

the

the other. Ye can not serue God and Mammon.

All these thinges hearde the Phariseis also whiche were couetous, and they mocked him. And he sayde vnto them: Ye are they whiche iustify your selues before men: but God knoweth your heartes. For that which is hyghlye estemed amonge men, is abhominable in the syght of God. D

The lawe and the Prophetes raigned vntill John: and synce that time the kingedome of God is preached, and euery man striueth to go in. Easyer it is for heauen and earth to perysshe, then one tytle of the lawe to fayle. Whosoeuer forsaketh his wyfe, and marieth another, cõmitteth aduoutrye. And whosoeuer marieth hir that is deuorced from hir husbande, committeth aduoutry also. Math. xi. b Esa. xi. a



There was a certayne ryche man, whiche was clothed in purple and fine bysse, and fared deliciously euery daye. And there was a certayne begger named Lazarus, whiche laye at his gate full of soores, desyrynge to be refreshed with the crommes whiche fell from the ryche mans borde. Neuertheles, the dogges came and licked his soores. And it fortuned that the begger dyed, & was caried by the Aungelles into b* Abrahams bosome. The riche man also dyed, and was buryed. ✡ The Gospe on the. i. son day aft. Trin. E

And being in hell in tormentes, he lyfte vp his eyes, and sawe Abraham afarre of, and Lazarus in his bosome, and he cried, and sayd: father Abraham, haue mercy on me, & sende Lazarus that he maye dippe the typpe of his fynger in water, and cole my tongue: for I am tormented in this flame.

¶ But Abraham sayde: Sonne, remembre that thou in thy lyfe tyme, receauedst thy pleasure, and contrarywyse Lazarus payne. Now therefore is he comforted, and thou art punished. Besydes all this, betwene you & vs there is a greate space set, so that they whiche woulde goe from hence to you cannot: neyther may come from thence to vs.

Then he sayde, I praye thee therfore father, send him to my fathers house, for I haue fiue brethren: for to warne thē, least they also come into this place of torment. Abrahā sayde vnto him: they haue c* Moises and the Prophetes, let them heare them. And he sayde: nay father Abraham, but yf one came vnto them from the dead, they would repent. He sayd vnto him: If they heare not Moyses & the Prophetes, neither wyll they beleue, though one ryse from death agayne.

¶ The Notes.

a. In all this parable we are taughte, that we maye not doe with our goodes, what we liste. For oncelesse we dse them according to the wyll and pleasure of him, that doeth sende and geueth them, we shalbe put out from the stewardship.

b. The Ecclesiasticall writers, by the bosome of Abraham, do vnderstand either the promyse made vnto Abraham. (In thy sede shall all nacions be blessed,) or Christ him selfe, which came of the bosome and seede of Abraham. Or els the felowshyp of them that dyed in the fayth of Abraham.

c. We are bidden to beleue Moises and the Prophetes, and not the dead. And yf we willnedes heare the dead speake: Christ ought to be sufficient vnto vs, which beeing reuiued, taught none other doctryne but that, which he had taught in his lyfe tyme, that is to saye: Moyses and the Prophetes.

The .xvii. Chapter.

¶ Christ teacheth his disciples to auoyde occasions of euyll, one to forgeue another, stedfastlye to truste in God, and no man to presume in hys owne workes. He healeth the ten lepers, speaketh of the latter dayes, and of the ende of the worlde.

THen sayd he to his disciples, it can not bee auoyded but that offences wyl come. Neuertheless woe be to him thorowe whome they come. It were better for him that a milstone were hāged about his necke, & that he were cast into the sea, then that he shoulde offende

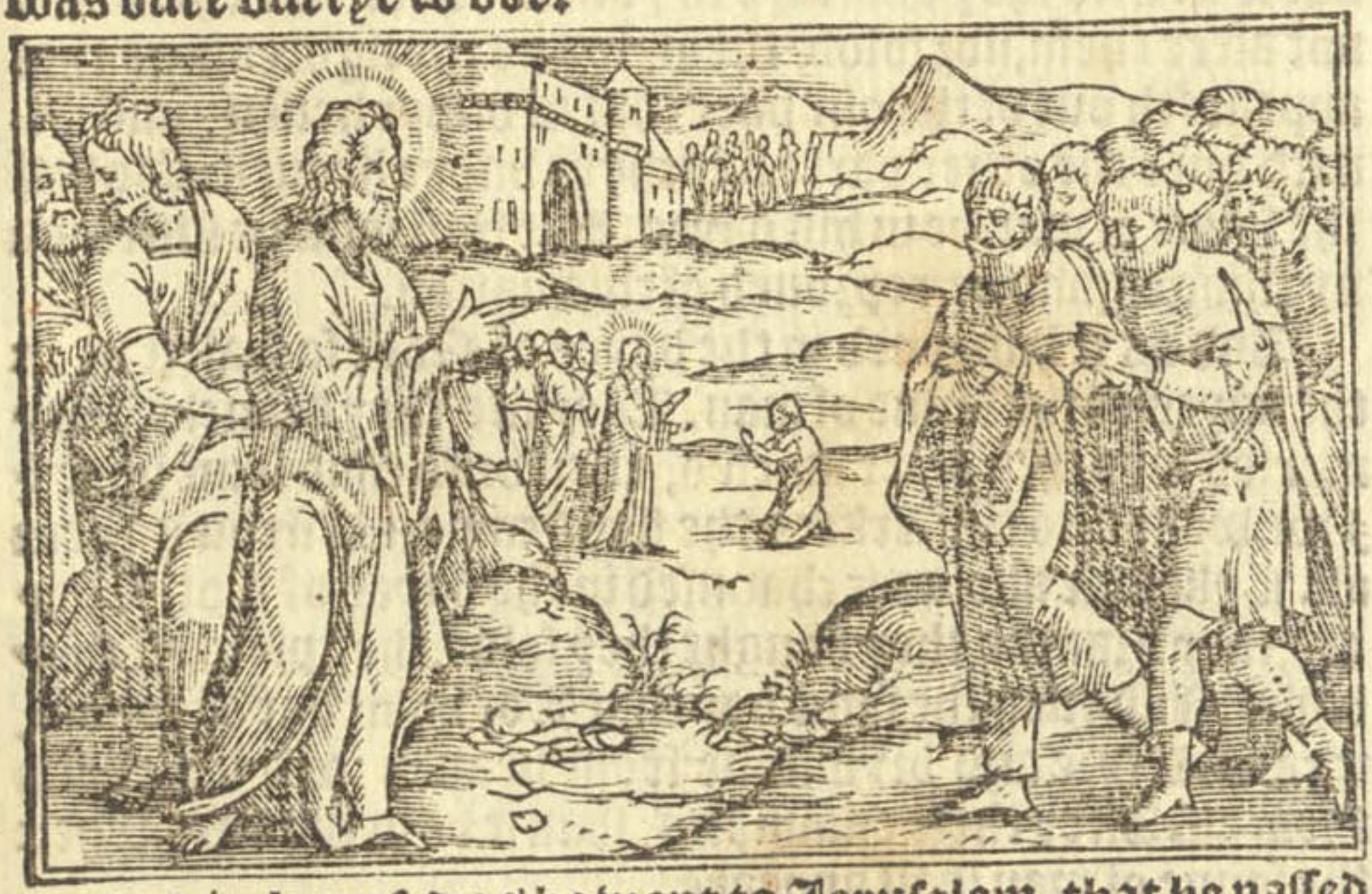
Math. xviij. a
Mark. ix. f

one

one of these litle ones. Take hede to your selues. If thy bro-
ther trespasse against thee, rebuke him, and yf he repent, for- Math. xviij. c
geue him. And though he synne agaynste thee seuen tymes Leui. xix. c.
in a daye, and seuen tymes in a daye turne agayne to thee, Eccles. ix. b
saying: it repenteth me, thou shalt forgeue him.

And the Apostles sayd vnto the Lord: increase our faith. And the Lorde sayde: yf ye had fayth lyke a grayne of mu-
stard seede, and should saye vnto this Sicamine tree, plucke thy selfe vp by the rootes, and plante thy selfe in the Sea, it B
should obeye you.

Who is it of you, yf he had a seruaunt plowing or feeding cattell, that woulde saye vnto him when he were come from the field: Goe quickely and syt downe to meate: and woulde not rather saye to him, dresse wherewith I maye suppe, and gyrde vp thy selfe, and serue me, tyll I haue eaten and dron-
ken, and afterwarde, eate thou, and drinke thou? a* Doth he thanke that seruaunt, because he dyd that whiche was com-
maunded vnto him? I trowe not. So lykewyse ye, when ye haue done all those thinges which are cõmaunded you, saye, C
we are vnprofytable seruauntes. We haue done that which was oure duetye to doe.



And it chaunsed as he went to Jerusalem, that he passed thorowe Samaria and Galile. And as he entred into a cer-

* The Gospel on the xiiii. day aft. Trin.

taine towne, there met him ten men that were lepers. Whi
che stode a farre of, and put forth theyr voyces and sayd: Je-
su master, haue mercye on vs. And when he sawe them, he
sayde vnto them: Go shewe your selues vnto the Priestes.
And it chaunsed that as they went, they were clensed. And
D one of them, when he saw that he was clensed, turned backe
agayne, and with a loude voyce praysed God, and fel downe
on his face at his fete, and gaue him thankes. And the same
was a Samaritane. And Jesus aunswered and sayde: are
there not ten clensed? But where are those nyne? Ther are
not founde that returned agayne, to geue God prayse, saue
onely this straunger. And he sayde vnto him, aryse, go thy
waye, thy faith hath made the whole.

When he was demaunded of the Phariseis, when the
E kingedome of God shoulde come, he aunswered them, and
sayde: The kingedome of God commeth not with wayting
for. Nether shall men saye: Lo here, lo there. For behold the
kyngedome of God is within you.

And he said vnto the disciples: the dayes will come, when
ye shall desyre to se one daye of the sonne of man, and ye shall
not se it. And they shall saye to you: Se here, Se there. Go
not after them, nor folow them, for as the lightninge that
appeareth out of the one part that is vnder heuen, and shi-
neth vnto the other parte whiche is vnder heauen: So shal
Math. xvii. d. Marke. viij. d Luke. xviij, c. the sonne of man be in his dayes. But fyrst must he suffre ma
F ny thinges, and be reproued of this nation.

And as it happened in the dayes of Noe: so shall it be in
the dayes of the sonne of man. They ate, they dranke, they
maried wyues, & were maried, euen vnto that same daye &
Noe went into the Arke: & the flood came & destroied them
all. Lykewise also, as it chaunsed in the dayes of Lot. They
ate, they dranke, they bought they solde, they planted, they
builte. And euen the same day that Lot went out of Sodom,
it rayned fyre and brymstone from heauen, and destroyed
them all. After these ensamples, shall it be in the daye when
the sonne of man shall appeare.

At that day he that is on the house toppe, and his stuffe
in the

in the house: let him not come doune to take it out. And likewise let not him that is in the fieldes, turne backe againe to G
that he lefte behinde. Remember Lottes wife. Whosoeuer will go aboute to saue his life, shal lose it: and whosoeuer shal lose his life, shall saue it. I tell you in that night, there shalbe Mpatth. xxiiij.
two in one bedde, the one shalbe receaued, and the other shal be forsaken. Two shalbe also a grindinge together: the one shalbe receaued, and the other forsaken. And they aunswered, and sayde to him, where LORDE? And he sayd vnto them: wheresoeuer the body shalbe, thither will also the Eagles resort.

¶ The Notes.

a. Christ doth here with a liuelye example teache vs, that nothynge is due vnto oure merites, or muche rather that we deserue nothinge at all. Our duetye is to walke diligently, and with all feare in the commaundementes of God, and if he rewardeth vs anythinge, it is of his mere mercy, and goodnes.

The. xviii. Chapter.

¶ He teacheth to be feruent in prayer continually. Of the Pharisey & the Publicane. The kyngdome of God belongeth vnto chyldrē. Christ aunswereth the ruler, & promiseth rewarde vnto all such as suffre losse for his sake, and folowe him. The blynde man is restored to his syght.

AND he putte forth a similitude vnto them, signifiyng that menne ought alwayes to pray, & not to be werye, sayinge: There was a Judge in a certayne citie, whiche feared not God, neither regarded man. And there was a certaine widow in the same citie, which came vnto him A
sayinge: auenge me of mine aduersarye. And he woulde not for a while. But afterwarde he sayde with him selfe: though I feare not God, nor care for man, yet because this widowe troubleth me, I will auenge hir, lest at the laste she come and rayle on me. And the Lord sayde: heare what the vnrighteous Judge sayeth. And shall not God auenge his electe, B
which crye daye and night vnto him, yea though he deferre them? I tell you he will auenge them, and that quickly. Neuertheless, when the sonne of man cometh, suppose ye that he shall finde fayth on the earth?



✠ *The Gospel on the. xi. Sonday after Trinitie.*

And he putte forth this similitude, vnto certayne whiche trusted in them selues that they were perfecte, and despised other. Two men went vp into the temple to pray: the one a Pharisei and the other a publican. The Pharisei stode and ℂ prayed thus with him selfe. God I thanke thee that I am not as other mẽ ar, extorsioners, vniust, aduouterers, or as this publican. I fast twyse in the weke. I geue tythe of all that I possesse. And the publican stode a farre of, and would not lyfte vp his eyes to heauen, but smote his brest sayinge: Math. xxiii.a God be mercyful to me a synner. I tell you, this man departed home to his house iustified, more then the other. For euery man that exalteth him selfe, shalbe brought low: And he that humbleth him selfe, shalbe exalted.

They brought vnto him also babes that he shulde touche them. When his disciples saw that, they rebuked them. But Jesus called them vnto him, and sayde: Suffre chyldren to come vnto me, and forbydde them not. For of suche is the ℍ kyngdome of God. Verely I saye vnto you: whosoeuer re- Math. xix .b. Mark.x.b. ceaueth not the kyngedome of God as a chylde: he shall not enter therin.

And a certayne ruler asked hym sayinge: good master: what ought I to do, to obtayne eternall lyfe? Jesus sayde vnto him: Why callest thou me good? None is good, saue

God

God only. Thou knoweste the commaundementes: Thou shalt not commit aduoutry: thou shalt not kyl: thou shalt not steale: thou shalt not beare false witnes: honoure thy father and thy mother. And he sayd, all these haue I kept from my youth. When Jesus hearde that, he sayde vnto hym: Yet lackest thou one thynge. Exo. xx.

Sell all that thou hast, and distribute vnto the poze, and thou shalte haue treasure in heauen, and come, and folowe me. When he heard that, he was heauye: foz he was verye ryche. Marke x. E

When Jesus sawe him mozne, he sayde: wyth what difficultie shall they that haue ryches, entre into the kingedome of God: it is easyer foz a camell to go thozowe a nedles eye, then foz a ryche man to entre into the kyngedome of God. Then sayde they that heard that. And who then can be saued? And he sayd: Thinges which are vnpossible with men, are possible with God.

Then Peter sayde: Lo, we haue lefte all, and haue folowed thee. And he sayde vnto them: Uerely I saye vnto you ther is no man that leaueth house, other father and mother other brethren, oz wife, oz childzen (foz the kyngedome of Goddes sake) whiche shall not receaue muche moze in this wozlde: and in the wozlde to come, lyfe euerlastynge. F Math. xix. d Mark. x. d.



✣*The Gospel on Quinquagesima Sonday.*

He toke vnto him the twelue, and saide vnto them. Behold, we go vp to Jerusalem, and all shalbe fulfilled, that are writen by the Prophetes of the sonne of man. For he shalbe deliuered vnto the gentils, and shalbe mocked, and shalbe despitefully entreated, and shalbe spitted on: and when they haue scourged him, they will putte him to death, and the thirde daye, he shall arise agayne. But they vnderstode none of these thinges. And this saying was hid from them. And they perceaued not the thinges whiche were spoken.

¶ And it came to passe, that as he was come nye vnto Hierico, a certayne blinde man sate by the waye side begginge. And when he hearde the people passe by, he asked what it meante. And they saide vnto him, that Jesus of Nazareth passed by. And he cried, sayinge: Jesus the sonne of Dauid, haue thou mercye on me. And they which wente before, rebuked him, that he shoulde holde his peace. But he cried so muche the more, thou sonne of Dauid, haue mercye on me. And Jesus stode still, and commaunded him to be broughte vnto him. And when he was come neare, he asked him sayinge: what wilte thou that I do vnto thee? And he sayde: Lorde that I may receaue my sighte. And Jesus sayde vnto him, receaue thy sighte, thy fayth hath saued thee. And immediately he receaued his sighte, and folowed him, prayssing God. And all the people, when they sawe it, gaue laude to God.

Math. xx. d. Mark. x. g.

The. xix. Chapter.

¶ Of Zacheus, and the tenne seruauntes to whome the talentes were deliuered. Christ rideth to Jerusalem, and wepeth ouer it.

AND he entred in and wente thorow Hierico. And beholde there was a man named Zacheus, whiche was a ruler amonge the Publycans, and was riche also. And he made meanes to se Jesus, what he should be: and could not for the preace, because he was of a lowe stature. Wherfore he ranne before, and climed vp into a wild figge tree, to se him: for he shuld come that waye. And when Jesus came to the place, he loked vp, and sawe him, and sayde vnto

vnto him: zache come downe at once, for to day I must abide at thy house. And he came downe hastely, and receaued him ioyfully. And when they sawe that, they al grudged, saying: He is gone in, to tary with a man that is a sinner.

And * zache stode forth and sayde vnto the Lorde: behold Lorde, the halfe of my goodes I geue to the pore, and if I haue done any man wronge, I restore him foure folde. B

And Jesus sayde to him, this daye is health come vnto this house, forasmuche as he also is become the childe of Abrahã. xMatth.xb.a.

For the sonne of man is come to seke, and to saue that which was loste.

As they heard these thinges, he added therto a similitude, because he was nie to Jerusalem, and because also they thought that the kingedome of God shuld shortly appeare. He sayde therfore: A certayne noble man went into a farre countreye, to receaue him a kingedome, and then to come agayne. And he called his ten seruauntes, & deliuered them ten pounde, sayinge vnto them: bie and sell till I come. But his citezins hated him, and sent a message after him, saying: we wil not haue this man to raygne ouer vs. Matth.xxv.b. Marke.xiij.b.

And it came to passe, when he was come agayne, and had receaued his kingedome, he commaunded these seruauntes to be called to him (to whome he gaue his moneye) to witte what euery man had done. Then came the first, saying: lord, thy pounde hath encreased ten pounde. And he sayde vnto him: Well good seruaunte, because thou waste faythfull in a very lytell thing, take thou autorite ouer tenne cities. And the other came saying: Lord thy pound hath encreased fiue pound. And to the same he saide: and be thou also ruler ouer fyue cities. C Matth.xxv.b.

And the thirde came and sayde: Lorde, beholde here thy pounde, whiche I haue kepte in a napkin, for I feared thee, because thou arte a strayte man: thou takeste vp, that thou laydest not downe, and repest that thou diddest not sowe. And he sayde vnto him: Of thine owne mouth will I iudge thee, thou euill seruaunt. Knewest thou that I am a strayte man, takynge vp that I layde not downe, and reppynge that Matth.xxv.a. D

I did

I dyd not lowe: Wherfore then gauest not thou my money into the banke, that at my comminge, I myght haue required myne owne with vauntage.

And he sayde to them that stode by: take from him that pounde, and geue it him that hath ten pound. And they said
Math .xiij.b. vnto him: Lorde he hath ten pounde. I saye vnto you, that vnto all them that haue, it shalbe geuen: and from hym that hath not, euen that he hath, shalbe taken from hym. Moreo-
Math.xxi.a Marke.xi.a uer those myne enemies, whiche woulde not that I shoulde raygne ouer them, bryng hither, and slaye them before me.
℣ And when he had thus spoken, he proceded forth before, ascendinge vp to Jerusalem.

And it fortuned, when he was come nye to Bethphage, and Bethany, besides the mount whiche is called Oliuete, he sent two of his Disciples, sayinge: go ye into the towne whiche is ouer agaynst you. In the whiche assone as ye are come, ye shall fynde a colt tyed, wheron yet neuer man sate. Louse him, and bryng him hyther. And if any manne aske you, why that ye louse him, thus shall ye saye vnto hym: the Lorde hath nede of him.

They that were sent, went theyr waye, and founde euen as he had sayde vnto them. And as they were a losynge the colte, the owners therof sayde vnto them: why louse ye the colte? And they sayde: for the Lorde hath nede of hym. And they brought him to Jesus. And they cast their rayment on
℣ the colte, and set Jesus theron. And as he wente, they spred theyr clothes in the waye.

And when he was now come nye to the goynge downe of the mount Oliuete, the whole multitude of the disciples began to reioyce, and to laude God with a loude voyce, for all the miracles that they hadde sene, sayinge: blessed be the kynge that commeth in the name of the Lorde: peace in heauen, and glory in the hyest. And some of the Pharisees of the company sayde vnto him: Master, rebuke thy disciples. He aunswered and sayde vnto them: I tell you, if these shoulde holde theyr peace, the stones would crye.

And



And when he was come nere, he behelde the citie, & wept on it, sayinge: If thou haddest knowen those thinges which belonge vnto thy peace, euen in this thy daye: But nowe are they hyd from thine eyes. For the dayes shall come vpon thee, that thy enemies shal cast a bancke about thee, and compasse thee round, & kepe thee in on euery syde, and make thee euen with the grounde, and thy chyldren whiche are in thee. And they shall not leaue in thee one stoone vppon another, because thou knowest not the tyme of thy vysitation.

* The Gospel on the .x. sond. af. Tri.

Esai. xlviij. d

And he went into the temple, and began to cast out them that solde therin, and them that bought, saying vnto them: it is wrytten, my house is the house of prayer, but ye haue made it a denne of theues. And he taught dayly in the temple. But the hye Priestes and the Scribes, and the chief of the people went about to destroy him, but coulde not fynde what to do. For al ỹ people stacke by him, and gaue hym audience.

Esaiae. lvi. c. Iere. vij. b,

Iohn. vij. e

¶ The Notes.

a. We learne in Zacheus, what be the true fruites of repentaunce. He doth not buylde vp abbeys nor yet chaunteries with his yll gotten goodes, but maketh restitution, accordynge to the lawe of God. Exod. xxij. Whiche thinge being done, he geueth almose of hys owne goodes vnto the poore.

The

The.xx. Chapter.

¶ They aske Christe one question, and he asketh them another. The Parable of the vineyard. Of tribute to be geuen vnto Ceasar, & how Christ stoppeth the mouthes of the Saduces.

AND it fortuned in one of these dayes, as he taught the people in the temple, & preached the gospel: the hie Priestes and the Scribes came with the elders, & spake vnto him saying: Tell vs by what autorítie thou doeste these thinges? Ether who is he, ý gaue thee this autorítie? He aunswered and saide vnto them: I also will aske you one thing, and aunswere me. The baptisme of John: was it from heauen, or of men? And they thought within them selues saying: if we shall saie from heauen, he will saye: why then beleued ye him not? But and if we shal say of men, all the people wil stone vs. For they be perswaded that John is a Prophete. And they aunswered that they coulde not tell whence it was. And Jesus saide vnto them: nether tell I you, by what autorítie I do these thinges.

Math. xxi. c.
Marke. xi. d
Math. xxi. c.

B Then began he to put forth to the people this similitude.

Math. xxi. d
Marke, xij. a.

A certayne man planted a vineyarde, and let it forth to husbandmen, and went him selfe into a straunge countreye for a greate season. And when the time was come, he sent a seruaunt to the husbandmen, that they should geue him of the frute of the vineyarde. And the husbandmen did beate him, and sent him away emptye. And agayne he sent yet another seruaunt. And they did beate him, and foule entreated him also, and sent him away emptie. Moreouer, he sent the third to, and him they wounded, and caste oute. Then sayde the Lorde of the vineyarde: what shall I do? I will sende my deare sonne, him peraduenture they will reuerence, when they se him.

C But when the husbandmen sawe him, they thoughte in them selues, sayinge: this is the heyre, come let vs kill him, that the enheritaunce may be ours. And they cast him oute of the vyneyarde: and kylled hym. What shall the Lorde of the vineyarde therfore do vnto them? He wil come and destroye these husbandmen, and will lette out his vineyard to

other.

other. When they heard that, they saide: God forbid.

And he beheelde them, and said, what meaneth this then that is written. The stone that the buyders refused, ẏ same is made the head corner stone? Whosoeuer doth stomble vpon that stone, shalbe broken: but on whosoeuer it fall vpon, it will grinde him to powder. And the hie priestes and the Scribes the same houre wente aboute to laye handes on him, but they feared the people. For they perceaued that he had spoken this similitude against them.

Psal. cxbij. c
Math. xxi. d
Mark. xij. a

And they watched him, and sent forth spies, which shulde fayne them selues perfect, to take him in his wordes, and to deliuer him vnto the power and auctoritie of the deputie. And they asked him sayinge: Master we knowe that thou sayest and teachest rycht, nether considerest thou any mans degree, but teachest the waye of God truelye. Is it lawfull for vs to geue Ceasar tribute or no? He perceiued their craftines, and sayde vnto them: Why tempt ye me? Shewe me a peny. Whose image and superscription hath it? They aunswered and sayd: Ceasars. And he sayde vnto them: Geue then vnto Ceasar, that whiche belongeth to Ceasar: and to God, that whiche pertayneth to God. And they coulde not reproue his sayinge before the people. But they maruayled at his aunswere, and helde theyr peace.

D

Math. xxij. c
Mark. xij. b

E

Then came to him certayne of the Saduces, which deny that there is any resurrection. And they asked him saying: Master, Moses wrote vnto vs, yf any mannes brother die, hauinge a wife, and the same dye withoute issue: that then his brother shoulde take his wife, and rayse vp seede vnto his brother. There were seuen brethren, and the first toke a wife, and died without chyldren. And the seconde toke the wife, and he died childlesse. And the thyrde toke hyr, and in lykewise the residue of the seuen, and lefte no chyldren behynde them, and died. Last of al, the woman died also. Now therfore at the resurrection, whose wyfe of them shal she be? For seuen had hyr to wife.

Math. xxij. c
Marke. xij. b
Deut. xxv. b

F

Jesus aunswered and sayde vnto them. The chyldren of this worlde mary wyues, and are maried, but they whiche

shalbe

shalbe counted worthy to enioye that worlde and the resurrection from death, neyther marye wyues, neyther are maried, nor yet can dye any more. For they are equall vnto the Aungels, and are the sonnes of God, inasmuche as they are the children of the resurrection. And that the dead shal ryse
Exod.iij.b. agayne, euen Moyses sheweth beesydes the bushe, when he sayde: the Lorde God of Abraham, and the God of Isaac, and the God of Jacob. For he is not the god of the dead, but of them which lyue, a* For all lyue vnto him. Then certayne of the Phariseis aunswered and sayde: Mayster thou hast well sayde. And after that, durst they not aske him any question at all.

¶ Then sayde he vnto them: howe saye they that Christe is
Math.xxij.d Marke.xij.d Psal.cix.a Dauids sonne? And Dauid himselfe sayth in the boke of the Psalmes: The Lord sayd vnto my Lorde, syt on my righte hande, tyll I make thyne enemies thy fotestole. Seing Dauid calleth him Lorde: how is he then his sonne?

Math.xxiij.a, Mark.xij.d Then in the audience of all the people, he sayde vnto hys disciples: beware of the scribes, which desyre to go in longe clothing: and loue gretinges in the markets, and the hieste seates in the Synagoges, and the chiefe rowmes at feastes, which deuoure wydowes houses and that vnder a coloure of longe prayinge: the same shall receaue greater damnació.

¶ The Notes.

a. If Abraham, Isaac, and Jacob do lyue: Ergo all the saynctes that be hense departed in fayth do lyue with them. For, we are therfore called the children of Abraham: because that we are heyres with him of the life to come.

The.xxi. Chapter.

¶ Christ commendeth the poore wydowe, telleth of the destruction of Jerusalem, of false teachers, of the tokens and troubles for to come, of the ende of the worlde, and of his owne commynge.



AShe beheelde, he sawe the riche men, whiche cast theyr offeringes into the treasurye. And he sawe also a certayne poore wydow, which cast in thyther two mites. And he sayde: of a truth I say vnto you, this poore widow hath put in more then they all. For they all haue of theyr superfluitie added vnto the offeringe of God: but she, of hyr

of hyr penury hath cast in all the substaunce that she had.

As some spake of the temple, how it was garnyshed with goodly stones and Jewels, he sayde: The dayes wyl come, when of these thinges which ye se, shall not be lefte stone vpon stone, that shall not be throwen downe. And they asked hym, sayinge: Master, when shall these thynges be, and what sygne wyll there be when suche thynges shall come to passe. Math. xxiiij. a Marke. xiij. a, B

And he sayde: take hede, that ye be not deceaued. For many wyl come in my name sayinge: I am he, and the tyme draweth nere. Folow ye not them therfore. But when ye heare of warre and dissention, be not afrayde. For these thynges must fyrst come, but the ende foloweth not by and by. Then sayde he vnto them: Nation shall ryse agaynste nation, and kyngedome agaynste kingedome, and greate earthquakes shalbe in all quarters, and hunger, and pestilence, and fearefull thinges. And greate sygnes shall there be from heauen. C

But before all these, they shall laye their handes on you, and persecute you, delyuerynge you vp to the Synagoges and into prysonnes, and brynge you before kynges and rulers for my names sake. And thys shall chaunce you, for a testimoniall. Let it sticke therfore fast in your heartes, not once to-studie beefore, what ye shall aunswere: for I wyll geue you a mouth, and wysedom, where agaynste, all youre aduersaries shal not bee able to speake, nor resyste. Yea, and ye shalbe betraied of your fathers, and mothers, and of your brethren, and kynsemen, and frendes, and some of you shall they put to death. And hated shall ye be of all menne for my names sake. Yet there shal not one heere of your heades perishe. By your pacience possesse your soules.

a* And when ye se Jerusalem besieged with an hoste, then vnderstande that the desolation of thesame is nye. Then let them which are in Jewrye flye to the mountaynes. And let them which are in the myddes of it, departe oute. And lette not them that are in other countreyes, entre therein. For these be the dayes of vengeaunce, to fulfyll all that are wrie- D Math. xxiiij. b Mark. xiij. b

tten.

ten. But wo be to them that be with child, and to them that
E geue sucke in those dayes: for there shalbe greate trouble in
the lande, and wrath ouer all this people. And they shall fall
on the edge of the swearde, and shalbe ledde captyue, into al
nations. And Jerusalem shalbe troden vnder foote of the
gentils, vntyll the tyme of the gentils be fulfylled.



✠ *The Gospel on the. ij. son in Aduente.*

And there shalbe signes in the Sunne, and in the Mone,
and in the Starres, and in the earth the people shalbe in
Esai. xb. b
Joel. iij. c.
Ezec. xxxbiij.
suche perplexitie, that they shall not tel which way to turne
them selues. The sea and the waters shall roare, and mens
hertes shall fayle them for feare, and for lokinge after those
Math. xxiiij. c
Marke. xiij. c.
thinges whiche shall come on the earth. For the powers of
heauen shall moue. And than shall they see the sonne of man
come in a cloude, with power and great glorye. When these
thinges begynne to come to passe: then loke vp, and lyfte vp
youre heades, for your redemption draweth nye.

And he shewed them a similitude: beholde the fygge tree
F and all trees, when they shoute forth their buddes, ye se and
know of your owne selues, that sommer is then nie at hand.
So lykewise ye (when ye se these thinges come to passe)
vnderstande, that the kingedome of God is nie. Verelye I
say vnto you: this generation shal not passe, tyll all be fulfyl-
led. Heauen & earth shal passe: but my wordes shal not passe.

Take

Take hede to your selues, least at any tyme youre hertes be ouercome with surfettinge and dronckennes, and cares of this worlde: and that, that daye come on you vnwares. For as a snare shall it come on all them that syt on the face of the whole earth. Watche therfore cõtinually and pray, that ye may obtayne grace to flye al this that shal come, and that ye maye stande before the sonne of man.

In the daye time he taught in the temple, and at nyghte he went out, and had abydinge in the mounte that is called Oliuete. And all the people came in the morninge to him in the temple, for to heare him. John. viij. a

¶ The Notes.

a. The same is it, that Matheswe and Marke do call the abhomination of desolation. The hooste of the Romayns, is called here desolation, because that by them the citye and the temple were destroyed, and the countrey made waste. And they are also called abhomination, both for theyr heathenishe impietye, and also for the puttinge downe of the true worshyppynge and religion. By the holy place, both Hierusalem and the temple is vnderstanded. Dani. ix.

The xxii. Chapter.

¶ Christ is betrayed. They eate the Easter lambe. The institution of the Sacrament. They striue who shalbe greatest, he reproueth them. He prayeth thre tymes vpon the mount. They take hym, and bringe hym to the hye Priestes house. Peter denieth hym thryse, and they bringe him before the councell.



A Math .xxvi.a. Marke.xiiij.a ✠ *The Gospel on the wednisday be.* Easter

THe feast of sweate breade drewe nye, whiche is called Easter, and the hie priestes & Scribes sought howe to kyll him, but they feared the people. Then entred Satan into Judas, whose syrname was Iscarioth (whiche was of the nombre of the twelue) & he went his way, and communed with the hye priestes and officers, howe he myght betraye him to them. And they were glad, and promysed to geue him moneye. And he consented, and sought opportunitie to betray him vnto them, when the people were awaye.

Math. xxvi.b. Mark, xiiij.a. Then came the daye of swete breade, when of necessitie the Easter lambe muste be offered. And he sent Peter and John, sayinge: go and prepare vs the Easter lambe, that we
B may eate. They saide to him: Where wylt thou, that we prepare? And he sayde vnto them. Beholde when ye be entred into the citie, there shal a man mete you, bearing a pitcher of water, him folow into the same house that he entreth in, and saye vnto the goodman of the house: The master sayth vnto thee: where is the geste chamber, where I shall eate myne Easter lambe with my disciples? And he shall shewe you a great parlour paued. There make redy. And they wente & founde as he had sayde vnto them: & made redye the Easter lambe. And when the houre was come, he sate downe, & the twelue Apostles with him. And he sayde vnto them: I haue inwardly desired to eate this Easter lambe with you, before that I suffre. For I saye vnto you: henceforth I wyll not eate of it any more, vntyll it be fulfylled in the kingedome of God. And he toke the cup and gaue thankes, and said. Take this, and deuide it amonge you. For I saye vnto you: I will not drynck of the frute of the vyne, vntyl the kyngedom of God be come.

Math. xxvi.c. Marke. xiiij.c 1. Cor. xi.c. And he toke breade, and when he had geuen thankes, he brake it, and gaue to thē sayinge: This is my body which is geuen for you. This do in ỹ remembraunce of me. Likewise also, when thei had supped, he toke the cup saying: This cup is the new[a*] testament in my blonde, which is shed for you.

Yet

Yet beholde, the hand of him that betrayeth me, is with me on the table. And truly the sonne of man goeth as it is appoynted: But wo be to that man, by whom he is betrayed. ℭ And they began to enquyre amonge them selues, whiche of them it shoulde be, that shoulde do that.



And there was also a stryfe amonge them, which of them shoulde seme to be the greatest. And he sayde vnto them: the kinges of the gentyles raygne ouer them, & they that beare rule ouer them, are called gratious lordes. But ye shall not be so. But he that is greatest among you, shalbe as the yongest: and he that is chiefe, shalbe as the minister. For whether is greater, he that sytteth at meate, or he that serueth? Is not he that sytteth at meate? And I am amonge you, as he that ministreth. Ye are they which haue bydden with me in my temptations. And I appoynt vnto you a kingedome, as my father hath appointed to me: that ye maye eate, and drincke at my table in my kingedome, and syt on seates, and iudge the twelue tribes of Israell. *The Gospel on S. Barthelmewes daye.*

And the Lorde sayde: Symon, Symon behold, Satan hath desired you, to sifte you, as it were wheate, but I haue prayed for thee, that thy faith fayle not. And when thou art conuerted, strength thy brethren. And he sayde vnto hym. Lord I am ready to go with thee into prison, and to death.

D And he sayd: I tell thee Peter, the cocke shal not crowe this
Math .xxvi.c. Marke. xiiij.c daye, tyll thou haue thryse denied that thou knewest me.

And he sayd vnto them: when I sent you without wallet and scrippe, and shoes, lacked ye any thinge? And they sayd no. And he sayde to them: but now he that hath a wallet, let him take it vp, and likewise his scrippe. And he that hath no swearde, let him sell his cote, and by one. For I saye vnto
Math. xxvi.f. Marke. xiij.e. John. xviij. you, that yet, the same whiche is wrytten, muste be perfourmed in me: Euen with ỹ wicked was he numbred. For those thinges whiche are wrytten of me, haue an ende. And they sayde: Lorde, beholde here are two sweardes. And he sayd vnto them: it is ynoughe.

And he came out, and went (as he was wonte) to mounte Olyuete. And the disciples folowed hym. And when he came to the place, he sayde to them: praye, leste ye fall into temptation.

And he gate hym selfe from them, aboute a stones caste, and kneled downe, and prayed, sayinge: Father, if thou wilt withdrawe this cup from me. Neuertheless, not my wyll, but thyne be fulfylled. And there appeared an aungell vnto
E him from heauen, confortynge hym. And he was in an agonye, and prayed some what longer. And his sweate was like droppes of bloud, tricklynge downe to the ground. And he rose vp from prayer, and came to his disciples, and founde them sleppynge for sorowe, and sayde vnto them: why slepe ye? Ryse and praye, lest ye fall into temptation.

Whyle he yet spake: beholde, there came a company, and he that was called Judas one of the twelue, wente before them, and preased nye vnto Jesus to kysse him. And Jesus said vnto him: Judas, betrayest thou the sonne of man with a kysse? When they whiche were about hym saw what wold
F folowe, they sayde vnto hym: Lorde, shall we smyte with
Math. xxvi.c. Marke, xiiij.c. John. xviij.b. swearde. And one of them smote a seruaunt of the hye preest and smote of his ryght eare. And Jesus aunswered & sayd: suffre ye thus farre forth. And he touched his eare, and healed hym.

Then Jesus sayde vnto the hye Priestes, and rulers of the

the temple, and the elders whiche were come to hym: Be ye come out, as vnto a thefe with ſweardes and ſtaues? When I was dayly with you in the temple, ye ſtretched not forth handes agaynſt me. But this is euen your very houre, and the power of darkenes. Then toke they him, and ledde him, and brought him to the hye Prieſtes houſe. And Peter followed afarre of.

When they had kyndled a fyre in the myddes of the palyce, and were ſet downe together: Peter alſo ſat downe among them. And one of the wenches behelde him as he ſat by the fyre, and ſet good eye ſighte on him, and ſayde: this ſame was alſo with him. Then he denied him ſayinge: woman I know hym not. And after a litle while, another ſawe him, and ſayde: thou art alſo of them. And Peter ſayd: man, I am not. And aboute the ſpace of an houre after, another affyrmed ſayinge: verelye euen this felowe was with him, for he is of Galile. And Peter ſayde: man, I wote not what thou ſayeſt. And immediately whyle he yet ſpake, the cocke crowe. And the Lord turned backe, and loked vnto Peter. And Peter remembred the wordes of the Lorde, howe he ſayde vnto him: before the cocke crowe, thou ſhalte deny me thryſe. And Peter went out, and wept bytterly. Math. xxvi. g. Mark. xiiij. g. John. xviii. c.

And the men that ſtode about Jeſus, mocked him, & ſtroke him, and when they had blindfelded him, they ſmote his face And aſked him ſayinge: arede who it is that ſmote thee: And many other thinges deſpytefullye ſayde they againſte him.

And aſſone as it was daye, the elders of the people, & the hie Prieſtes and Scribes, came together, and ledde him into their counſell, ſayinge: arte thou very Chriſt? tel vs. And he ſayde vnto them: if I tell you, ye wil not beleue. And if alſo I aſke you, ye will not aunſwere me, or let me go. Hereafter ſhall the ſonne of man ſyt on the ryght hande of the power of God. Then ſayde they all: art thou then the ſonne of God? He ſayd to them: ye ſaye that I am. Then ſayde they: what nede we any further witnes? For we our ſelues haue heard of his owne mouth. Math. xxvi. g. Mark. xiiij. g.

¶ The Notes.

a. As the cuppe is the newe Testamente so the breade is the bodye of Christe. By the newe Testament, he vnderstandeth the forgeuenesse of synnes. Heb. viij. But the cuppe doth onelye represent vnto vs the newe testament, that is to saye: the forgeuenes of oure synnes, that we haue in the bloude of Christ.

The xxiii. Chapter.

¶ Iesus is brought before Pylate and Herode. The wemen make lamentation for hym. He prayeth for his enemies, forgeueth the these vpon his right hande, and dyeth on the crosse, and is buried.



The Gospel on the thursd before Easter.
Math. xxvij. a
Mark. xv. a
John. xix. e

AND the whole multitude of them arose, & led him vnto Pilate. And they began to accuse him sayinge: we haue founde this felow peruertyng the people, and forbyddinge to paye tribute to Ceasar, sayinge: that he is Christ a kynge. And Pylate apposed him sayinge: art thou the kinge of the Jewes? He aunswered him and sayd: thou sayest it. Then sayde Pilate to the hie Priestes, and to the people: I fynde no faute in this man. And they were the more fearce, sayinge: He moueth the people, teachynge thorowout all Jewry, and began at Galile, euen to this place.

B When Pylate heard mention of Galile, he asked whether the man were of Galile. And assone as he knew that he was of Herodes iurisdiction, he sent him to Herode, whiche was also at Jerusalem in those dayes. And when Herode sawe Jesus, he was exceadingely gladde. For he was desy-

rous

rous to se him of a longe season, because he had hearde many thinges of hym, and trusted to haue sene some myracle done by hym. Then questioned he with him of many thynges. But he aunswered hym not one worde. The hye Priestes and Scribes stode forth and accused hym straytly. And Herode with his men of warre, despysed hym, and mocked hym, and arayed him in whyte, and sent him agayne to Pylate. And the same day Pilate and Herode were made frendes together. For before they were at variaunce.

Actu. iiij. c.

And Pylate called together the hye priestes, and the rulers, and the people, and sayde vnto them: ye haue broughte this man vnto me, as one that peruerted the people. And beholde I haue examined hym before you, and haue found no faute in this man, of those thinges wherof ye accuse hym. No, nor yet Herode. For I sent you to hym: and lo nothing worthye of death is doone to hym. I will therefore chasten hym, and lette hym lowse. For of necessitie, he muste haue let one lowse vnto them at that feast.

C

Math. xxvij. b
Marke. xv. a.
John. xviii. a.

And all the people cryed at once saying: away with him, and delyuer to vs Barrabas: which for a certayne insurrection made in the citie, and murther, was cast in pryson. The Pylate spake againe to them, willinge to let Jesus lowse. And they cryed, sayinge: Crucify him, Crucify him. He sayd vnto them the thyrde tyme. What euyll hath he done? I fynde no cause of death in hym, I will therfore chasten him, and let hym lowse. And they cryed with loude voyces, and required that he might be crucified. And the voices of them and of the hie Priestes preuayled.

Math. xxvij. c.
Marke. xv. a.
John. xix. a.

And Pylate gaue sentence, that it shoulde be as they required, and let lowse vnto them, hym that (for insurrection and murther) was cast into prison, whom they desyred, and deliuered Jesus to do with hym what they would. And as they ledde him awaye, they caught one Simon of Syrene, commynge out of the field: and on him layde they the crosse, to beare it after Jesus.

D

Math. xxvij. d.
Mark. xv. b.

And there folowed him a great companye of people, and of wemen: which wemen bewayled and lamented him. But

Jesus turned backe vnto them, and said: Doughters of Jerusalem, wepe not for me: but wepe for your selues, and for
Esaias. liij.a your children. For beholde, the dayes wyll come, when men
Sapienc. iij.c shall saye: happy are the barren, and the wombes that neuer
Galath. iiij.d. bare, and the pappes whiche neuer gaue sucke. Then shall they begynne to saye to the mountaynes, fall on vs: and to the hylles, couer vs. For if they do this to a grene tre, what shalbe done to the drye.

Math. xxvij.d And there were two euyll doers ledde with him to be
Mark. xv.c. slayne. And when they were come to the place (which is cal-
John. xix.d led Caluery) there they crucified hym, and the euyll doers, one on the right hande, and the other on the lyfte. Then sayde Jesus: father forgeue them, for they wote not what they do. And they parted his rayment, and cast lottes. And the people stode and behelde.

And the rulers mocked him with them, sayinge: he holpe other men, let him helpe him selfe, if he be Christe the chosen of God. The souldiers also mocked him, & came and offered him vyneger, and sayd: If thou be that kinge of the Jewes, saue thy selfe. And a superscription was written ouer him, in Greke, in Latin, and Hebrewe: This is the kynge of the Jewes.

And one of the euyll doers whiche were hanged, railed
I on him, sayinge: If thou be Christ, saue thy selfe and vs.
But the other answered and rebuked hym, sayinge: Neither feareste thou God, because thou art in the same damnation? We are righteously punished, for we receaue accordinge to our dedes: but this man hath done nothing amisse. And he sayd vnto Jesus: Lorde, remember me, when thou commest into thy kingedome. And Jesus sayde vnto hym: Verely I saye vnto thee, to daye shalte thou be with me in Paradise.

And it was about the sixt houre. And there came a darkenes ouer all the lande, vntill the ninth houre, and the sunne was darkened. And the vaile of the temple did rente, euen thorowe the middes. And Jesus cried with a great voyce, and sayde: Father, into thy handes I commend my spirite.

And

And when he thus had sayd, he gaue vp the goost. When the Centurion sawe what had happened, he glorified God, saynge: Of a suretye, this man was perfecte. And all the people that came together to that sighte, beholdynge the thinges whiche were done: smote their brestes, and retourned home. And all his acquayntaunce, and the wemen that folowed him from Galile, stoode a farre of, beholdynge these thinges. G

And beholde there was a man named Joseph, a counce- Math.xxvij.g Marke. xv. d, lour, and was a good man, and a iust, and dyd not consent to John.xix.g. the counsell and dede of them, whiche was of Aramathia, a citie of the Jewes: whiche same also waited for the kingedome of God: he went vnto Pylate, and begged the body of Jesus, and toke it downe, & wrapped it in a linnen cloth, and layed it in an hewen toumbe, wherin was neuer man before layed. And that day was the preparinge of the Sabboth, and the Sabboth drew on. The women that folowed after whiche came with him from Galile, behelde the sepulchre, and how his body was layed. And they returned and prepared odoures, and oyntmentes: but rested the Sabboth day accordinge to the commaundement.

The xxiiii. Chapter

¶ The wemen come to the graue, Christe appeareth vnto the two disciples that go toward Emaus: standeth in the myddes of al his disciples openeth their vnderstanding in the scriptures, geueth them a charge, and ascendeth vp to heauen.



AN the morowe after the Sabboth, earlye in the morninge, they came vnto the toumbe, Math.xxviij.a Marke.xvi.a, John.xx.a, and brought the odoures which they hadde prepared, and other wemen with them. And they founde the stone rowled away from the sepulchre, and went in: but found not the body of the Lorde Jesu. And it happened, as they were amased therat: Beholde, two men stode by them in shininge vestures. And as they were afrayde, and bowed downe their Math.xxviij.a faces to the earth, they sayd to them: why seke ye the liuing Marke.xvi.b, amonge the dead? He is not here, but is risen. Remember how he spake vnto you, when he was yet in Galile, sayinge:

that

that the sonne of man must be deliuered into the handes of synfull menne, and be crucified, and the thyrde daye rise a-

Math.xxbiij b Marke.xvi.c. gayne.

And they remembred his wordes, and returned from the B sepulchre, and tolde all these thinges vnto the eleuen, and to all the remnaunt. It was Mary Magdalene and Joanna, and Mary Jacobi, and other that were with them, whiche tolde these thinges vnto the Apostles, and their wordes semed vnto them fained thinges, nether beleued thei them. Then arose Peter, and ranne vnto the sepulchre, and loked in, and sawe the linnen clothes layde by them selfe, and departed wondryng in himself at that which hadde happened.



✣ *The Gospel on the Mond. after Easter.*

And beholde, two of them wente that same daye to a towne whiche was from Jerusalem aboute three scoore forlonges, called Emaus: and they talked together of all these thinges that had happened. And it chaunsed, as they communed together, and reasoned, that Jesus him selfe drewe C neare, and went with them. But their eyes were holden, that they coulde not knowe hym. And he saide vnto them: What maner of communications are these that ye haue one to another as ye walke, and are sadde? And the one of them (named Cleophas) aunswered and sayd vnto him: art thou only

only a straunger in Jerusalem, and haste not knowen the thinges whiche haue chaunsed therein in these dayes? And he sayde vnto them: what thinges?

And they saide vnto him: of Jesus of Nazareth whiche was a Prophet, myghtie in dede and word before God, and all the people. And howe the hie Priestes, & our rulers deliuered hym to be condempned to death: and haue crucyfied him. But we trusted that it hadde bene he that shoulde haue delyuered Israell. And as touchynge all these thinges, to daye is euen the thyrde daye, that they were done.

D Yea, and certaine wemen also of oure companie made vs astonied, whyche came earlye vnto the Sepulchre, and founde not his bodye, and came sayinge: that they hadde sene a vysyon of Aungels, whiche sayde that he was alyue. And certayne of them which were with vs, went their way to the sepulchre, and founde it euen so as the wemen hadde sayde: but him they sawe not.

And he sayde vnto them: O foles and slowe of herte to beleue all ỹ the Prophetes haue spoken. Ought not Christ to haue suffred these thynges, and to enter into his glorye? And he began at Moses, and at all the Prophetes, and interpreted vnto them in all scriptures, whiche were wrytten of him. And they drewe nie vnto the towne whiche they E went to. And he made as though he woulde haue gone further. But they constrayned him, sayinge: abide with vs, for it draweth towardes night, and the daye is farre passed. And he went in, to tary with them.

And it came to passe as he sate at meate with them, he toke breade, blessed it, brake, and gaue to them. And their eyes were opened, and they knew him: and he vanished out of their sight. And they saide betwene them selues: didde not our hertes burne within vs, while he talked with vs by the waye, and as he opened to vs the scriptures? And they rose vp the same houre, and returned againe to Jerusalem, and founde the eleuen gathered together, and them that were with them, whiche sayde: the Lorde is risen in dede,

and

and hath appeared to Symon. And they tolde what thinges was done in the waye, and how they knew him in breakinge of breade.



The Gospel on the tewsd. after Easter.

As they thus spake, Jesus him selfe stode in the myddes of them, and sayde vnto them: peace be with you. And they were abashed and afrayde, supposynge that they had sene a spryte. And he sayde vnto them: why are ye troubled, and why do thoughtes aryse in your hertes? Beholde my handes and my fete, that it is euen I my selfe. Handle me, and se: for sprites haue not flesshe and bones, as ye se me haue. And when he had thus spoken, he shewed them his handes and his fete. And whyle they yet beleued not for ioye, and wondred, he sayde vnto them: Haue ye here any meat? And they gaue him a pece of a broyled fysshe, & of an hony combe. And he toke it, and did eate before them.

And he sayde vnto them. These are the wordes whiche I spake vnto you while I was yet with you: that all muste be fulfilled whiche were written of me in the lawe of Moses, and in the Prophetes, and in the Psalmes. Then opened he their wittes, that they might vnderstande the scriptures, and sayde vnto them: Thus is it wrytten, and thus it behoued Christ to suffre, and to rise againe from death the thyrde daye, and that repentaunce, and remission of synnes

G Actu. xvij. a.

shoulde be preached in his name amonge al nations, and beginning at Jerusalem. And ye are wytnesses of these thinges. And beholde, I wyll sende the promys of my father vpon you. But tary ye in the citie of Jerusalem, vntyll ye be endued with power from an hie.

And he ledde them out into Bethanye, and lyfte vp his handes, and blessed them. And it came to passe, as he blessed them, he departed from them, & was caried vp into heauen. Acts.i.a Math.xxi.d And they worshipped him, and returned to Jerusalem with great ioye, and were continually in the temple, praysynge, and laudynge God. Amen.

Here endeth the Gospell of S. Luke.

¶ The lyfe of the Euan=

gelist S. John. Wzytten by Saint Hierome.



IOhn the Apostle whō Jesus loued entirest, beyng the sonne of zebede, and bzother of James the apostle (whō Herode after the passion of the Lozde dyd behead) dydde wzite last of all, a Gospell: beyng desyred by the superintendents, and bysshops of Asia, against Cerinthus and other heretikes, and specially against the secte of the Ebionites that dydde ryse then, whiche Ebionites dyd affyzme, that Chzist was not before Marye. whereby, he was compelled to set fozth his diuine byzth. Howbeit, some affyzme that he had an other occasiō to set fozth this scripture. That is to say: that when he had reade the bokes of Mathew, Marke, and Luke, he dyd well alowe the text of the histozy, and affyzmed that they had sayd true: but that they had wzyten only the histozy of one yeare, in the whiche he suffred after the impzisonment of John. Therfoze, he passinge ouer that yeare (the actes wherof, were set fozth by the other thze) he dyd declare, what was done in the time before John was impzisoned, as it may be euident & manifest vnto them, that wyll diligently reade the .iiij. bokes of the Gospels. which thing doth take away that disagrement, which John semeth to haue to other. He hath also wzytten one epistle, whose begynninge is. That whiche was from the begynnynge, whiche we haue heard and sene with our eyen, whiche we haue loked vpon, and our handes haue handeled of the wozde of lyfe: which epistle is appzoued and alowed, by all ecclesiasticall, and learned men. The other two, which begynne. The elder to the elect Lady and hyz children. And: The elder to the welbeloued Caius (whom I do loue in the truth) are thought to be Johns ỹ elder, whose sepulchze is shewed this day at Ephesus. Some also do thinke that there be two memozialles of the sayde John Euangelist, vpon whiche thinge we wyl dispute by ozder, when we be come to Papias his disciple. In the xiiij. yeare then, Domitianus mouyng and styzringe the seconde persecution after Nero, beynge banished into an yle called Pathmos, he dyd wzyte the reuelation: whiche Justinus martyz, and Ireneus do expounde. And after that Domitianus was slayne, and his actes abzogated by the senate, because of the to muche crudelitie: (Pertinax beinge emperour) he returned vnto Ephesus. where continuinge vntyll Traianus the emperour, he dyd both founde and gouerne all the churches of Asia. He dyed beynge exceadynge olde, that is to saye. lxviij. yeare after the passion of the Lozde, and was buryed by the same towne.

THE GOSPELL of S. Iohn

The first Chapter.

¶ The euerlastynge byrth of Chriſte. and howe he became man. The teſtimony of Iohn. The callinge of Andrewe. Peter. &c.

IN the begynninge was the worde, and the worde was with God, and God was the worde. The ſame was in the beginninge with God. All thinges were made by it, & without it was made nothinge that was made. In it was lyfe, and the life was the lighte of men, and the light ſhineth in darkeneſs, and the darkneſs comprehended it not. *The Goſpel on Chriſtmas day.* Gene. 1. a. John. 1. b.

There was a man ſent from God, whoſe name was Iohn. The ſame came for a wytnes, to beare witnes of the lyghte, that all men through hym mighte beleue. He was not that lyght: but to beare witnes of the lyghte. That was a true lyght, whiche lyghteth all men that come into the worlde. John. 1. b.

He

He was in the worlde, and the world was made by hym: and the worlde knewe him not.

He came among[b*] his owne, and his owne receaued him
B not. But as many as receaued him, to them he gaue power
Esa.lvi.b. to be the sonnes of God, euen to them that beleue on his na-
Ose.i.b. me: whiche were borne, not of bloude, nor of the wyll of the flesshe, nor of the wyll of man: but of God.

And the worde was made flesh[c*], and dwelt among vs,
Math.i.d and we sawe the glory of it, as the glory of the onlye begot-
Luke.iij.e. ten sonne of the father, full of grace and veritie.
Math.xxvij.a.
Math.iij.c. John beareth witnes of him, & cryed sayinge: This was he
Mark.i.a of whom I spake: he that commeth after me, was before me,
Luke.iij.e. because he was before me. And of his fulnes haue all we re-
Collos.ij.b. C ceaued, euen (grace) for grace. For the lawe was geuen by
Moses, but grace and truth came by Jesus Christ. No man
Exo.xxiij.b hath sene God at any time. The onely begotten sonne, whi-
i.John.iiij.b che is in the bosome of the father, he hath declared him.



John.b.d.
✠ *The Gospel on the.iiij. so in Aduente.*

And this is the recorde of John: when the Jewes sente Priestes and Leuites from Jerusalem, to aske hym, what arte thou? And he confessed and denied not, and sayd playnlye: I am not Christ. And they asked hym: what then? arte thou Helias? And he sayde: I am not[d*] Art thou that Prophete

phete. And he aunswered no. Then sayde they vnto hym: what art thou, that we may geue an aunswere to them that sent vs. What sayest thou of thy selfe? He sayde: I am the voyce of one cryinge in the wyldernes, make strayghte the waye of the Lorde, as sayd the Prophete Esaias.

Math. xi. b. Deut. xviij. b. Esa. xl. a. Math. iiij. a. Mark. i. a. Luke. iij. c.

And they whiche were sent, were of the Pharisees. And they asked him, and sayd vnto him: why baptisest thou then if thou be not Christ, nor Helias, nether that prophet? John aunswered them, sayinge: I baptyse with water: but there standeth one amonge you, whom ye knowe not, he it is that commeth after me, which was before me, whose shoe latchet I am not worthye to vnloose. These thinges were done in Bethabara beyonde Jordan, where John dyd baptyse.

D Act. i. a. xix. a.

The nexte daye John sawe Jesus comminge vnto him, and sayde: beholde the lambe of God, whiche taketh awaye the sinne of the worlde. This is he of whom I sayde: After me cometh a man, whiche was before me, for he was before me, and I knewe him not: but that he shoulde be declared to Israel, therfore am I come, baptisinge with water.

And John bare recorde, saying: I saw the spryte descend from heauen, like vnto a doue, & abide vpon hym, & I knew him not. But he that sent me to baptyse in water, the same sayde vnto me: vpon whome thou shalt se the spryte descend, and tary styll on him, the same is he whiche baptiseth with the holy goste. And I saw and bare recorde that this is the sonne of God.

E Math. iij. b. Mark. i. b. Luke. iij. d.

The next daye after, John stode agayne, and two of his disciples. And he behelde Jesus as he walked by, and sayde: beholde the lambe of God. And the two disciples heard him speake and folowed Jesus. And Jesus turned aboute, and sawe them folowe, and sayd vnto them: what seke ye? They sayde vnto hym: Rabbi (whiche is to say, by interpretation, Master) where dwellest thou? He sayde vnto them: come and se. They came and sawe where he dwelte, and abode with hym that daye. For it was aboute the tenth houre.

F

One of the two whiche heard John speake, and folowed Jesus, was Andrewe Symon Peters brother. The same founde his brother Symon fyrst, & sayd vnto hym: we haue founde Messias, whiche is by interpretation, anointed: and brought him to Jesus. And Jesus behelde hym, and sayde: thou art Simon the sonne of Jonas, thou shalt be called Cephas: which is by interpretation a stone.

The daye folowinge, Jesus woulde go into Galile, and founde Philip, and saide vnto him: folow me. Philip was of Bethsaida, the citie of Andrew & Peter. And Philip founde Nathanael, and sayde vnto him: We haue founde hym of whome Moses in the lawe, and the Prophetes dyd wryte: Jesus the sonne of Joseph, of Nazareth. And Nathanael
Gen.xlix.b. Deut.xviij.c] sayde vnto him: can there any good thinge come out of Nazareth? Philip sayde to him: come and se.

Jesus sawe Nathanael commynge to him, and sayde of
G hym. Beholde a ryght Israelite, in whome is no gyle. Nathanaell sayde vnto him: whence kneweste thou me? Jesus aunswered and sayde vnto him. Before that Philip called thee, when thou wast vnder the fygge tre, I sawe thee. Nathanael aunswered and sayd vnto hym: Rabbi, thou art the sonne of God, thou arte the kynge of Israel. Jesus aunswered and sayde vnto hym: Because I sayd vnto thee, I sawe thee vnder the fygge tre, thou beleuest. Thou shalt se greater thinges then these. And he sayde vnto him: Verely, verely, I saye vnto you: hereafter shall ye se heauen open, and the aungels of God ascendynge, and descendynge vnto the sonne of man.

¶ The Notes.

a. The darkenesse, that is to saye, the vnfaythfull, whiche do sit alwayes in darkenesse and in the shadowe of death, do all that they can, to darken and put out the beames of this same, but they shall neuer preuayle. Psalm.ix.i.Cozinth.i.iij, Esai.xxix. Ezechiel.viij. Abd.i.

b. That is to saye, vnto the people of the Jewes, whome the Lorde dyd call his people. Exod.xix.Deutero.xxxiij.

c. That is to saye: that euerlastynge worde, whiche is the onely begotten sonne of God dyd take our fraile nature and flesshe vpon hym, in the whiche (beynge equall with the father, touchinge his Godheade) he was made a curse for vs: that is to saye, he dyd take vpon him that malediction and curse that was dued vnto vs, for the breakynge of the law of God.

d. Here the Jewes dyd aske John, whether that he was that Prophete, whiche was promy-

promyked by Moses, Deut. xviij. And thereforе Iohn answered them truly, when he sayde vnto them: no.

The ii. Chapter.

¶ Christ turneth the water vnto wyne, and dryueth the byers and sellers out of the temple.



AND the thyrde daye, was there a mariage in Cana a citie of Galile, and the Mother of Iesus was there. And Iesus was called also, and his disciples vnto the mariage. And when the wine fayled, the mother of Iesus sayde vnto him: they haue no wyne. Iesus sayde vnto hyr: woman, what haue I to do with thee? mine houre is not yet come. His mother sayd vnto the ministers: whatsoeuer he saieth vnto you, do it. And there were standinge there, syxe waterpottes of stone, after the manner of the purifiynge of the Iewes, conteyninge two or thre fyrkins a pece. A

✲ *The Gospel on the sonday after Twelf.*

And Iesus saide vnto them: fill the waterpottes with water. And they filled them vp to the brimme. And he saide vnto them: drawe out nowe, and beare vnto the gouernour of the feaste. And they bare it. When the ruler of the feaste had tasted the water that was turned vnto wine, and knew not whence it was (but the ministers whiche drewe the water knewe,) The gouernour of the feast called ỹ bridgrome B

and sayde vnto hym: All men at the begynninge, sette forth good wyne, and when men be dronckе, then that whiche is worse. But thou hast kept backe the good wyne vntyll now.

This begynninge of myracles did Jesus in Cana of Ga-
Gen. xiij.b. lile, and shewed his glory, and his disciples beleued on him.
C After that, he descended into Capernaum, and his mother, and his brethren, and his disciples, and continued not many dayes there.

Math xxi.b. Marke. xi.b Luke.xix.g. And the Jewes Easter was euen at hande, and Jesus went vp to Jerusalem, and founde syttinge in the temple those that solde oxen and shepe and doues, and chaungers of money. And he made a scourge of small cordes, and draue them all oute of the temple, with the sheepe and oxen, and powred out the chaungers money, and ouerthrewe the ta-
D bles, and sayd vnto them that solde doues: Haue these thinges hence, and make not my fathers house, an house of mar-
Psal. lxviij.b. chaundyse. And his disciples remembred, howe that it was wrytten: the zele of thine house hath euen eaten me.

Then aunswered the Jewes, and sayde vnto him: what token shewest thou vnto vs, seynge that thou doest these
Math. xxvi.f. Math. xxvij.f. thinges? Jesus aunswered and sayde vnto them: destroye this temple, and in thre dayes I wyll rayse it vp agayne.

Then sayd the Jewes. xlvi. yeares was this temple a buildinge: & wilt thou reare it vp in thre dayes? But he spake of the temple of his body. Assone therefore as he was rysen from death agayne, his disciples remembred that he thus sayde vnto them. And they beleued the scripture, and the wordes whiche Jesus had sayde.

When he was at Jerusalem at Easter in the feast, manye beleued on his name, when they sawe his myracles whiche he did. But Jesus put not himselfe in theyr handes, because he a* knewe all men, and neded not that any shoulde testifye of man. For he knewe what was in man.

The Notes.

a. Christ knewe all mens myndes. Therfore no man neded to teache hym, what was in man, for why? he knewe the secretes of theyr heartes.

The iii. Chapter.

The communication of Christ with Nicodemus. The doctrine and baptisme of Johñ, and what wytnesse he beareth of Christe.

There



THere was a mã of the Phariseis named Nicodemus, a ruler of the Jewes. The same came to Jesus by night, and sayde vnto him: Rabbi, we knowe that thou arte a teacher come from God. For no man could doe suche myracles as thou doeste, excepte God were with him. Jesus aunswered and sayde vnto him: Verelye, verely I saye vnto thee: except a man be borne from aboue, he can not see the kyngdome of God. Nicodemus sayd vnto him: how can a man bee borne when he is olde? can he entre into his mothers wombe agayne, and be borne? Jesus aunswered: Verely, verely I say vnto thee: except that a mã be borne of [a] water, and of the spirite, he can not enter into the kyngedome of God. That whiche is borne of the fleshe, is flesh, and that which is borne of the spyryte, is spyryte. Meruayle not that I sayde to thee, ye muste bee borne from aboue. The wynde bloweth where he listeth, and thou heerest his sounde: but canste not tell whence he cometh, & whether he goeth. So is euery man, that is borne of the spirite.

A ✠ The Gospel on Trinite so. John. iij. g.

John. iij. g. and. vij. b Rom. viij. a

Nicodemus aunswered, and sayde vnto him: Howe can these thinges be? Jesus aunswered, and sayd vnto him: arte thou a master in Israel, and knowest not these thinges? Verelye, verelye, I saye vnto thee, we speake that we knowe,

B and testifye, that we haue sene: and ye receaue not our witnes. If when I tell you earthelye thinges, ye beleue not:
Ephe.iiij.a how shulde ye beleue, if I shall tell you of heauenly thinges.
And no man ascendeth vp to heauen, but he that came downe from heauen, the sonne of man whiche is in heauen.
Num.xxi.c And as Moses lyfte vp the serpente in the wyldernes, euen so muste the sonne of man be lyfte vp, that none that beleueth in him perysshe, but haue eternall lyfe.



✠ *The Gospel on the mondai after whitson daye.*
Luke.xix.a. For God so loueth the worlde, that he hath geuen hys onely begotten sonne, that none that beleue in hym, shoulde perysshe: but shoulde haue euerlastynge life. For God sente not his sonne into the worlde, to condempne the worlde: but that the worlde throughe hym, myghte be saued: He that beleueth on hym, shall not be condemned. But he that beleueth not, is condempned alreadye, because he beleueth
Iohn.i.a ¶ not in the name of the onelye begotten sonne of God. And this is the condempnation, that lyght is come into ỹ worlde, and men loued darkenes more then lyght, because their dedes were euyll. For euerye man that euyll doth, hateth the
Ephe.v.b. lyght: nether commeth to lyght, least his dedes shoulde be reproued. But he that doth truth, commeth to the lyghte, that his dedes myght be knowen, how that they are wrought in God.

After

After these thinges, came Iesus and his Disciples into the Iewes land, and there taryed with them, and baptised. And Iohn also baptised in Enon besides Salym, because there was moche water there, and they came and were baptised. For Iohn was not yet cast into pryson. Iohn. iiij. a. Math. iij. a. Marke. i. a

And there arose a question betwene Iohns disciples and the Iewes, aboute purifyinge. And they came vnto Iohn, and sayde vnto him: Rabbi, he that was with thee beyonde Iordan, to whom thou barest witnes: Behold, the same baptiseth, and all men come to him. Iohn aunswered, and sayd: a man can receaue nothinge at all, excepte it be geuen hym from heauen. Ye youre selues are witnesses, howe that I sayd: I am not Christ, but am sent before him. He ẏ hath the bride, is the bridegrome. But the frende of the bridegrome, which standeth and heareth him, reioyseth greatlye of the bridegromes voyce. This my ioye therfore is fulfylled. He muste increase: and I must decrease. D Iohn. i. a.

He that commeth from an hye, is aboue all. He that is of the earth, is earthly, and speaketh of the earth. He that commeth from heauen, is aboue all, and what he hath seene and hearde, that he testifyeth: but no man receaueth his testimonye. Howbeit, he that hath receaued his testimony, hath sealed that God is true. For he whom God hath sent, speaketh the wordes of God. For God geueth not the spryte by measure vnto him. The father loueth the sonne, and hath geuen all thinges into his hande. He that beleueth on the sonne, hath euerlastynge lyfe: and he that beleueth not the sonne, shall not se lyfe, but the wrath of GOD abydeth on him. Rom. iij. a. Esaias. liij. c. Math. xxv. c.

¶ The Notes.

a. Here by the water, he doth vnderstande the worde and grace of God, and also the illumination of the holy goste whiche is that heauenly water that Esaie the Prophete doth speake of, saying: All that be a thyrste, come vnto the waters. Ioh. iiij. and. vij. Eze. xxxvj Hiere. ij. By the spirite, he vnderstandeth the inspiration of the holy goste, and the heauenly worlkyng of the spryt of God. So that this place helpeth them nothyng, that do affirme that the chyldren of the faythfull are damned, and that they shall neuer enter into the kingdome of heauen, if they dye afore they can be baptyzed.

The. iiii. Chapter.

¶ The louynge communication of Christe with the woman of Samaria by the welles syde. How he healeth the rulers sonne.

Math. iiij. b.

A S sone as the Lorde had knowledge, howe the Pharisei̇s had hearde, that Jesus made & baptised moo disciples then John (though that Jesus him self baptised not: but his disciples) he lefte Jewry, and departed agayne into Galile. And it was so, that he must nedes goo thorowe Samaria. Then came he to a citie of Samaria called Sichar, beſydes the possession that Jacob gaue to
Gen. xlviij. d. his sonne Joseph. And there was Jacobs well. Jesus then weryed of his iorneye, sate thus on the well. And it was about the syxte houre: and there came a woman of Samaria to drawe water. Jesus sayde vnto hyr: geue me drynck. For his disciples were gone awaye, into the towne to bye meate. Then sayd the woman of Samaria vnto hym: howe is it, that thou beynge a Jewe, askest drinke of me, which am
B a woman of Samaria? For the Jewes medle not with the Samaritans. Jesus aunswered and sayde vnto hyr: if thou knewest the gyft of God, and who it is that sayeth to thee, geue me drincke: thou wouldest haue asked of hym, and he would haue geuen the water of lyfe. The woman sayde vnto hym: Syr thou hast nothinge to drawe with, and the wel
John. iiij. c is depe: from whence then hast thou that water of lyfe? Art thou greater then our father Jacob, whiche gaue vs ỹ wel, and he hym selfe dranck thereof, and his children, and hys cattell?

Jesus aunswered and sayde vnto hyr: whosoeuer drinc-
keth[a*] of this water, shall thyrste agayne. But whosoeuer drynketh of the water that I shall geue hym, shall neuer be more a thyrst: but the water that I shall geue hym, shalbe in
C hym a well of water, spryngynge vp into euerlastinge lyfe. The woman sayde vnto hym: Syr, geue me of that water, that I thyrste not, nether come hyther to drawe. Jesus said vnto hir: Go call thy husbande, and come hyther. The woman aunswered and sayde to him: I haue no husbande. Jesus sayde to hyr: Thou hast well sayde, I haue no husbande. For thou hast had fyue husbandes, and he whom thou nowe hast, is not thy husbande. That saydest thou truely.

The

The woman sayde vnto him: Syr, I perceaue that thou arte a Prophete. Oure fathers worshypped in this mountayne: and ye saye that in Jerusalem is the place where men ought to worshyppe. Jesus sayde vnto hir: woman beleue me, the houre commeth, when ye shall nether in this mountayne nor yet at Jerusalem, worshyp the father. Ye worshyp ye wote not what: we knowe what we worshyppe. For saluation commeth of the Jewes. But the houre commeth and now is, when the true worshippers shall worshyppe the father in spryte, and in truthe. For verely such the father requireth to worshyp him. God is a spryte, and they that worshyp him, must worshyp him in spryte and truth. iij. Regu. ix. a
ij. Paral. vij. c
Exo. xxi. c.
ii. Cor. iij. a.
Math. xxvi. f.
Marke. xiiij. g
Luke. xxij. e.

The woman sayde vnto hym: I wote well Messias shall come, whiche is called Christ. When he is come, he wyll tell vs all thynges. Jesus sayde vnto hyr: I am he that speake vnto thee. And euen at that poynte came his disciples, and meruayled that he talked with the woman. Yet no manne sayde vnto hym: what meanest thou, or whye talkeste thou with hir? The woman then left hyr waterpot, and went hir waye into the citie, & sayde to the men: Come se a man whiche tolde me all thynges that euer I dyd. Is not he Christ? Then they went out of the citie, and came vnto hym. D

And in the meane while the disciples prayed him, saying: Master, eate. He sayd vnto them: I haue meat to eate, that ye knowe not of. Then sayde the Disciples betwene themselues: hath any man brought him meate? Jesus sayd vnto them: my meate is to do the wyll of him that sente me. And to finische his worke. Saye not ye: there are yet four monethes, and then commeth harueste? Beholde I saye vnto you, lyfte vp your eyes, and loke on the regions: for they are whyte already vnto haruest. And he that repeth receaueth rewarde, and gathereth frute vnto lyfe eternall: that both he that soweth, and he that repeth, might reioyce together. And herein is the saying true, that one soweth and another repeth. I sent you to repe that, whereon ye bestowed no labour. Other men labonred, and ye are entred into their labours.

Many

¶ Many of the Samaritans of that citie, beleued on hym, for the sayinge of the woman whiche testified: he tolde me al thinges that euer I dydde. Then when the Samaritans were come vnto him, they besought hym that he would tary with them. And he abode there two dayes. And manye mo beleued because of his owne wordes, and sayd vnto the woman: Now we beleue not because of thy sayinge: for we haue heard him our selues, and knowe that this is euen in dede, Christ the sauiour of the worlde.

Math.xiij.g. Mark.vi.a. Luke.iiij.e

After two dayes he departed thence, & went away into Galile. And Jesus himself testified that a Prophet hath none honour in his owne countrey. Then assone as he was come into Galile, the Galileans receaued him whiche had sene all the thinges that he dyd at Jerusalem at the feaste. For they went also vnto the feast daye. And Jesus came agayne into Cana of Galile, where he turned the water into wyne.

The Gospel on the. xxi. day aft. Trin.

☞ And there was a certayne ruler, whose sonne was sycke at Capernaum. Assone as the same hearde that Jesus was come out of Jewry into Galile, he wente vnto hym, and besought him, that he woulde descende, and heale his sonne: for he was euen ready to dye. Then sayd Jesus vnto him: except ye se signes and wonders, ye can not beleue. The ruler sayde vnto hym: Syr come away or euer that my chylde dye. Jesus sayde vnto him: Go thy waye, thy sonne lyueth. And the man beleued the wordes that Jesus hadde spoken vnto him, and went his way. And anone as he was goinge downe, his seruauntes mette hym, and tolde hym sayinge: thy chylde lyueth. Then enquyred he of them the houre when he beganne to amende. And they sayde vnto hym: Yesterdaye the seuenth houre, the feuer lefte hym. Then the father knewe, that it was the same houre in whiche Jesus sayde vnto him: Thy sonne liueth. And he beleued, and all his houshoulde. This is agayne the second myracle that Jesus dyd, after he was come out of Jewry into Galile.

¶ The Notes.

a. To drincke this water, is to beleue and credite the worde of God, and to receaue the testimonye of Christ, whiche thinge onlye can quenche the thyrste of the soule.

b. We are bounde to no peculiar place, but that we maye praye euery where, liftynge vp pure handes, without disceptation and wrath. i. Timo. ij.

This

e. This oughte to be vnderstanded of the preachinge of the kyngedome of God amonge the Israelites, amonge whome the Prophetes hadde laboured alreadye, into whose laboures the Apostles dydde enter. But when the Apostles dydde preache amonge the hethen, they were the fyrste labourers, as Paule sayeth: I haue planted, Apollo hath watered. Agayne, I haue layed the foundation, and another doth builde vpon it. 1. Cor. iij.

The. v. Chapter.

¶ He healeth the man that was sycke eyght and thyrty yeare. The Iewes accuse him, he answereth for him selfe, and reproueth them.

AFter that there was a feaste of the Iewes, and Iesus went vp to Ierusalem. And ther is at Ierusalem, by ỹ slaughterhouse, a poole called in the Ebrue tonge Bethesda, hauing fiue porches, in whiche laye a greate multitude of sycke folke, of blynde, halte, and wythered, waytinge for the mouynge of the water. For an Aungell wente downe at a certayne season into the poole, and troubled the water. Whosoeuer then fyrste, after the styrrynge of the water, stepped in, was made whole of what soeuer disease he hadde. And a certayne man was there, whiche hadde bene diseased. xxxviij. yeares. When Iesus sawe hym lye, and knewe that he nowe longe tyme had ben diseased, he sayde vnto hym: Wylt thou be made whoale? The sycke man answered hym: Syr, I haue no man, when the water is troubled, to put me into the poole. But in the meane tyme, whyle I am aboute to come, another steppeth downe before me. A Matth. ix. a Marke. ij. a Luke. v. d.

And Iesus sayde vnto hym: ryse, take vp thy bedde, and walke. And immediately the man was made whole, & toke vp his bedde, and walked. And the same day was the Sábboth daye. The Iewes therfore sayd to him that was made whole: It is the Sabboth daye, it is not lawfull for thee to cary thy bedde. He answered thē: he that made me whole, sayde vnto me: take vp thy bedde and walke. Then asked they him, what man is that whiche sayd vnto thee, take vp thy bedde & walke. And he that was healed, wyste not who it was. For Iesus hadde gotten him selfe away, because that there was preace of people in that place. B Matth. ix. a Marke. ij. b Luke. v. e.

And after that, Iesus found hym in the temple, and sayd vnto

C vnto him: behold thou arte made whole, synne no moze, leste
John.viij.a. a wozse thinge happen vnto thee. The man departed, and
tolde the Jewes that it was Jesus, which hadde made hym
whole. And therefoze the Jewes dyd persecute Jesus, and
soughte the meanes to sleye him, because he had done these
thinges on the Sabboth daye. And Jesus aunswered thē:
my father wozketh hitherto, and I wozke. Therefoze the
Jewes soughte the moze to kyll him, not onelye beecause he
D had broken the Sabboth: but sayde also that God was hys
father, and made himselfe equall with God.

Then aunswered Jesus and sayde vnto them: Uerelye,
verelye I saye vnto you: the sonne can doe nothing of hym
selfe, but that he seeth the father do. Foz whatsoeuer he doth,
that doeth the sonne also. Foz the father loueth the sonne,
and sheweth him all thinges whatsoeuer he him selfe doeth.
And he wyl shewe him greater wozkes then these, beecause
Math.xi.c. ye shoulde meruayle. Foz lykewyse as the father rayseth vp
E the dead, and quickeneth them, euē so the sonne quickeneth
whom he wyll. Neyther iudgeth the father any manne: but
hath committed all iudgement vnto the sonne, because that
all men shoulde honour the sonne, euen as they honoure the
Luke.x.c father. He that honozeth not the sonne, the same honoureth
not the father which hath sente him. Uerely, verelye I saye
John.vi.e. vnto you: He that heareth my wozdes, and beleueth on him
that sente me, hath euerlastinge lyfe, and shall not come into
dampnation: but is escaped from death vnto lyfe.

John.xi.e.l Uerely, verely I saye vnto you: the houre shall come, and
nowe is, when the dead shal heare the voyce of the sonne of
God. And they that heare, shall lyue. Foz as the father hath
lyfe in him selfe, so lykewyse hath he geuen to the sonne to
haue life in him selfe: & hath geuen him power also to iudge,
in that he is the sonne of man. Maruayle not at this: foz the
houre shall come, in the which all that are in the graues, shal
heare his voyce, and shall come foozth: they that haue done
a* good, vnto the resurrectiō of life, and they that haue done
euyll, vnto the resurrection of dampnation.

I can of myne owne selfe doe nothing at all. As I heare,

I iudge, and my iudgement is iuſt, because I ſeke not myne owne will, but the wyll of the father whiche hath ſente me. If I ſhoulde beare wytnes of my ſelfe, my witnes were not true. There is another that beareth wytnes of me, and I am ſure that the wytnes whiche he beareth of me, is true. Iohn.i.b.

Ye ſent vnto Iohn, and he bare wytnes vnto the truthe. But I receaue not the recorde of man. Neuertheleſſe, theſe thinges I ſaye, that ye mighte be ſafe. He was a burnynge, and a ſhynyng light, and ye woulde for a ſeaſon haue reioyſed in his light. Iohn.b.a Iohn.xx.c.

But I haue greater wytnes then the wytnes of Iohn. For the workes whiche the father hath geuen me to fyniſhe: the ſame workes that I do, beare wytnes of me, that the father ſent me. And the father him ſelfe whiche hath ſent me, beareth witneſſe of me. Ye haue not heard hys voyce at any time, nor ye haue ſeene his ſhape: thereto his wordes haue ye not abidynge in you. For whome he hath ſent, hym ye beleue not. Math.iij.d. and.xviij.a. Marke.i.b Luke.iij.d.

Searche the ſcriptures, for in them ye thinke ye haue eternall lyfe: and they are they whiche teſtify of me. And yet wyll ye not come to me, that ye might haue lyfe. I receaue not prayſe of men. But I knowe you, that ye haue not the loue of God in you. I am come in my fathers name, and ye receaue me not. If another ſhal come in his owne name, him wyll ye receaue. How can ye beleue whiche receaue honour one of another, and ſeke not the honoure that commeth of God onely? Actus.xvij.b Deut.xviij.c.

Do not thinke that I wyll accuſe you to my father. There is one that accuſeth you: euen Moſes in whome ye truſte. For hadde ye beleued Moſes, ye woulde haue beleued me: for he wrote of me. But ſeyng ye beleue not his wri- Deute.xviij.a
tinges, howe ſhall ye beleue my wordes?

The Notes.

a. As if he ſhould ſay: they that throughe faith haue done good workes, or by their good workes haue declared their fayth, ſhall ryſe agayne vnto life euerlaſtinge. But they that haue brought forth the frutes of infidelitye, or haue not declared the fayth, whiche they faygned them ſelues to haue by good workes, ſhall ryſe agayne vnto dãnation. The good workes then do not ſaue nor iuſtifye, but are ſignes and tokens that a man is iuſtified. Ia. Ma. vij. of the tree.

The Gospell

The. vi. Chapter

¶ Jesus feadeth fyue thousande men, departeth away, that they shoulde not make hym kynge, and reproueth the fleshly hearers of his worde. The carnall are offended at hym.



The Gospel on the .iiij. sō: daye in Lent. Math. xiiij. b.

AFter these thinges, Jesus went his waye ouer the sea of Galile, nie to a citie called Tiberias. And a great multitude folowed hym, because they had sene his myracles whiche he did on them that were dyseased. And Jesus went vp into a mountayne, and there he satte with his disciples. And Easter, a feast of the Jewes was nie.

Then Jesus lifte vp his eyes, and sawe a greate compayne come vnto hym, and sayde vnto Phylippe: whence shall we bye breade, that these myghte eate. This he sayde to proue hym: for he hym self knew what he woulde do.

Philip aunswered him, two hundred penyworth of bread are not sufficient for them, that euery man maye take a lytell. Then sayde vnto him one of his disciples, Andrew Simon Peters brother. Ther is a ladde here, which hath fiue barely loues, and two fysshes: but what are they amonge so many? And Jesus sayd: Make the people syt downe. Ther was muche grasse in that place. Then the men sate downe, in nombre, about fiue thousande. And Jesus toke the bread, and gaue thankes, and gaue to the disciples, and his disciples

Math. xiiij. b. Marke. vi. c

ples to them that were set downe. And lykewyse of the fyshes as muche as they woulde.

And when they were satisfied, he sayde vnto his Disciples: gather vp the broken meate whiche remayneth, that nothynge be loste. Then they gathered it together, and fylled twelue baskettes with the broken meate, of the fyue barly loues: whiche broken meate remayned vnto them that hadde eaten. Then the men (when they hadde sene the myracle that Iesus dydde) sayde: this is of a trueth that Prophete that shoulde come into the worlde.

When Iesus therfore perceaued that they woulde come, and take hym vp to make him kinge, he departed againe into a mountayne him selfe alone.

And when euen was now come, his disciples went down vnto the sea, and entred into a shyppe, and went ouer the sea vnto Capernuam. And anone it was darke, and Iesus was not come to them. And the sea arose with a great wind that blewe. And when they had rowen aboute a. xxv. or a. xxx. furlonges, they sawe Iesus walkyng on the sea, and drawynge nye vnto the shyp, and were afrayd. And he sayd vnto them: It is I, be not afrayd. Then would they haue receaued him into the shippe, and the shyppe was by and by at the lande, whither they went. Matth. xiiij. c Marke. vi. f Luke. vi. c.

The daye folowinge, the people whiche stoode on the other syde of the sea, sawe that there was none other shyppe there, saue that one wherinto his disciples were entred, and that Iesus wente not in with his disciples in the shyppe: but that his disciples were gone awaye alone. Howbeit, there came other shippes from Tiberias nye vnto ỹ place where they ate the breade, after the Lorde had geuen thankes. Then when the people sawe that Iesus was not there, neither his disciples, they also toke shyppinge: and came to Capernaum, sekynge for Iesus.

And when they had founde him on the other syde of the sea, they sayde vnto him: Rabbi, when cãmest thou hyther: Iesus aunswered them, and sayde: Verely, verely I say vnto you: ye seke me, not because ye sawe the myracles, but because

cause ye ate of the loues, and were filled. Labour not for the meate whiche perysheth, but for the meate that endureth vnto euerlastinge life, whiche meate the sonne of man shall geue vnto you. For hym hath God the father sealed.

D Then saide they vnto him: what shall we doo, that we myghte worke the workes of God? Jesus aunswered and sayde vnto them. This is the worke of God, that ye beleue on hym, whom he hath sent. They sayde therfore vnto him: what signe sheweste thou then, that we maye se and beleue thee? What doest thou worke? Our fathers dyd eate Manna in the desert, as it is written: He gaue them breade from heauen to eate. Then Jesus sayd vnto them: Verely, verely I saye vnto you: Moses gaue you not breade from heauen, but my father geueth you the true breade from heauen. For the breade of God is he whiche commeth downe from heauen, and geueth lyfe vnto the worlde.

Psal. lxxviij. c. Sapient. vi. c

Then sayde they vnto him: Lorde, euermore geue vs this bread. And Jesus sayde vnto them: I am the breade of life. He that commeth to me shal not hunger: and he that beleueth on me shall neuer thurst. But I sayde vnto you: that ye also haue sene me, and yet beleue not. All that the father geueth me, shall come to me: and him that cometh to me, I cast not awaye. For I came downe from heauen: not to do myne owne will, but his wyll which hath sent me. And this is the fathers wyll whiche hath sent me, that of all which he hath geuen me, I shoulde loose nothinge: but shoulde rayse them vp agayne at the last daye. And this is the wyll of him that sent me: that euery man whiche seeth the Sonne, and beleueth on him, haue euerlastynge lyfe. And I wyll rayse hym vp at the laste daye. The Jewes then murmured at hym, because he sayde: I am that breade whiche is come downe from heauen. And they sayd: Is not this Jesus the sonne of Joseph, whose father and mother we knowe? How

E is it then that he sayth, I came downe from heauen? Jesus aunswered and sayd vnto them. Murmur not among your selues. No man can come to me except ỹ father which hath sent me drawe him. And I wil rayse him vp at the last daye.

It is

It is wrytten in the Prophetes, and they shalbe all taughte of God. Euery man therfore that hath heard and hath learned of the father, cometh vnto me. Not ỹ any man hath sene ỹ father, saue he which is of god, ỹ same hath sene the father. Verely, verely I saye vnto you, he that beleueth on me, hath euerlastyng life. I am that bread of lyfe. Your fathers dyd eate Manna in the wyldernes, and are deade. This is that breade whiche commeth downe from heauen, that he whiche eateth of it, shoulde also not dye. I am that lyuynge breade which came downe from heauen. If any man eate of this bread, he shall liue for euer. And the breade that I wyll geue, is my flesche, which I wyll geue for the life of ỹ world.

Math. x. b.
Luke. x. b.
Esa. liiij. b.
Hierem. xxj. c
Math. xi. b.

And the Iewes stroue among them selues, saying: Howe can this felowe geue vs his flesche to eate? Then Iesus said F vnto them: Verely, verely I saye vnto you, excepte ye eate the flesche of the Sonne of man, and drincke his bloude, ye haue no lyfe in you. Whosoeuer eateth my flesche, and drynketh my bloude, hath eternall lyfe: and I wyll rayse hym vp at the laste daye. For my flesche is meate in dede, and my bloude is drynke in dede. He that eateth my flesche, and
a drynketh my bloude a dwelleth in me, and I in hym. As the lyuing father hath sent me, euen so lyue I by the father: and he that eateth me, shal lyue by me. This is that breade which came downe from heauen: not as your fathers haue eaten Manna, and are deade. He that eateth of this breade, shall lyue euer.

These thinges sayde he in the synagoge as he taughte in Capernaum. Many therefore of his Disciples) when they hearde this) sayd: this is an hearde sayinge: who can abyde G the hearinge of it? Iesus knewe in hym selfe, that his Disciples murmured at it, and sayd vnto them: Doth this offend you? What and if ye shal se the sonne of man ascend vp wher he was before? It is the spryte that quickeneth, the flesche profiteth nothinge. The wordes that I speake vnto you, are spryte and lyfe. But there are some of you that beleue not. For Iesus knewe from the begynninge, whiche they were that beleued not, and who shoulde betraye hym. And

Math. xxvi. f.
Mark. xiiij. g.

he sayd: Therfore sayde I vnto you: that no man can come vnto me, except it were geuen vnto hym of my father.

From that tyme, manye of his disciples wente backe, and walked no more with him. Then sayd Jesus to the twelue: wyll ye also go awaye? Then Symon Peter answered: Master, to whom shall we goo? Thou hast the wordes of eternall lyfe, and we beleue and know that thou arte Christe the sonne of the liuinge God. Jesus answered them: Haue not I chosen you twelue, and yet one of you is a deuyll? He spake it of Judas Iscarioth the Sonne of Symon. For he it was that shoulde betraye hym, and was one of the twelue.

Math. xvi. c. Mar. viii. d. Luke. ix. c.

¶ The Notes.

a. This is to eate the flesh of Christ, and to drinke his bloud: to dwell in Christ, and to haue Christe dwellinge in vs. Whosoeuer then dwelleth not in Christe, and hath not Christ dwellyng in him. doth not eate his flesh, nor yet drynke his bloode, thoughe he do eate the Sacrament of so high a thinge indifferently euery day. Augustine, Prosper, Ambrose. Here we maye learne, that Christe throughoute all this chapter, speaketh oneiye of the spirituall eatynge and drynckynge of his flesh, and bloude, whiche is done throughe fayth.

The vij. Chapter.

¶ Jesus cometh to Jerusalē at the feast, teacheth the Jewes, and reproueth them. There are diuerse opinions of him amonge the people. The Pharisees rebuke the officers because they haue not taken him, and chyde with Nicodemus for takynge his parte.

After that, Jesus wente aboute in Galile, and wolde not go about in Jewry, for the Jewes sought to kill him. The Jewes tabernacle a* feast was at hand. His brethren therfore said vnto him: get the hence and go into Jewry that thy Disciples maye se thy workes that thou doest. For ther is no man that doth any thinge secretly, and he himselfe seketh to be knowen openlye. If thou do suche thinges, shewe thy selfe to the worlde. For as yet his brethren beleued not in hym.

Num. xix. b. Exod. b. c. Mac. b. c.

Then Jesus sayde vnto them: My tyme is not yet come, but your tyme is alwaye readye. The worlde can not hate you: but me it hateth: because I testifye of it, that the workes of it are euill. Go ye vp vnto this feast. I wyll not go vp yet vnto the feaste, for my tyme is not yet fulfylled. These B wordes he sayde vnto them, and abode styll in Galile. But as

John. xv. a.

as sone as his brethren were gone vp, then went he also vp vnto the feaste: not openlye, but as it were preuelye. Then sought him the Iewes at the feast, and sayde: where is he. And muche murmuring was there of him among the peo= ple. Some sayde: He is good. Other sayde naye, but he deceaueth the people. Howbeit no man spake openly of him, for feare of the Iewes.

Now when half the feast was done, Iesus wente vp into the temple and taught. And the Iewes marueyled saying: How knoweth he the scriptures, seynge that he neuer learned? Iesus aunswered them, and sayd: My doctrine is not myne, but his that sent me. If any man wyll do his wyll, he shall know of the doctrine, whether it be of God, or whether I speake of my selfe. He that speaketh of him selfe, seketh his owne praise. But he that seketh his praise that sent him, the same is true, and no vnryghtewesnes is in hym. C

Dyd not Moses geue you a lawe, and yet none of you kepeth the lawe? Why go ye aboute to kyll me. The people aunswered and sayde: thou hast the deuill, who goeth about to kyll thee? Iesus aunswered and sayde to them: I haue done one worke, and ye all maruayle. Moses therfore gaue vnto you circumcision, not because it is of Moses, but of the fathers: And yet ye on the Sabboth day, circumcyse a man. If a man on the Sabboth daye receaue circumcision with= out breakynge of the lawe of Moses: disdayne ye at me, be= cause I haue made a man euery whit whole on the Saboth daye? Iudge not after the vtter appearaunce, but iudge ryghtewes iudgement. D Deuter. 24.

Then sayde some of them of Ierusalem: is not this he whom they go about to kyll? And behold he speaketh open= ly, and they saye nothinge to hym. Do the rulers knowe in dede that this is very Christ? Howbeit we know this man whence he is: but when Christ commeth, no man knoweth whence he is.

Then cryed Iesus in the temple as he taught, saying: ye knowe me, and whence I am ye knowe. And yet I am not Mark. 12. d. Luke. 20. c.

come of my selfe, but he that sent me is true, whom ye knowe
Math. xxi. d. not. I knowe him, for I am of him, and he hath sent me. The
Marke. xi. c. they sought to take him, but no man layde handes on hym,
Luke. xix. g. ℭ because his hour was not yet come. Many of the people be-
leued on him, and sayde: When Christ commeth wyll he do
mo myracles then this man hath done.

The Phariseis hearde that the people murmured suche thinges about him. And the Pharisei s a nd hie priestes sent ministers forth to take hym. Then sayde Jesus vnto them: Yet am I a lytell while with you, and then go I vnto hym that sente me. Ye shall seke me, and shall not fynde me: and where I am, thyther can ye not come. Then sayde the Jewes betwene them selues, whyther wyll he go, that we shall not fynde hym? Wyll he goo amonge the Gentyles whiche are scatered all abrode, and teache the Gentyles: What manner of sayinge is this that he sayde: ye shall seeke me, and shall not finde me: and where I am, thyther can ye not come?

℣ In the last daye, that great daye of the feast, Jesus stode and cryed saying: If any man thyrst, let him come vnto me, and drincke. He that beleueth on me (as sayth the scripture) out of his belly shal flowe riuers of water of life. This spake he of the spryte, whiche they that beleued on hym, should receaue. For the holy goste was not yet there, because that Jesus was not yet glorified.

Many of the people, when they heard this saying, sayd: of a truth this is a prophet: other sayd, this is Christe: some
Wiche. b. a Math. ii. a., sayd: shall Christ come out of Galile? Sayeth not the scripture that Christ shall come of the seede of Dauid, and oute of
℟ the towne of Bethleem, where Dauid was? So was there dissention amonge the people about him. And some of them woulde haue taken hym: but no man layde handes on hym. Then came the ministers to the hie priestes and Pharisei s. And they sayde vnto them: why haue ye not brought hym? The seruauntes aunswered, neuer man spake as this man doeth. Then aunswered them the Pharisei s: are ye also deceaued? Doth anye of the rulers, or of the Pharisei s beleue

on

on hym: But the commen people, whiche knowe not ỹ lawe: are cursed. Nicodemus sayde vnto them (He that came to Jesus by night, and was one of them). Doth our law iudge any man before it heare hym, and know what he hath done: They aunswered and sayd vnto him: arte thou also of Galile? Searche and loke, for oute of Galile ariseth no Prophete. And euery man went vnto his owne house.

¶ The Notes.

a. By this feast of tabernacles, we are admonished that we are but pilgrimes and straungers, as longe as we lyue in this mortall body, and that we haue no parmanent citie here and therfore ought we earnestlye to desyre that we may enter into the lande of promissiō, whiche is the lande of the lyuinge. Of this feaste, reade. Leuitici. xxiij.

The viii. Chapter

¶ A woman is taken in aduoutrye. Christ delyuereth hyr. The fredom of suche as folow Christ, whom they accuse to haue the Deuyll with hym, and go about to stone hym.

AND Jesus wēt vnto mount Oliuete, & early in the morning came againe into the temple, and all the people came vnto him, and he sate downe, and taught them. And the Scribes and Pharisеis brought vnto hym a woman, taken in aduoutry, and set hir in the middes, and sayd vnto him: Master, this woman was taken in aduoutrye, euen as the dede was a doinge. Moses in the lawe commaunded vs, that suche shoulde be stoned. What sayeste thou therfore? And this they sayde to tempt hym: that they myghte haue, whereof to accuse him. But Jesus stouped downe, and with his finger wrote on the grounde. And while they continued askinge him, he lift him selfe vppe, and sayde vnto them: let him that is among you without sinne, caste the fyrste stone at hir. And againe he stowped downe, and wrote on the grounde. And as sone as they heard that, (Beinge accused by their owne conscience) they wente oute one by one, the eldeste fyrste. And Jesus was left alone, and the woman standynge in the middes. When Jesus had lifte vp him selfe agayne, and sawe no manne, but the woman, he said vnto hir: woman where are those thine accusars? Hath no man condempned thee? She sayde: No man Lord. And Jesus sayd: Nether do I condempne thee. a* Go and sinne

A Luke. xxi.

Leui. xx. b

This is reade in the greke testament of Stephanus prin

no more.

Then spake Jesus agayne vnto them sayinge: I am the lyghte of the worlde. He that followeth me, shall not walke in darknes: but shall haue the lyghte of lyfe. The Phariseis therfore sayde vnto him: thou beareſt recorde of thy self, thy recorde is not true. Jesus aunswered and sayd vnto them: though I beare recorde of my selfe, yet my recorde is true: ℭ for I know whence I came & whither I go. But ye can not tell whence I come and whether I go. Ye iudge after the flesshe, I iudge no man. And if I iudge, my iudgemente is Num.xxv.d. Deut.xvij.a. and.xix.d Math.xviii.b. & j.Cor.xiij.a true. For I am not alone: but I & the father that sent me. It is also wrytten in your lawe, that the testimony of two men is true. I am one y^t beareth wytnes of my selfe, & the father that sent me, beareth witnes of me. Then sayde they vnto him: wher is thy father? Jesus aunswered: ye nether know me, nor yet my father. If ye had knowen me, ye should haue knowen my father also. These wordes spake Jesus in the Math.xi.c. treasury, as he taught in the temple, & no man layd handes on him, for his houre was not yet come.

Then sayde Jesus agayne vnto them: I go my way, and ye shall seke me, and shall dye in your sinnes. Whether I go, thether can ye not come. Then sayde the Jewes: wyll he kil him selfe, because he sayeth: whether I go, thether canne ye not come? And he sayd vnto them: ye are from beneth, I am from aboue. Ye are of this worlde, I am not of this worlde. ℞ I sayde therfore vnto you, that ye shall die in youre synnes. For except ye beleue that I am he, ye shall dye in youre synnes.

Then sayde they vnto him, who arte thou? And Jesus saide vnto them: Euen the very same thinge that I say vnto you. I haue many thinges to saye, & to iudge of you. But he that sente me is true. And I speake in the worlde, those thinges which I haue heard of him. Howbeit they vnderstode not that he spake to them of his father. Then sayde Jesus vnto them: when ye haue lifte vp an hye the sonne of man, then shall ye knowe that I am he, & that I do nothing of my selfe: but as my father hath taughte me, euen so I

speake

speake: and he that sent me, is with me. The father hath not lefte me alone, for I doe alwayes those thinges that please him. As he spake these wordes, many beleued on him.

Then sayde Jesus to those Jewes whiche beleued on him. If ye continue in my wordes, then are ye my very disciples, and shall knowe the trueth: and the trueth shall make you free. They aunswered him: We be Abrahams seed, and were neuer bonde to any man: why sayest thou then, ye shalbe made free.

Jesus aunswered them: Verely, verely I say vnto you, that whosoeuer committeth sinne, is the seruaunt of synne. And the seruaunte abideth not in the house for euer. But the sonne abideth euer. If the sonne therfore shall make you free, then are ye free in dede. I know that ye are Abrahams seede: but ye seke meanes to kyll me, because my sayinges haue no place in you. I speake that I haue sene with my father, and ye do that whiche ye haue sene with youre father. They aunswered and sayde vnto him: Abraham is oure father. Jesus sayde vnto them: If ye were Abrahams children, ye woulde do the dedes of Abraham. But nowe ye go about to kill me, a man that haue tolde you the truth, which I haue hearde of God: this did not Abraham. Ye do the dedes of your father. Then sayde they to him: we were not borne of fornication. We haue one father, which is God. Jesus sayde vnto them: if God were your father, then woulde ye loue me. For I proceaded forth, and come from God. Neither came I of my selfe, but he sent me. Why do ye not know my speache? Euen because ye can not abide the hearynge of my wordes. Rom. vi. c. ij. Peter. ij. b. E

Ye are of your father the deuyl, and the lustes of your father ye wyll do. He was a murtherer from the beginninge, and abode not in the truth, because there is no truth in him. When he speaketh a lye, then speaketh he of his own. For he is a liar, and the father thereof. And because I tell you the truth, therfore ye beleue me not. F

Whiche of you canne rebuke me of sinne? If I saye the truth, why do not ye beleue me? He that is of God, heareth *The Gospel on the. v. sonday in Lente.



Goddes wordes. Ye therefore heare them not, because ye
1.Iohn.iij.b. are not of God. Then aunswered the Jewes and sayd vnto him: Saye we not well that thou arte a Samaritane and hast the deuyll? Jesus aunswered: I haue not the deuil: but I honour my father: and ye haue dishonoured me. I seke not mine owne praise: but ther is one that seketh & iudgeth. Verely verely I saye vnto you, yf a man kepe my sayinges, he shal neuer se death. Then sayde the Jewes to him. Now knowe we that thou hast the deuyll. Abraham is dead, and also the Prophetes: and yet thou sayest, yf a man kepe my saying, he shall neuer taste of death. Arte thou greater then our father Abraham, whiche is deade? and the Prophetes
G are dead. Whom makest thou thy selfe?

Jesus aunswered: If I honoure my selfe, myne honoure is nothynge worth. It is my father that honoureth me, which ye saye, is youre God, and ye haue not knowen him: but I knowe him. And yf I shuld saye, I know him not, I shoulde be a liar like vnto you. But I knowe him, and kepe his sayinge.

Your father Abraham was glad to se my daye, & he sawe it and reioysed. Then sayde the Jewes vnto him: thou arte not yet. l. yere olde, and hast thou sene Abraham? Jesus said vnto them, Verely verely I saye vnto you: per Abraham

was,

was, I am. Then toke they vp stones to caste at hym. But Jesus hid him selfe, and went out of the temple.

¶ The Notes.

a. This is the penaunce that Christ doth enioyne vnto all synners, that is to say: that they synne no more. In the meane season we muste marke, that if this woman hadde bene condemned by the lawe, he wouldc not haue quytted hir from temporall punisshemente, For he was not come to breake the lawe.

The ix. Chapter.

¶ Christ maketh the man to se that was borne blynde.

AND as Jesus passed by, he sawe a man whiche was blynde from his byrth. And his disciples asked him, saying: Master, who did sinne: this man, or his father & mother, that he was born blynd? Jesus aunswered: Nether hath this man sinned, nor yet his father & mother: but that the workes of God shoulde be shewed on him. I muste worke the workes of him that sent me, while it is daye. The night commeth when no man can worke. As longe as I am in the worlde, I am the lyght of the worlde. A

As sone as he had thus spoken, he spatte on the grounde and made claye of the spettle, and rubbed the claye on the eyes of the blynde, and sayde vnto him: Go washe thee in the poole of Syloe (whiche by interpretation) signifieth sent. He wente his waye therefore, and washed, and came agayne seynge. The neyghboures and they that had sene him before howe that he was a begger, sayde: is not this he that sate and begged? Some sayd: this is he. Other sayd: he is lyke him. John.i.s and.vij.g. B Esaias.viij.s

But he hym selfe sayd: I am euen he. Therfore they said vnto him. How are thine eyes opened then? He aunswered and sayd. The man that is called Jesus, made claye, and anointed myne eyes, and sayd vnto me. Go to the pole Siloe and wash. And I went and washed, and receaued my sight. They sayd vnto him: where is he? He sayde: I can not tell. They brought to the Phariseis, him that a lytel before was blynde: and it was the Sabboth daye when Jesus made the claye and opened his eyes. Then agayne the Phariseis also asked him how he had receaued his syght. He sayd vnto them: He put clay vpon mine eyes and I washed: and do se. C

Then

Then laide some of the Phariseis: this man is not of God, because he kepeth not the Sabboth daye. Other laide: how can a man that is a sinner, do suche miracles? And ther was stryfe amonge them. Then spake they vnto the blynde a-
D gaine: What saist thou of him, because he hath opened thine eyes? And he laide: He is a Prophete.

But the Jewes dyd not beleue of him (howe that he was
John.ix.c blinde and receaued his sighte) vntill they hadde called the father and mother of him that had receaued his syght. And they asked them saying: Is this your sonne, whom ye saye was borne blinde? How doth he nowe se then? His father and mother aunswered them and sayde: we wote well that this is our sonne, and that he was borne blynd: but by what meanes he now seith, that can we not tell, or who hath ope-
E ned his eyes, can we not tell. He is olde inough, aske him, he shall annswere for him selfe. Suche wordes spake his father and mother, because they feared the Jewes. For the Jewes had conspired all redy, that if any man didde confesse that he was Christ, he shuld be excommunicate out of the sinagoge.
John.xii.f Therfore sayde his father and mother: he is olde ynoughe, aske him.

Then againe called they the man that was blinde: and saide vnto him: Geue God the praise: we knowe that this man is a sinner. Then he aunswered & saide: Whither he be a sinner or no, I can not tell. One thinge I am sure of, that I was blynd, and now I se. Then said they to him agayne. What did he to thee? How opened he thine eyes? He aũswe-
F red them: I tolde you yer whyle, and ye didde not heare. Wherfore woulde ye heare it againe? Wil ye also be his disci-ples? Then rated they him, and saide: be thou his disciple. We be Moses disciples. We are sure that God spake with Moses. This felowe we knowe not from whence he is.

The man aunswered and said vnto them: this is a marue-lous thinge that ye wote not whence he is, and yet he hath opened myne eyes. For we be sure that God heareth a* not sinners. But if any man be a worshipper of God and do his will, him heareth he. Sence the worlde beganne was it not

heard,

heard e, that any man opened the eyes of one that was born blind. If this man were not of God, he coulde haue done no thinge. They aunswered and sayd vnto him: thou art al together borne in synne, and doest thou teache vs? And they cast him out.

Iesus heard e that they hadde excommunicate him, and assone as he had founde him, he sayde vnto him: doeste thou beleue on the sonne of God? He aunswered and sayde: Who is it Lorde, that I might beleue on him? And Iesus sayde vnto him: Thou haste seue him, and he it is that talketh with thee. Iohn.iiij.c.

And he sayde: Lorde, I beleue, and worshipped him. Iesus sayde: I am come vnto iudgemente into this worlde: that they whiche se not, might se, and they whiche se, myghte be made blynde. And some of the Phariseis whiche were with him, heard e these wordes, and sayd vnto him: are we blynd also? Iesus sayde vnto them: yf ye were blinde ye shoulde haue no sinne. But now ye saye, we se, therefore your sinne remayneth. Iohn.xb.d

¶ The Notes.

a. We must vnderstande that there be, ij. kyndes of synners. They that acknowledge theyr sinnes, and repente vnfaynedly, are heard e and forgeuen of G O D. Math.ix.vi. Ezech.xviij. But they that do of an infidelitie continue in their sinnefull abhominable lyuinge, and dispayre of the mercy of God, shall neuer be heard e. i. Iohn.v.

The.x.Chapter.

¶ Christ is the true shepeherd, and the dore of the shepe. Some say Christ hath the deuill, and is madde. Some saye: he speaketh not the wordes of one that hath the deuyll, because he telleth the trueth, the Iewes take vp stones to cast at him, call his preachinge blasphemye, and go about to take him.

VErely, verely I saye vnto you: he that entreth not in by the dore into the shepefolde, but clymmeth by some other waye, the same is a theefe and a robber. But he that goeth in by the dore, is the shepeheard e of the shepe: to him the porter openeth, and the shepe hear his voice, and he calleth his owne shepe by name, and leadeth thē out. And when he hath sent forth his owne shepe, he goeth before them, and ỹ shepe folowe

✠ *The Gospel on the tewsd. after Whitson daye.*



folowe him: for they knowe his voyce. A straunger they wil
B not folowe, but wyll flye from him: for they knowe not the voyce of straungers. This similitude spake Jesus vnto thē. But they vnderstode not what thinges they were whyche he spake vnto them. Then sayde Jesus vnto them agayne: Verely, verely I saye vnto you, I am the doze of the shepe. All, euen as many as came* before me, are theues and robbers, but the shepe did not heare them. I am the doze, by me if any man enter in, he shalbe safe, and shall go in and out, and fynde pasture. The thefe commeth not but for to steale, kyll and destroy. I am come that they might haue life, and haue
C it moze aboundantly.

The Gospel on the .ii. son. after Easter.

Math .xi. b.
Luke .x. b.
Math. xx. b.

I am that good shepehearde. A good shepehearde geueth his life for the shepe. And hired seruaunt, and he which is not the shepehearde (nether the shepe are his owne) seeth the wolfe comming, and leueth the shepe, and flyeth, and the wolfe catcheth them, and scattereth the shepe. The hired seruaunt flieth, because he is an hyred seruaunt, and careth not for the shepe. I am that good shepehearde, and knowe myne, and am knowen of myne. As my father knoweth me: euen so know I my father. And I geue my life for the shepe: and other shepe I haue, whiche are not of this folde. Them also

muste



must I bringe, that they may heare my voyce, and that ther maye be one flocke, and one shepehearde.

Therfore doth my father loue me, because I put my lyfe ✠ from me, that I might take it agayne. No man taketh it from me, but I put it awaye of my self. I haue power to put it from me, and haue power to take it agayne. This cõmaundement haue I receaued of my father. Then ther was a diſcention agayne amonge the Iewes for these sayinges, and many of them sayde. He hath the deuyll, and is madde: why heare ye him? Other sayde, these are not the wordes of him that hath the Deuyll. Can the Deuill open the eyes of the blynde?

And it was at Ierusalem the feast of the Dedication, and it was wynter: and Iesus walked in the temple, in Salo- ✠ mons porche. Then came the Iewes rounde aboute hym, and sayde vnto hym: How longe doest thou make vs dout? If thou be Christ, tell vs playnlye. Iesus aunswered them: I told you, and ye beleue not. The workes that I do in my fathers name, they beare wytnes of me. But ye beleue not, because ye are not of my sheepe. As I sayde vnto you: my shepe here my voyce, and I knowe them, and they folowe me, & I geue vnto them eternal lyfe, and they shal neuer perysshe, nether shall any man plucke them oute of my hande.

My

My father whiche gaue them me, is greater then all, and no man is able to take them oute of my fathers hande. And I and my father are one.

Then the Jewes agayne toke vp stones, to stone hym with all. Jesus aunswered them: many good woykes haue I shewed you from my father: for which of those woykes do ye stone me? The Jewes aunswered hym, sayinge: For thy good woykes sake we stone the not: but for thy blasphemye, and because that thou beynge a man, makest thy selfe God. Jesus aunswered them. Is it not wrytten in your lawe. I ¶ said ye are Goddes? If he called them Goddes vnto whom Psal.lxxxi.b. the woyde of God was spoken (and the scripture can not be broken) saye ye then to hym, whom the father hath sanctified, and sent into the woyld, thou blasphemest, because I sayd I am the sonne of God? If I do not the woyks of my father beleue me not. But yf I do, then thoughe ye beleue not me, yet beleue the woykes, that ye may knowe and beleue, that the father is in me, and I in hym.

Agayne they went about to take him, and he escaped out of their handes, and went awaye agayne beyonde Jordan, into the place where John before had baptised, and there a- John.i.b. bode. And many resorted vnto him, and sayde. John dyd no myracle: but all thinges that John spake of this man were John.x.b. true. And many beleued on hym there.

¶ The Notes.

a. To come before Christ, is to despyse Christ, and to seke other meanes beysdes hym, to enter into the folde. They also come before Christe, whiche do attribute and adscryhe vnto them selues or to theyr owne inuentions, that thynge whiche onely oughte to be adscribed vnto Christ.

The.xi. Chapter.

¶ Christ rayseth Lazarus from death. The hie prestes and Pharisees gather a counsell agaynst him, he getteth him out of the waye.

AND a certayn man was sick, named Lazarus of Bethania the towne of Mary, & hyr sister Martha. It was that Mary whiche anoynted Jesus with ointment, and wiped his fete Luke.vij.c with hyr heere, whose brother Lazarus was sicke. Therfore his sisters sent vnto him, sayinge: Lorde, beholde he whom thou loueste, is sycke. When Jesus

Jesus heard that, he sayd: this infirmitie is not vnto death but for the laude of God, that the sonne of God myghte be praysed by the reason of it. Jesus loued Martha and hyr sy- John.xi.f.
ster, & Lazarus. Then after he hadde hearde that he was sycke, yet abode he two dayes styll in the same place where he was.

Then after that, saide he to his disciples: lette vs go into B John.viij.d
Jewrye againe. His disciples saide vnto him: Master, the viij.ix.and.x.
Jewes latelye soughte to stone thee, and doeste thou goo thyther agayne? Jesus aunswered, are there not twelue houres in the day? If a man walke in the daye, he stombleth not, because he seeth the light of this worlde. But if a man walke in the nighte, he stombleth, because there is no lighte in him. This saide he, and after that, he sayde vnto them: oure frende Lazarus slepeth, but I go to wake him oute of slepe. Then saide his disciples: Lorde, if he slepe he shall do well ynough. Howbeit, Jesus spake of his death: but they thought that he had spoken of the naturall slepe. Then said Jesus vnto them playnly: Lazarus is dead, and I am glad for your sakes, that I was not ther, because ye maye beleue. Neuertheless, let vs go vnto him. Then sayde Thomas, (whiche is called Didimus) vnto the disciples: let vs also go, that we maye die with him. Then went Jesus, & founde John.xx.f,
that he hadde line in his graue foure dayes alreadie. Be- C
thany was nie vnto Jerusalem, aboute. xv. furlonges of, and many of the Jewes were come to Martha and Marye to comforte them ouer their brother. Then Martha, assone as she hearde that Jesus was comminge, wente and mette him: but Mary sate still in the house.

Then saide Martha vnto Jesus: Lorde if thou haddest John.xi.d
bene here, my brother had not bene dead, but nowe I know also, that what soeuer thou askeste of God, God wyll geue it thee. Jesus sayd vnto hyr: Thy brother shall ryse agayne. Martha sayd vnto hym: I knowe that he shall ryse agayne in the resurrection at the last daye. Jesus saide vnto hir: I am the resurrection and the life: He that beleueth on me, yea, though he were deade, yet shall he liue. And whosoeuer

liueth

lyueth and beleueth on me, shall neuer dye: Beleueste thou this? She sayde vnto him, yea Lorde, I beleue that thou arte Christe the sonne of God, whiche shoulde come into the
D worlde. And assone as she hadde so sayde she wente hyr waye, and called Marye hyr syster secretlye, sayinge: The master is come, and calleth for thee. Assone as she heard that she arose quickelye, and came vnto hym. Jesus was not yet come into the towne, but was in that place where Martha met hym. The Jewes then whiche were with hyr in the house, and comforted hyr, when they sawe Marye that she rose vp hastely, and went out, folowed hyr, saying: She goeth vnto the graue, to wepe there.

Then when Marye was come where Jesus was, and sawe him, she fell downe at his feete, saying vnto him: Lord if thou haddest bene here, my brother had not bene dead. When Jesus therfore sawe hyr wepe, and the Jewes also wepe whiche came with hyr, he groned in the spyryte, & was troubled in hym selfe, and sayde: Where haue ye layed him? They sayd vnto hym: Lord come and se. And Jesus wept.
E Then sayde the Jewes: Beholde howe he loued hym. And some of them sayde: coulde not he which opened the eyes of the blynde, haue made also, that this man shoulde not haue dyed? Jesus therfore agayne groned in hym selfe, and came to the graue. It was a caue, and a stone layde on it.

Jesus sayd: take ye awaye the stone. Martha the syster of him that was deade, sayd vnto hym: Lorde, by this tyme he stynketh. For he hath bene deade foure dayes. Jesus sayde vnto hyr: Sayde I not vnto thee, that if thou diddest beleue, thou shouldest se the glorye of God. Then they toke awaye the stone from the place where the deade was layde. And Jesus lifte vp hys eyes, and sayde: Father I thanke thee, because thou hast hearde me. I wote that thou hearest me alwayes: but because of the people that stande by, I sayd it, that they may beleue, that thou hast sent me.
F And when he thus had spoken, he cried with a loud voice. Lazarus come forth. And he that was deade, came forth, bounde hand and fote with graue bondes, and his face was

bounde

bounde with a napkyn. Iesus sayde vnto them: lowse hym and let hym go. Then manye of the Iewes whiche came to Mary, and hadde sene the thinges whiche Iesus dydde, beleued on hym. But some of them wente theyr wayes to the Pharisеis, and tolde them what Iesus had done.

Then gathered the hye Priestes and the Pharisеis a counsell, and sayd: what do we? For this man doeth manye myracles. If we let him scape thus, all men wyll beleue on him, and the Romaynes shall come and take away both our place & the people. And one of them named Caiphas (which was the hie priest that same yeare) sayd vnto them: Ye perceaue nothinge at all, nor yet consyder that it is expediente for vs, that one man dye for the people, and not that all the people perysh. a* This spake he not of himselfe, but beynge hye Priest that same yeare, he prophesied that Iesus should dye for the people, and not for the people onelye, but that he shoulde gather together in one, the chyldren of God, whiche were scattered abrode. Then from that day forth, they held a counsell together, for to put him to death.

Iesus therfore walked no more openly amonge the Iewes: but went his waye thence vnto a countrey nie to a wildernes, into a citie called Ephraim, and there cõtinued with his disciples. And the Iewes Easter was nye at hande, and many went out of the countrey vp to Ierusalem before the Easter, to purifie themselues. Then sought they for Iesus, and spake amonge themselues as they stode in the temple: What thinke ye that he commeth not to the feaste? The hie Priestes and Pharisеis had geuen a commaundement, that if any man knewe where he were, he shoulde shewe it, that they might take him. Math. xxvi. a. Mark. xiiii. a. Luke. xxij. a

¶ The Notes.

a. The spyryte of prophecye doth manye times speake by the mouth of an vngodly mã. For the vngodlye are so excecated and blynded, that they do often times speake agaynste theyr owne selues vnwittingly, and that to theyr vtter vndoynge and destruction.

The. xii. Chapter.

¶ Mary anoynteth Christes fete, Judas murmureth, Christ excuseth hir, and rydeth into Ierusalem.

A Math.xxvi.a. Marke.xiiij.a Luke.vii.f

When Jesus (syxe dayes before Easter) came to Bethanye where Lazarus was, whiche was dead, whom Jesus raysed from death. There they made him a supper, and Martha serued: but Lazarus was one of thē that sate at the table with him. Then toke Mary a pound of oyntment (called Nardus, perfect and precious) and anoynted Jesus fete, and wypt his fete with hyr heere, and the house was filled with the sauour of the oyntment. Then sayde one of his disciples (euen Judas Iscarioth Simons sonne, whiche afterward betrayed him) why was not this oyntment solde for thre hundred pence, and geuen to ỹ poore? This sayde he, not that he cared for the poore: but because he was a thefe, and kept the bagge, and bare that whiche was geuen. Then sayd Jesus: Let hyr alone, agaynste the day of my burieng she kept it. For the poore alwayes ye haue with you, but me ye haue not alwayes.

B Muche people of the Jewes had knowledge that he was there. And they came, not for Jesus sake only, but that they myght se Lazarus also, whom he rayled from death. The hye Priestes therfore helde a counseli, that they myght put Lazarus to death also, because that for his sake, many of the Jewes went awaye, and beleued on Jesus.

On the morowe, muche people that were come to the feast, when they heard that Jesus shoulde come to Jerusa- Math.xxi.a. Mark, xiiij.a. Luke.xix.k. lem, toke braunches of palmetrees, and wente forth to mete him, and cried: Hosonna, blessed is he that in the name of the Lorde, commeth kinge of Israel. And Jesus gotte a yonge asse, and sate theron, as it is wrytten: feare not doughter of Syon, behold thy kinge commeth, syttinge on an asses colt. These thinges vnderstode not his disciples at the fyrst: but C when Jesus was glorified, then remembred they that suche thinges were wrytten of him, and that suche thinges they had done vnto him.

The people therfore that was with him when he called Lazarus out of the graue, and rayled him from death, bare recorde. Therefore mette hym the people also, because they

heard

heard that he had done such a myracle. The Pharisees therfore said amonge them selues: perceaue ye how we preuaile nothinge? Beholde, the worlde goeth awaye after hym.

There were certayne Grekes amonge them, that came to worshyppe at the feast: the same came therefore to Philip (whiche was of Bethsaida a citie in Galile) and desyred him sayinge: Syr we woulde fayne se Jesus. Philip came and tolde Andrew. And agayn Andrew and Philip told Jesus. And Jesus aunswered them saying: the houre is come that the sonne of man must be glorified.

D

Verely, verely I saye vnto you, except the wheate corne fall into the grounde and dye, it bydeth alone. If it dye, it bringeth forth muche frute. He that loueth his lyfe, shall destroye it: and he that hateth his lyfe in this worlde, shal kepe it vnto lyfe eternall. If any man minister vnto me, lette him folowe me, and where I am, there shall also my minister be. And if any man minister vnto me, hym wyll my father honour.

Math. x. d. Marke. viij. d. Luke. ix. b.

Nowe is my soule troubled, and what shall I saye? Father deliuer me from this houre: but a* therfore came I vnto this houre. Father glorifye thy name. Then came there a voyce from heauen. I haue both glorifyed it, and wyl glorifye it agayne. Then sayde the people that stode by and hearde: it thundreth. Other sayd: an aungell spake to him. Jesus aunswered and sayde: this voice came, not because of me, but for your sakes.

E

Nowe is the iudgement of this worlde: nowe shall the prynce of this worlde be caste out. And I (if I were lifte vp from the earth) wyll drawe all men vnto me. This sayd Jesus, signifiynge what death he shoulde dye. The people aunswered hym: We haue heard out of the lawe, that Christe bideth euer, and how sayest thou that the sonne of man must be lifte vp? who is that sonne of man? Then Jesus sayd vnto them: yet a lytell whyle is the lyghte with you. Walke whyle ye haue light, lest the darkenes come on you. He that walketh in the darke, wotteth not whither he goeth. While ye haue light, beleue on the lyghte, that ye maye be the chyl-

Ydren of the lyghte.

These thinges spake Jesus, and departed, and hyd him selfe from them. And though he had done so many myracles before them, yet beleued not they on him, that the saying of Esaias the Prophete might be fulfylled, that he spake.

Esa.liij.a. Lorde who beleued our sayinge? And to whom is the arme of the Lord opened? Therefore coulde they not beleue, because that Esaias sayth agayne: he hath blinded theyr eyes, and hardened theyr hearte, that they shoulde not se wyth theyr eyes, and vnderstand with theyr hertes, and shuld be conuerted, and I shoulde heale them. Suche thinges sayde Esaias when he saw his glory, and spake of him. Neuerthelesse amonge the chiefe rulers, manye beleued on hym. But (because of the Phariseis) they would not be a knowen of it, leste they shoulde be excommunicate. For they loued the prayse of men, more then the prayse of God.

Esaias. vi.c. Wyath. xiij.b. Marke. iiii.b Luke. viij.b Actu. xxviij.f.

G And Jesus cryed and sayde: he that beleueth on me, beleueth not on me, but on him that sent me. And he that seeth me, seeth him that sent me. I am come a light into the world that whosoeuer beleueth on me, should not byde in darcknes. And if any man hear my wordes, & beleue not, I iudge hym not, for I came not to iudge the worlde: but to saue the world. He that refuseth me, and receaueth not my wordes, hath one that iudgeth hym. The wordes that I haue spoken, they shall iudge him in the last day. For I haue not spoken of my selfe: but the father whiche sente me, he gaue me a commaundement what I shoulde saye, and what I shoulde speake. And I know that this commaundement is life euerlastynge. Whatsoeuer I speake therfore, euen as the father bade me, so I speake.

G The Notes.

a. Here we haue an example set forth vnto vs, howe we oughte to behaue ourselues, when we be visited of the Lorde. We ought to acknowledge, that we are therfore visited that so we may by our pacient sufferynge, shewe our obedience towardes God, and glorifye his holy and blessed name.

The. xiii. Chapter.

G Christ washeth the disciples fete, telleth them of Judas the traytour, and commaundeth them earnestly to loue one another.

Before

BEfore the feast of Easter when Iesus knewe that his houre was come, that he should departe out of this worlde vnto the father. When he loued his which were in ỹ worlde, vnto the ende he loued them. And when supper was ended, after that the deuyll had put in the herte of Iudas Iscarioth, Symons sonne, to betraye him: Iesus knowinge that the father had geuen all thinges into his handes, and that he was come from GOD, and went to God: he rose from supper, and layde aside his vpper garmentes, and toke a towell, and gyrde hym selfe. After that, he powred water into a basyn, and beganne to washe his disciples feete, and to wype them with the towell, wher with he was gyrde. A

Then came he to Symon Peter. And Peter sayde to hym: Lord dost thou washe my fete? Iesus aunswered and sayde vnto hym: what I do, thou wotest not nowe, but thou shalte knowe hereafter. Peter sayde vnto hym: thou shalte neuer washe my fete. Iesus aunswered him: if I wash thee not, thou haste no part with me. Symon Peter sayde vnto him: Lorde, not my fete onelye: but also my handes and my head. Iesus sayd to hym a* he that is washed, nedeth not saue to washe his feete, but is clene euery whyt. And ye are clene: but not all. For he knewe who shoulde betray hym. Therfore sayde he: ye are not all clene. Math. xxvi. b. Marke. xiiii. b. B

So after he had washed their feete, and receaued hys clothes, and was set downe, he sayd vnto them agayne: wot ye what I haue done to you? Ye call me master and Lorde, and ye saye well, for so am I. If I then your Lorde and master, haue washed your fete, ye also ought to washe one anothers fete. For I haue geuen you an ensample, that ye shuld do as I haue done to you. Verely, verely I saye vnto you, the seruaunt is not greater then his master, nether the messenger greater then he that sent hym. Ephes. i. b. a. i. Pet. ii. d. Math. x. c. Luke. vi. f. Luke. xi. d. Psal. xl. a.

If ye vnderstande these thynges, happye are ye if ye do them. I speake not of you all, I knowe whome I haue chosen. But that the scripture be fulfilled: he that eateth breade

Psal.xl.a. C with me, hath lyfte vp his hele agaynst me. Now tell I you before it come, that when it is come to passe, ye might beleue that I am he. Uerely, verely I say vnto you: He that receaueth whomsoeuer I sende, receaueth me. And he that receaueth me, receaueth him that sent me.

When Jesus had thus sayde, he was troubled in ỹ spyrit, and testified saying: Uerelye, verelye I saye vnto you, that Math.xxvi.b. Marke.xiiij.b Luke.xxij.c. one of you shall betraye me. Then the disciples loked one on another, doutinge of whome he spake. There was one of his disciples, whiche leaned on Jesus bosome, whom Jesus loued. To him beckened therefore Simon Peter, that he shoulde aske who it was of whome he spake. He then (as he leaned on Jesus brest) sayd vnto him: Lorde who is it? Jesus aunswered, he it is to whom I shall geue a soppe, when I haue dypt it. And he wette a soppe, and gaue it to Judas Iscariotb, Symons sonne. And after the soppe, Satan entred into him. Then sayde Jesus vnto him: that thou doest, do quickly. That wiste no man at the table, for what intent he spake vnto him. Some of them thought (because Judas hadde the bagge) that Jesus had saide vnto him, bye those thinges that we haue nede of againste the feaste: or that he shoulde geue somethinge to the poore. Assone then as he had receaued the soppe, he went immediatelye oute, and it was nyght. Therfore when he was gone out, Jesus said: Now is the sonne of man glorified. And God is glorified by hym. If God be glorified by him, God shall also glorifie hym by himselfe: and shall strayghtwaye glorifie him.

Lytell children, yet a litell while am I with you. Ye shall seke me, and as I saide vnto the Jewes, whither I go, 1.John.xij.b. thither can ye not come. Also to you saye I nowe. A newe commaundement geue I vnto you, that ye loue together, as I haue loued you, that euen so ye loue one another. By this shall all men knowe that ye are my disciples, if ye haue loue one to another. Symon Peter saide vnto hym: Lorde whither goest thou? Jesus aunswered hym: whyther I go thou canst not folowe me nowe, but thou shalt folowe me afterwardes.

Peter

Peter sayde vnto him: Lorde, why can not I folow thee now? I wyl ieoparde my life for thy sake. Iesus aunswered him: wilt thou ieoparde thy life for my sake? Verely, verely I saye vnto thee, the cocke shall not crowe, tyll thou haue denied me thryse.

Math. xxvi. c.
Mark. xiiij. c
Luke. xxij. c.

¶ The Notes.

a. whosoeuer is washed, that is to saye, whomsoeuer beleueth in the bloude of Christ, whiche doth washe awaye all our synnes, he is clene, but yet he hath nede to washe his feete, that is to saye: He hath nede with continuall watche to tame his carnall affections and fleshely concupiscences, daylye with a true repentaunt heart, flyinge vnto the Lorde for mercy, and pardon of his synnes. Here they are confounded that affyrme vs to be, with out sinnes, after that we be once regenerate.

The .xiiii. Chapter.

¶ He armeth his disciples with consolation agaynst trouble, and promyseth them the holy goste, the spyryte of comforte.



AND he sayde vnto his disciples: let not youre herte be troubled. Beleue in God, and beleue in me. In my fathers house are many mansions. Yf it were not so, I woulde haue tolde you. I go to prepare a place for you. And if I go to prepare a place for you, I will come again, and receaue you euen vnto my self, that where I am, there may ye be also. And whither I go ye knowe, and the way ye knowe.

A
☼ The Gospel on S. Philip and Iames day.

Iohn. xiij. d and. xvij. d.

Thomas sayd vnto him: Lorde we knowe not whither thou goest. Also, how is it possible for vs to knowe the way? Jesus sayde vnto him: I am the way, the truth, and the life. No man commeth vnto the father, but by me. If ye hadde knowen me, ye hadde knowen my father also. And nowe ye knowe him, and haue sene hym.

Math. xi. d. John. vi. c.

Philip sayde vnto him: Lorde shewe vs the father, and it suffiseth vs. Jesus said vnto him: haue I bene so longe time with you: and yet hast thou not knowen me? Philip, he that hath sene me, hath sene the father. And how sayest thou thē: shew vs the father? Beleuest thou not that I am in the father, and the father in me? The wordes that I speake vnto you, I speake not of my selfe: but the father that dwelleth in me, is he that doeth the workes. Beleue me that I am in the father, and the father in me. At the lest beleue me for the very workes sake.

B

John. x. c.

Verely, verely I saye vnto you, he that beleueth on me, the workes that I do, the same shall he do also, and greater workes then these shall he do, because I go vnto my father. And whatsoeuer ye aske in my name, that wil I do, that the father may be glorified by the Sonne. If ye shall aske enye thynge in my name, I will do it.

Math. xvii. a. and .xxi. c. Marke. xi. d. Luke. ix. b



If ye loue me, kepe my commaundementes, and I wyll pray the father, and he shal geue you another comforter, that he may byde with you for euer: euen the spryte of trueth, whom the worlde can not receaue, because the worlde seeth hym not, nether knoweth him. But ye knowe him. For he dwelleth with you, and shalbe in you. I wyll not leaue you comfortelesse: but wyll come to you. ✣ The Gospel on Whitsonday.

Yet a litle while, and the worlde seeth me no moare: but ye se me. For I lyue, and ye shall lyue. That daye shall ye knowe that I am in my father, and you in me, and I in you.

He that hath my commaundementes and kepeth them, the same is he that loueth me. And he that loueth me, shalbe loued of my father: and I will loue him, and will shewe myne owne selfe to him. Judas sayde vnto hym (not Judas Iscarioth) Lorde what is the cause that thou wylt shewe thy self vnto vs, and not vnto the world? Jesus aunswered and said vnto hym: yf a man loue me, he will kepe my sayinges, and my father will loue him, and we wil come vnto hym, and will dwell with him. He that loueth me not, kepeth not my sayinges. And the wordes which ye heare, are not mine, but the fathers which sent me. John. xiv. a. i. John. v. a. C

These haue I spoken vnto you, beynge yet presente with you. But that comforter which is the holy goost (whom my father wyll sende in my name) he shal teache you all thinges, and bringe a* all thinges to youre remembraunce, what so euer I haue tolde you. John. xv. d and. xvi. b. Actus. ij. a D

Peace I leue with you, my peace I geue vnto you. Not as the world geueth, geue I vnto you. Let not your hertes be troubled, nether feare ye. Ye haue heard how I sayd vnto you: I go and come vnto you. If ye loued me, ye wold be rely reioyce, because I sayde: I go vnto the father. For the father is greater then I. And now haue I shewed you, before it come, that when it is come to passe, ye myght beleue. Hereafter wil I not talcke many wordes vnto you. For the rular of this worlde commeth, and hath nought in me. But that the worlde may know that I loue the father: therefore as the father gaue me commaundemente, euen so do I. John. xiii. c. and. xvi. a

Ryse

Ryse let vs go hence.

¶ The Notes.

a. The spirite (whom Christ dyd promysse) shall teache only those thinges, that Christ had taught before: whosoeuer therfore doth teache any other doctryne, besydes Christes doctrine, he is not of the spyryte of truth, but of the spirite of iesynge.

The xv. Chapter.

¶ The true vyne, the husbandman and the braunches. A doctryne of loue and a swete comforte agaynst persecution.



I Am the true vyne, and my father is an husbande man. Euerye braunche that beareth not frute in me, he taketh away. And euery braunche that beareth frute, he pourgeth, that it may bringe forth more frute. Nowe are ye cleane thorowe the wordes which I haue spoken vnto you. Bide in me, and I in you. As the braunche can not beare frute of it selfe, except it abyde in the vyne: no more can ye excepte ye abide in me. I am the vyne, ye are the braunches. He that abydeth in me, and I in him, the same bringeth forth much frute. For without [a] me can ye do nothing. If a man byde not in me, he is [b] cast forth as a braunche, and is wythered: and men gather them and cast them into the fyre, and they burne. If ye byde in me and my wordes also in you: aske what ye wyll, and it shalbe done to you. Herein is my father glorified, that ye beare much frute and be made my disciples.

A ✣ The Gospel on S. Markes daye. Ecclesiasti.

a Ioh. xv.

B Math. xiii.b 1. Ioh. iij.b

As

As the father hath loued me, euen so haue I loued you. Continue in my loue. If ye shal kepe my commaundemẽtes, ye shal byde in my loue, euen as I haue kept my fathers commaundementes, and byde in his loue. These thynges haue I spoken vnto you, that my ioye myghte remayne in you, and that your ioye might be full.



This is my commaundement: that ye loue together as I haue loued you. Greater loue then this hath no man, that a man bestowe his life for his frendes. Ye are my frendes, yf ye do whatsoeuer I commaunde you. Henceforth cal I you not seruauntes: for the seruaũt knoweth not what his lorde doeth. But you haue I called frendes: for all thynges that I haue heard of my father, I haue opened to you.

✡ The Gospel on S. Barnas bas daye.

Ye haue not chosen me, but I haue chosen you and ordeyned you, that ye goo and bringe forth frute, and that youre frute remayne, that whatsoeuer ye shall aske of the father in my name, he maye geue it you.

This commaunde I you, that ye loue together. If the worlde hate you, ye know that he hated me before he hated you. If ye were of the worlde, the worlde woulde loue hys owne. Howbeit, because ye are not of the world, but I haue chosen you out of the world, therfore hateth you the world. Remember the saying that I sayde vnto you: the seruaunt

✡ The Gospel on Symon and Iudes daye.

is not

Math. x.c
Luke.xxi.c
Mark.x.c

is not greater then the Lorde. If they haue persecuted me, so will they persecute you. If they haue kepte my sayinges, they wyll also kepe youres.

But all these thinges wyll they do vnto you for my names sake, because they haue not knowen him that sent me. If I had not come and spoken vnto them, they shoulde not haue had synne: but nowe haue they nothinge to cloke their sinne with all. He that hateth me, hateth my father also. If I had not done workes amonge them which none other man did, they hadde not hadde synne. But now haue they both sene, and haue hated both me, and also my father: euen that the sayinge might be fulfilled, that is wrytten in their lawe: They hated me without a cause.

D

John.xvi.a.

Psal.xxxv.a
and.lxix.d.



✣ *The Gospel on the sonday after Ascension daye.*

But when the comforter is come, whome I wyll sende vnto you from the father (euen the spyrite of trueth, whiche proceadeth of the father) he shall testifie of me. And ye are wytnesses also, because ye haue bene with me from the beginninge.

¶ The Notes.

a. Christ with this one onely sayinge, doth ouerthrowe free wyll, wyth all humayne strength and force. Here also he condemneth all our merites and deseruynges. To be short here we learne that we are all synners, and that we haue nede of the glory of God, but we are iustified freely by his grace.

The xvi. Chapter.

¶ Consolation agaynst trouble. Prayers are hearde thorowe Christ.

These



THese thinges haue I sayde vnto you, because ye shoulde not be offended. They shall excommunicate you: yea, the tyme shall come, that whosoeuer kylleth you, will thinke that he doth GOD seruyce. And suche thynges wyll they do vnto you, because they haue not knowen the father, nether yet me. But these thynges haue I tolde you, that when that houre is come, ye mighte remembre them, that I tolde you. These thinges sayde I not vnto you at the beginninge, because I was with you.

A Math.x.d. Mark, xiij.b. Luke.xxi.c.



But nowe I go my way to him that sent me, and none of you asketh me: whither goeste thou? But because I haue sayde such thinges vnto you, your hertes are ful of sorowe. Vut I tell you the truth, it is expediente for you that I go awaye. For if I go not a* awaye, that comforter wyll not come vnto you. But if I departe, I wyl send him vnto you. And when he is come, he will rebuke the world of sinne, and of ryghteweines, and of iudgement. Of synne, because they beleue not on me: Of ryghteweines, because I go to my father, and ye shall se me no more: Of iudgement, because the prynce of this worlde is iudged already.

✠ *The Gospel on the.iiij.so after Easter.*

a* B

John.xiiii.d and .xv.d. Actu.ij.a.

I haue yet many thinges to saye vnto you, but ye can not

not beare them away now. Howbeit, when he is come (whi-
che is the spryte of truth) he wil leade you into all truth. For
he shall not speake of him selfe: but whatsoeuer he shall hear,
that shall he speake, and he will shewe you thinges to come.
He shall glorifye me, for he shall receaue of myne, and shall
shewe vnto you. All thinges that the father hath, are mine.
Therfore sayde I, that he shall take of myne, and shewe vn-
to you.

Math.xi.d
and.xxviij.d
Luke.x.d.
John.iij,e.



After a whyle ye shall not se me, and agayne after a while
ye shall se me: for I go to the father. Then sayde some of his
Disciples betwene them selues: what is this that he sayth
vnto vs, after a while ye shall not se me, and agayne, after a
whyle ye shall se me: and that I go to the father. They sayd
therefore: what is this that he sayth, after a whyle? we can
not tell what he sayeth. Iesus perceaued that they woulde
aske hym, and sayde vnto them: This is it that ye enquyre
of betwene your selues, that I sayde after a whyle ye shall
not se me, and agayne after a while ye shall se me.

✠ *The Gospel on the .iii. son after Easter.*

Verely, verely I saye vnto you: ye shall wepe and la-
ment, but the worlde shall reioyce. Ye shall sorow: but your
sorowe shalbe turned to ioye.

John.xx.e.

A woman when she trauayleth hath sorowe, because hyr
houre

houre is come: but assone as she is delyuered of the chylde, E
she remembreth no more the anguisshe, for ioye that a man is borne into the worlde. And ye now therfore are in sorow: but I will se you againe, and your hertes shall reioyce, and your ioye shall no man take from you. And in that day shall ye aske me no question.



Verely, verely I saye vnto you, whatsoeuer ye shall aske the father in my name, he will geue it you. Hitherto haue ye asked nothinge in my name. Aske, and ye shall receaue: that your ioye maye be full. These thinges haue I spoken vnto you in prouerbes. But the time will come, when I shall no more speak to you in prouerbes: but I shal shew you plainly of my father. At that daye shal ye aske in mine name. And I saye not vnto you, that I will pray vnto my father for you. For the father himself loueth you, because ye haue loued me & haue beleued that I came out from God. I went out frō the father, and came into the worlde: and I leaue the world againe, and go to the father. *The Gospel on the .v. sonn after Easter. Math. vij.a Luke.xi.d. Iacob.i.a F

His disciples said vnto him: lo, now speakest thou plainly, and thou speakeste no prouerbe. Nowe knowe we that thou knowest all thinges, and nedest not that any man shuld aske thee any questiō. Therefore beleue we, that thou cam- G

mest

Gmelt from God. Jesus aunswered them: Now ye do beleue
Math. xxvi.c. Marke. xiiij.c Behold the houre draweth nye, and is already come, that ye shalbe scattered euery man into his owne, and shall leaue me alone. And yet am I not alone. For the father is with me.

These wordes haue I spoken vnto you, that in me ye myght haue peace. In the worlde shall ye haue tribulation: but be of good cheare. I haue ouercome the worlde.

¶ The Notes.

a. The corporall presence of Christ, is hurtefull vnto men, and that through their owne faute, for why? They are to muche addicted vnto it. Therfore his flesshe muste be taken away from vs, that we may ware and encrease in the spryte. Therfore they are farre out of the waye, that dreame in the misticall breade and wyne, a bodely presence.

The. xvii. Chapter.

¶ The moste hartye and louynge prayer of Christ vnto his father, for all suche as receaue the trueth.

A John. xiij. b. These wordes spake Jesus, and lyfte vp hys eyes to heauen, and sayd: father the houre is come, glorifye thy sonne, that thy sonne also may glorify thee: as thou hast geuen him power ouer all flesshe, that he should geue eternall lyfe, to as many as thou hast geuen him. This is lyfe eternall, that they myght knowe thee, the only very God, and whom thou hast sent, Jesus Christ.

John. xix. k I haue glorified thee on the earth. I haue fynished the worke which thou gauest me to do. And nowe glorifye me thou father with thine owne selfe, with the glorye whiche I had with thee, yer ỹ world was. I haue declared thy name vnto the men whiche thou gauest me out of the worlde. Thyne they were, and thou gauest them me, and they haue kepte thy sayinges. Now they know that al thinges whatsoeuer
B thou hast geuen me, are of thee. For I haue geuen vnto them the wordes which thou gauest me, and they haue receaued them, and knowe surelye that I came oute from thee, and do beleue that thou dyddest sende me.

I praye for them, and praye not for the worlde: but for them whiche thou hast geuen me, for they are thyne. And al myne are thine, and thine are myne, and I am glorified in them. And now am I no more in the worlde, but they are in

the

the worlde, and I come to thee. Holye father, kepe them in thyne name, whiche thou hast geuen me, that they maye be one, as we are. While I was with them in the worlde, I kept them in thy name. Those that thou gauest me, haue I kept, and none of them is loste, but that loste chylde, that the scripture might be fulfylled. psal.cix.a.

Nowe come I to thee, and these wordes speake I in the worlde, that they myght haue my ioye full in them. I haue geuen them thy wordes, and the worlde hath hated them, because they are not of the worlde, euen as I am not of the worlde. I desyre not that thou shouldest take them oute of the worlde: but that thou kepe them from euyll. They are not of the worlde, as I am not of the worlde. a* Sanctifye them with thy trueth. Thy sayinge is truth. As thou diddest send me into the worlde, euen so haue I sent thē into the worlde, and for their sakes sanctifye I my selfe, that they also myght be sanctified thorowe the truth. C Sapien.9.a

I pray not for them alone: but for them also whiche shall beleue on me thorowe their preachinge, that they all maye be one, as thou father arte in me, & I in thee, and ꝙ they may be also one in vs, that the worlde may beleue that thou hast sent me. And the glory that thou gauest me, I haue geuen them, that they maye be one, as we are one. I in them, and thou in me, that they may be made perfecte in one, and that the worlde may knowe that thou hast sent me, and hast loued them, as thou hast loued me.

Father, I wyll that they whiche thou hast geuen me, be with me where I am, that they maye se my glorye, whiche thou hast geuen me. For thou louedst me before the makyng of the worlde. O ryghteous father, the worlde also hath not knowen thee, but I haue knowen thee, and these haue knowen, that thou haste sente me. And I haue declared vnto them thy name, and wyll declare it, that the loue wherwith with thou haste loued me, be in them, and I in them. D Math.x.b. Luke.x.b.

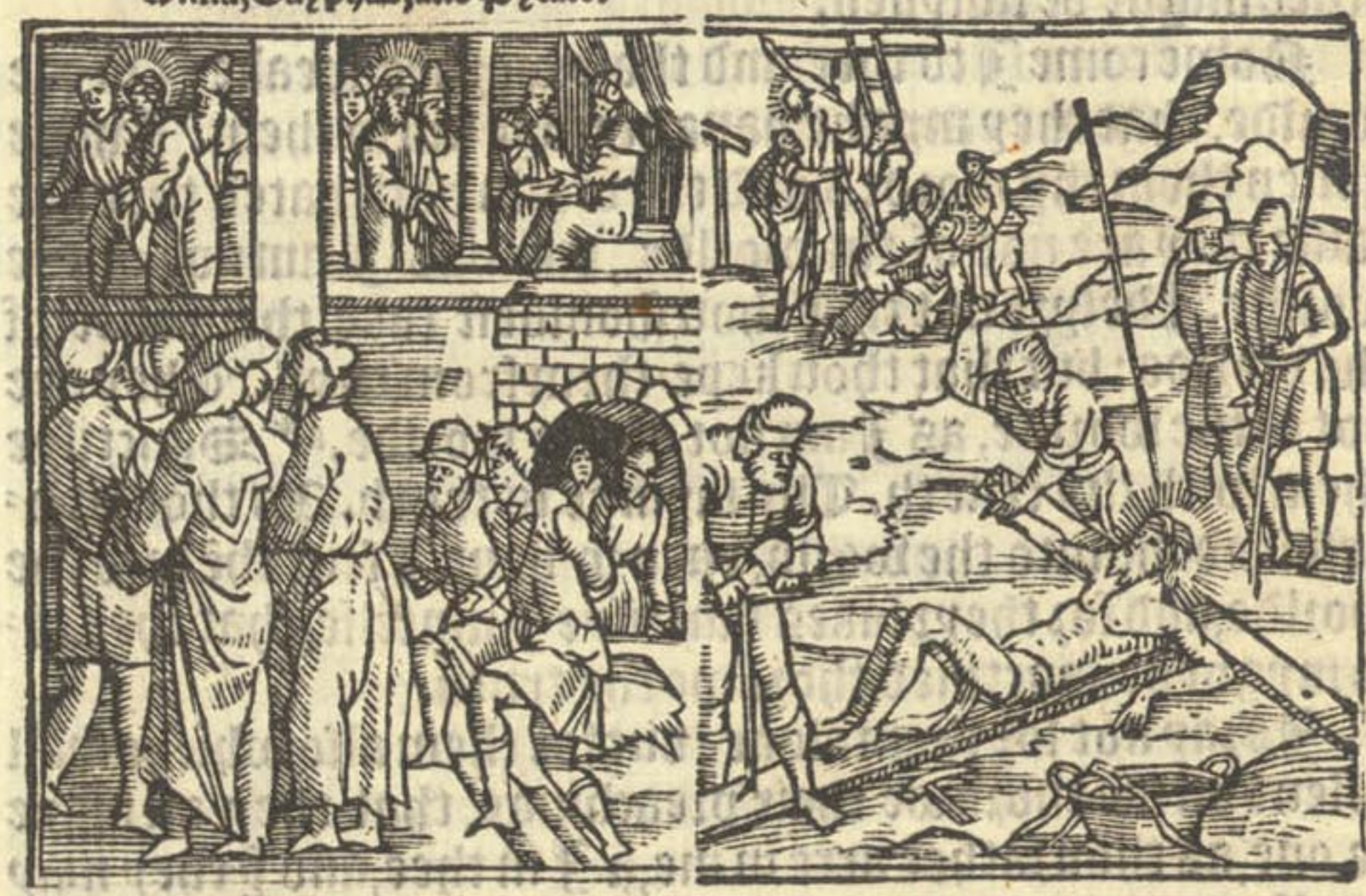
C The Notes.

a. To sanctifye is to selecte and chose oute a thynge, from a prophane vse, to the true worshyppinge of God. The faythfull then are by the truth of Gods worde sanctified.

That is to saye: selected and chosen out from amonge the stocke of Adam, beynge clensed by the bloude of Jesu Christ, from the fylthinesse of this worlde. Christe doth sanctifye him selfe, when he offereth him self vpon the crosse for vs. Here we must note, that Christ doth in this place praye, as a very naturall man, and not as God.

The xviii. Chapter

¶ Christ is betrayed. The wordes of his mouth smyte the officers to the grounde. Peter smiteth of Maichus eare. Jesus is brought before Anna, Cayphas, and Pylate.



A ✠ The Gospell on good frida Math. xxvi. d. Marke. xiiij. d Luke. xxij. d

When Jesus had spoken these wordes, he went forth with his Disciples ouer the broke Cedron, where was a garden, into the which he entred, and his disciples. Judas also whiche betrayed him, knewe the place: for Jesus oft tymes resorted thither w̄ his disciples. Judas then after he had receaued a bonde of men (and ministers of the hie Priestes & Phariseis) came thither with lanternes and fyrebrandes, & wepens. Then Jesus knowynge all thinges that shoulde come on him, went forth and sayde vnto them: whom seke ye? They aunswered hym: Jesus of Nazareth. Jesus sayde vnto them: I am he. Judas also which betrayed him, stode with them. But assone as he had

B Math. xxvi. e. Mark. xiiij. e Luke. xxij. e sayde vnto them, I am he, they went backwardes, and fell to the ground. And he asked them agayne: whom seke ye? They sayde: Jesus of Nazareth. Jesus aunswered: I sayde vnto you: I am he, Therfore if ye seke me, let these go their waye,

waye. That the sayinge might be fulfylled whiche he spake: Of them whiche thou gauest me, haue I not lost one.

Then Symon Peter hauinge a swearde, drewe it, and smote the hie preistes seruaunt, and cut of his ryghte eare. The seruauntes name was Malchus. Then sayde Iesus vnto Peter [b] * put vp thy swearde into the sheath: shall I not drincke of ỹ cup which my father hath geuen me? Then the company of the Captayne, and ministers of the Iewes toke Iesus and bounde him, and ledde him awaye to Anna fyrst: for he was father in lawe vnto Cayphas, whiche was the hye Priest that same yeare. Cayphas was he, that gaue counsell to the Iewes, that it was expediente that one man shoulde dye for the people.

And Simon Peter folowed Iesus, and another disciple: that disciple was knowen of the hie priest, and went in with Iesus into the pallace of the hie Priest. But Peter stode at the doze without. Then wēt out that other disciple (whiche was knowen vnto the hye Priest) and spake to the damsell that kepte the doze, and brought in Peter. Then sayde the damsell that kepte the doze vnto Peter: Arte not thou also one of this mannes disciples? He sayde: I am not. The seruauntes and the ministers stode there, whiche had made a fyre of coles: for it was cold, and they warmed them selues. Peter also stode amonge them and warmed hym selfe. C Math. xxvi.f Mark. xiiij.f Luke. xxij.f.

The hie Priest then asked Iesus of his disciples, and of his doctryne. Iesus aunswered hym: I spake openly in the worlde. I euer taught in the Synagoge and in the temple whyther all the Iewes resorted, and in secrete haue I sayd nothynge. Why askest thou me? Aske them whiche harde me, what I sayde vnto them. Beholde, they can tell what I sayd. When he had thus spoken, one of the ministers whiche stode by, smote Iesus on the face sayinge: aunswerest thou the hye prieste so? Iesus aunswered him. If I haue euyll spoken, beare wytnes of the euyll: but if I haue wel spoken, why smytest thou me? And Annas sente him bounde vnto Caiphas the hie prieste. D Marke. xiiij.f. Luke. xxij.g E

Symon Peter stode and warmed hym selfe. And they

sayde vnto hym: art not thou also one of his disciples? He denied it, and sayd: I am not. One of the seruauntes of the hye prestes (his cosyn whose eare Peter smote of) sayd vn-
Math.xxvii.a Mark.xv.a. Luke.xxiij.a. to him: dyd not I se thee in the garden w̄ him? Peter then denied againe: and immediately the cocke crewe. Then led they Jesus frō Cayphas into the hal of iudgement. It was in the morninge, and they them selues wente not into the iudgement hall, leste they shoulde be defyled, but that they myght eate the Paschall lambe. Pilate then went out vnto them and sayde: what accusation bryng ye agaynst this mā? They aunswered and sayde vnto him. If he were not an euyl doer, we woulde not haue deliuered him vnto thee. Then sayde Pylate vnto them: take ye hym, and iudge him
F after your owne lawe. Then the Jewes sayde vnto hym: It is not lawfull for vs to put any man to death. That the wordes of Jesus myght be fulfylled whiche he spake, signifienge what death he shoulde dye.

Then Pylate entred into the iudgement hal agayne, and called Jesus, and sayde vnto him: art thou the kynge of the Jewes? Jesus aunswered: sayst thou that of thy selfe, or did other tell it thee of me? Pylate aunswered: Am I a Jewe? Thine owne nation and hie Prestes haue delyuered thee vnto me. What hast thou done? Jesus aunswered: my kingdome is not of this worlde. Yf my kingedome were of this worlde, then would my ministers suerly fyght, that I shuld not be delyuered to the Jewes, but nowe is my kingedome not from hence. Pylate sayde vnto him: Arte thou a kynge
G then? Jesus aunswered: thou sayest that I am a kinge. For this cause was I borne, and for this cause came I into the worlde, that I shoulde beare wytnes vnto the trueth. And all that are of the trueth heare my voyce. Pylate sayd vnto him: what thinge is trueth? And when he had sayd that, he went out agayne vnto the Jewes, and sayde vnto them: I finde in him no cause at all. Ye haue a custome, that I shulde delyuer you one louse at Ester. Wil ye thē that I louse vnto
Math.xxvij.a Marke.xv.a. Luke.xxiij.c. you ỹ king of the Jewes? Then cried they al agayn saying: Not him but Barrabas: that Barrabas was a robber.

The

¶ The Notes.

a. In this, that they which came to take Christ, went backwards & fell downe (as sone as he sayde that he was he, whom they soughte) Christe declared his diuine power, and howe easye it was for hym, yf it had ben expedient for the saluation of mankynde, to haue ouerthrowen his enemies with one only becke.

b. Let no man presume to take the swerde into his hande, onelesse he be lawfullye called ther vnto: for yf he doth, he is by the sentence of Christ, the chylde of death.

The .xix. Chapter.

¶ Christ is crucified, He commendeth his mother vnto Iohn, sheadeth his bloude, and is buried.

THen Pilate toke Iesus and scourged him. A And ỹ souldiers wound a croune of thornes and put it on his head. And they did on him a purple garment, and sayd: hayl king of the Iewes: and thei smote him on the face. Thẽ Pilate went forth againe and said vnto thẽ: behold, I bringe him forth to you, that ye maye knowe, that I fynde no faute in him. Then came Iesus forth wearyng a croune of thorne, & a robe of purple. And Pilate sayde vnto them: behold the man. When the hie Priestes and ministers sawe hym, they cried saying: crucify him, crucify him. Pilate sayd vnto them: Take ye him and crucify him: for I find no cause in him. The Iewes aunswered him. We haue a lawe, and by oure lawe he ought to dye, because he made him selfe the sonne of God. When Pilate heard that sayinge, he was the more afrayde, and wente agayne into the iudgemente hall, and sayde vnto Iesus: whence arte thou? But Iesus gaue him none aunswere. Then sayde Pylate vnto hym: Speakest thou not vnto me? knowest thou not that I haue power to crucify thee, and haue power to lowse thee? Iesus aunswered: Thou couldest haue no power at al agaynst me, except a* it were geuẽ thee from aboue. Therfore he that deliuered me vnto thee, is the more in sinne. And from thence forth, sought Pylate meanes to lowse hym: but the Iewes cryed sayinge: yf thou let him go, thou arte not Ceasars frende. For whosoeuer maketh hym selfe a kynge, is against Ceasar.

A Math. xxvii. f Mark. xv. d.

Mark. xv. e Luke. xxiij. a

B

When Pilate heard that saying, he brought Iesus forth, and sate doune to geue sentence, in a place called the pauement: but in the Hebrue tonge, Gabbatha. It was the pre-

Math. xxvii. d Mark. xv. c Luke. xxiij. e

C

paringe daye of the Ester, and aboute the fyrte houre. And he sayd vnto the Jewes: beholde youre kinge. They cryed, away w̄ him away with him, crucify him. Pilate sayde vnto them, shal I crucifie your king? The hie preists aunswered: we haue no kyng but Cesar. Then deliuered he hym vnto them to be crucified.

Math. xxvii. d
Mark. xv. c
Luke. xxiij. e

And they toke Jesus, and led hym awaye. And he bare his crosse, and went forthe into a place called the place of dedmens sculles, which is named in Hebrue, Golgotha. Where they crucified him, and two other with him, on eyther syde one, and Jesus in the middes. And Pylate wrote also a title and put it on the crosse. The writinge was, Jesus of Nazareth kinge of the Jewes. This title read manye of the Jewes. For the place where Jesus was crucified, was nye to the citie. And it was written in Hebrue, Greke and Latin. Then sayde the hie prieste of the Jewes to Pilate: wryte not king of the Jewes, but that he sayde I am kynge of the Jewes. Pilate aũswered: what I haue wrytten, that haue I wrytten.

Then the souldiers, when they had crucified Jesus, toke his garmentes and made foure partes, to euerye souldier a parte, and also his coote. The coote was without seme, wrought vpon thorowe out. Therfore they sayd one to another. Let vs not deuyde it, but caste lottes for it, who shall haue it. That the scripture might be fulfylled whiche sayth: They departed my rayment among them, and on my coote dyd cast lottes. And the souldiers did such thinges in dede.

Psalm. xxij. c

Then stode by the crosse of Jesus, his mother, and his mothers syster Mary the wife of Cleopas, & Mary Magdalene. When Jesus sawe his mother, and the disciple standinge whome he loued, he sayde vnto his mother: woman beholde thy sonne. Then sayde he to the disciple: behold thy mother. And from that houre, the disciple toke hyr for hys owne.

After that, Jesus knowinge that all thynges were perfourmed: that the scripture might be fulfilled, he sayde: I thyrste. There stode a vessel full of vineger by. And they filled

Psalm. lxviij. b
Math. xxvii. f
Mark, xv, d.

led a sponge with vineger, and wounde it about with ysope, and put it to his mouth. Assone as Jesus had receaued of ỹ vineger, he sayde: It is finished, and bowed his head, & gaue vp the ghost. The Jewes then because it was the Sabboth euen, that the bodies shoulde not remayne vpon the crosse on the Sabboth daye (for that Sabboth daye was an hye daye) besought Pylate that their legges might be broken, and that they might be taken downe. Then came the souldiers and brake the legges of the first, and of the other whiche was crucified with Jesus. But when they came to Jesus, and sawe that he was dead alreadye, they brake not his legges: but one of the souldiers with a speare, thrust him into the syde, and forthwith came therout bloude and water.

And he that sawe it, bare recorde, and his record is true. ¶ And he knoweth that he saith true, that ye might beleue also. For these thinges were done, that the scrypture shoulde be fulfilled. Ye shall not breake a bone of hym. And agayne another scripture sayth: they shall loke on him whome they pearsed. After that, Joseph of Aramathia (which was a disciple of Jesus: but secretly for feare of the Jewes) besought Pylate that he might take downe the bodye of Jesus. And Pylate gaue him licence. And there came also Nicodemus (whiche at the begynninge came to Jesus by nighte) and brought of myrre and aloes mingled together, about an hũdreth pound weight. Then toke they the body of Jesu, and wound it in linnen clothes with the odoures, as the maner of the Jewes is to bury. And in the place where Jesus was crucified, was a garden, and in the garden a newe sepulchre, wherin was neuer man layde. There layde they Jesus because of the Jewes Sabboth euen, for the sepulchre was nie at hande.

Exod. xij. ¶
Num. ix. b
Zacha. xij. c.
Matth. xxvij. ¶
Mark. xv. d.
Luke. xxiij. ¶

¶ The Notes.

a. Here we do learne that all power is of God, yea the power of darknesse, which God causeth to raigne for our synnes, and disobediente towardes hym and his worde. Job xxxiij. Whosoeuer then doth resyst any power, he doth resiste the ordinaunce of God, and so purchaseth vnto him selfe vtter destruction and vndoing. Let also magistrates remember of whome they haue receaued theyr power, and vse theyr auctorytie, accordynge to the wyll of him, vnto whom they must render accompte of all theyr doynges.

The. xx. Chapter.

¶ The resurrection of Thrist, which appeareth to Mary Magdalen and to all his disciples, to their great confort.





✠ *The Gospel on Easter day*
Math. xxviij, a
Marke. xvi. a.
Luke. xxiiij. a.

THe morowe after the Sabbothe daye, came Mary Magdalene, earelye (when it was yet darke) vnto the sepulchre, and sawe the stone taken away from the tombe. Then she ranne, and came to Symon Peter, and to the other Disciple whome Jesus loued, and sayde vnto them. They haue taken awaye the Lord out of the tombe, and we can not tel where they haue layde him. Peter therfore went forth, and that other disciple, and came vnto the sepulchre. They ranne bothe together, & that other disciple did out runne Peter, and came first to the sepulchre. And he stouped doune and sawe the lynnen clothes lying, yet went he not in. Then came Symon Peter folowynge him, and went into the sepulchre, and sawe the lynnen clothes lye,
B and the napkyn that was aboute his heade, not lyinge with the lynnen clothes, but wrapped together in a place by it selfe. Then wente in also that other Disciple whiche came fyrst to the sepulchre, and he sawe and beleued. For as yet
Psalm. xvi, b,
Actes. ij. d.
iiij. e. xvij. k
they knew not the scriptures, that he shoulde ryse agayne from death. And ỹ disciples went awaye agayne vnto theyr owne home.

Luke. xxiiij. a
Mary stode without at the sepulchre wepinge. And as she wept, she bowed hir selfe into the sepulchre and sawe two

Aun-

Aungels in whyte sittinge, the one at the heade, and the o- C
ther at the feete, where they hadde layde the bodye of Je-
sus. And they sayde vnto hyr: woman why wepeste thou?
She sayd vnto them: for they haue taken away my Lorde,
and I wote not where they haue layde him. When she had
thus sayde, she turned hir selfe backe and sawe Jesus stan-
dyng, and knewe not that it was Jesus. Jesus sayde vnto
hir: woman why wepest thou? Whom sekest thou? She sup-
posinge that he had bene a gardener, sayde vnto hym. Syr,
yf thou haue borne him hence, tell me where thou haste layd
him, and I will fet him. Jesus sayde vnto hir: Mary. She
turned hir selfe, and sayde vnto him: Rabboni, whiche is to
saye master. Jesus sayde vnto hir, touche me not, for I am
not yet ascended to my father. But go to my brethren and D
saye vnto them, I ascende vnto my father and your father:
to my God and your God. Mary Magdalen came & tolde
the disciples that she had sene the Lord, and that he had spo-
ken soche thinges vnto hyr.

Psalm.xxij.c
Hebr.ij.c.
John.xvi.k
Luke.xxiiij.&



The same day at night, which was the morowe after the ✠The Gospel
Sabboth day a* , whē the doores were shut (where the disci- on the .i. sonn
ples were assembled together for feare of the Jewes) came after Easter.
Jesus and stode in the myddes, and sayde to them: peace be
vnto you. And when he had so sayde, he shewed vnto them

his

his handes, and his syde. Then were the disciples gladde when they sawe the Lorde. Then sayde Jesus to them a-gaine: peace be vnto you. As my father sent me, euen so send I you. And when he had said that, he breathed on them, and
F sayde vnto them: Receaue the holye gooste. Whosoeuers synnes ye remit they are remitted vnto them. And whosoeuers synnes ye retayne, they are retayned.



✤ *The Gospel on S. Thomas daye.*

But Thomas one of the twelue (called Didymus) was not with them when Jesus came. The other disciples therfore sayd vnto him: we haue sene the Lorde. And he sayde vnto them: except I se in his handes the print of the nailes, and put my fynger into the prynte of the nayles, and thruste my hande into his syde, I wyll not beleue. And after eyght dayes, againe his disciples were within, and Thomas with them. Then came Jesus whē the doores were shut, and stode
G in the myddes and sayde, peace be vnto you.

After that sayd he to Thomas: bringe thy finger hether and se my handes and bringe thy hande and thruste it into my syde, and be not faythlesse, but beleuinge. Thomas answered and sayde vnto hym: my Lorde and my God. Jesus sayde vnto hym: Thomas, because thou haste sene me, thou beleuest. Blessed are they that haue not sene, and yet beleue.

And

And many other signes truely did Jesus in the presence of his disciples, whiche are not wrytten in this boke. These are wrytten that ye might beleue, that Jesus is Christe the sonne of God, and that (in beleuinge) ye might haue life thorowe his name.

¶ The Notes.

a. In this place the euangelist doth diligently note the tyme that Christe our sauioure came in to his disciples, not meanynge that he wente in through the dores, for the greake hath not Διὰ θυρῶν κεκλεισμένων. that is to saye: through the dores beynge shut, but Τῶν θυρῶν κεκλεισμένων. That is to saye: the gates or dores beynge shutte, as a man myght saye: late in the euenynge, and at that tyme that the gates and dores be wont to be shutte. For Christ our sauiour throughe his diuine power was able to cause the dores (were they neuer so surely shutte) to open vnto hym of theyr owne accorde: as when he deliuered Peter out of prison by his aungell, then not oneiye the chaynes that he was bounde withall fell of from hym: but also all the dores and lockes dyd open of theyr owne selues, and did geue him passage. Actes. xij. Agayne howe the Apostles were deliuered. Reade. Actes. v.

The xxi. Chapter.

¶ He appeareth to his disciples agayne by the sea of Tiberias, and commaundeth Peter earnestly to fede his shepe.

After that, Jesus shewed him selfe agayne at the sea of Tiberias. And on this wise shewed he him selfe. There were together Simon Peter and Thomas (whiche is called Didimus) & Nathanael of Cana in Galile, and the sonnes of zebede, and two other of his disciples. Symon Peter sayd vnto them: I go a fyshing. They sayd vnto him: we also wil go with thee. They wente theyr B way and entred into a shyppe straight waye, and that night caught they nothynge. But when the morynge was now come, Jesus stode on the shore: neuertheless the Disciples knewe not that it was Jesus. Jesus sayde vnto them: Children, haue ye any meate? They aunswered him, no. And he sayde vnto them: cast out the nette on the right syde of the shyppe, and ye shall fynd. Then they cast out, and anone they were not able to drawe it, for the multitude of fyshes.

Then sayd the disciple whom Jesus loued vnto Peter: ¶ It is the Lorde. When Symon Peter hearde that it was the Lorde, he gyrd his coate to hym (for he was naked) and sprange into the sea. The other disciples came by shyppe, for they were not farre from lande, but as it were two hundred cubites Iohn. xiij. e and. xix. e

cubites, and they drew the net with fysshes. Assone then as they were come to lande, they sawe whote coles, and fysshe layde theron, and breade. Jesus sayde vnto them: bryngе of
Luke. xxiiij. c. the fysshe whiche ye haue now caught. Simon Peter stepped forth and drewe the net to lande full of greate fysshes, an hundred and .liij. And for al ther were so many, yet was not
D the net broken. Jesus sayd vnto them, come and dyne. And none of the disciples durste aske hym, what arte thou? For they knewe that it was the Lorde. Jesus then came & toke bread, and gaue them, and fysshe likewyse. This is now the thyrde time that Jesus appeared to his disciples, after that he was rysen agayne from death.

So when they had dined. Jesus sayd to Simon Peter:
E Symon Joanna, louest thou me more then these? He sayde vnto hym: yea Lorde, thou knoweste that I loue thee. He sayde vnto him: fede my lambes. He sayde to hym agayne the seconde tyme: Symon Joanna, louest thou me? He sayd vnto hym: yea Lorde, thou knoweste that I loue thee. He sayde vnto him: fede my shepe. He sayde vnto hym the third tyme: Symon Joanna, louest thou me? Peter sorowed because he sayde to him the thirde tyme louest thou me, and sayde vnto him: Lorde, thou knowest all thinges, thou knoweste that I loue thee. Jesus sayde vnto hym: feede my shepe.

Verely, verely I saye vnto thee, when thou wast yonge,
F thou gyrdest thy self, and walkedst whither thou wouldest: but when thou art olde, thou shalt stretche forth thy hands, and another shal gyrde thee, and leade thee whyther thou wouldest not. That spake he signifiynge by what death he
The Gospel on S. Iohn euã gelistes daye. shoulde glorifie God.

And when he had sayde thus, he sayde to him: folow me. Peter turned about, and sawe that disciple whom Jesus loued folowing: which also leaned on his brest at supper, and saide: Lorde which is he that betrayeth thee. When Peter sawe hym, he sayde to Jesus: Lorde what shall he here do? Jesus sayde vnto him: If I wyll haue him to tarye tyll I come, what is that to thee? folowe thou me. Then went this



this sayinge abroode amonge the brethren, that that same disciple shoulde not dye. Yet Iesus sayde not to hym, he shall not dye: but if I wyll that he tary tyll I come, what is that to thee? The same discyple is he, whiche testyfyeth of these thynges, and wrote these thinges. And we knowe that his testimonie is true. There are also manye other thinges whiche Iesus dyd, the whiche yf they shoulde be written euery one, I suppose the worlde could not containe the bokes that shoulde be wrytten.

¶ The Notes.

a. After the passion of Christ, the Apostles dyd thinke that it was an vnsemely thinge for them to be ydell, therfore they did get them selues agayne to theyr olde occupation, and dyd labour with theyr owne handes (syth they were not yet sent for to preache) whiche thinge all ministers ought for to do, and specially they that be only superintendentes and ministers in name, and not performyng the office of preachinge. No man ought ydelye to lyue with the sweate of other mens browes.

Here endeth the Gospell of S. Ihon.

¶ The Argumente of the

seconde booke of S. Luke, called the Actes of the Apostles.



In this seconde boke, the blessed Euangelist S. Luke (whose like we haue set forth alreadye at the begynning of his Gospell) doth declare and wryte vnto vs (yf we wyll be Theophile, that is to saye: vnfayned louers of God) what was done and wrought for our singuler comforte, after the glorious resurrection, and moste triumphant Ascencion of our sauyour Jesu Christ. Howe that our Lorde Jesus dyd both promyse, and also geue moste aboundauntly his holy spryte vnto all his disciples. And what this spryte did worke, by the preachyng of the worde, both in the Jewes and also in the Gentiles, that beleued in Christ. This boke hath alwayes ben in great estimation, and that most deseruinglye. For the Actes of the Apostles (sayth S. Hierom) seme to be but a bare history, because in them, only the infancy of the church, (whiche then began to sprynge) is set forth: but if we consider that Luke the Phisition (whose prayse is in the Gospell) hath wrytten them: we shal also perceaue that all his wordes are the Phisicke of a languishynge and sycke soule. what other thyng (I beseche you) is this sacred and heauenly history, but one of the chiefest partes of the Gospell. For truly in the other bokes (whiche are intituled Gospels) the corne of wheat cast into the grounde is described: but here in this booke, the same selfe corne is set forth, beynge already spronge vp, and declaryng most effectuously his ryches vnto the worlde. Agayne, yf we hadde not by Luke knowen, after what maner Christe forsoke the earth, where and in what place, howe and after what fashion the promysed comforter dyd come, what begynninge the churche had, wherein it did florish, by what meanes it did encrease: should we not haue lacked a great parte of the Gospel? Therfore Bede dyd wryte ryghte well, saying: that Luke had not only made an history vntyll the resurrection and Assumption of the Lord, as the other dyd, but also dyd so set forth by writing, the doyinges of the Apostles, as much as he knewe to be sufficient to edify the fayth of the readers or hearers, that onely his boke (touchinge the Actes of the Apostles) was by the churche thoughte worthy to be credited, all other whiche presumed to wryte of the same matter, beyng reiected and disprooued. Chrisostome also, to them that dyd maruayle why S. Luke hadde not wrytten forth all the Apostolicall history vnto the ende, or that he had not described the Actes of euery one of them seuerally in bokes by them selues, doth aunswer goodlye, sayinge: These are sufficient vnto them that wyll applye theyr myndes and take hede. Therfore leauinge vnprofytable questions (why was not this written, or that writtē?) let vs take hede vnto these wholesome sayinges of the Euangelist, that so we maye applye this moste comfortable salue (ministred vnto vs by hym) vnto oure wounded soules.

The Actes of the Apo=

stles, wrytten by S. Luke the Euangelist, whiche was present at the doynges of them.



The fyrst Chapter.

¶ The Ascention of Christ, Mathias is chosen in the stede of Judas.

IN the former trea=
tyse (deare frend The=
ophilus) I haue writtē
of al that Jesus began
to do & teach, vntyl the
day in which he was ta
ken vp, after ỹ he tho=
row the holy goste, had
geuen commaundemē=
tes vnto the Apostles,
whiche he had chosen:
to whō also he shewed
him self alyue after his
passion by many tokēs,
appearyng vnto them fourty dayes, and speakyng of the a*
kyngedome of God, and gathered them together, and com=
maunded them, that they shuld not depart from Jerusalem:
but

A The pistle on Assentions daye.

Luke. xxiiij.

but to wayte for the promys of the father whereof ye haue herde of me. For John trulye baptised with water: but ye
John.iij.d. xv.d and.xvi.d Math.iij.b. Luke.iij.c. shalbe baptised with the holy gooste, with in this few dayes. When they therfore were come together, they asked of hym saynge: Lorde doste thou at this tyme, restore agayne the kyngedome to Israel? And he sayd vnto them: It is not for you to knowe the tymes, or the seasons, whiche the father hath put in his own power: but ye shal receaue power of the holy gooste which shal come on you. And ye shalbe witnesses vnto me both in Jerusalem, and in al Jewry, & in Samary, and euen vnto the vttermoste partes of the earth.

B And when he had spoken these thinges whil they beheld,
Mark.xvi.d Luk.xxiiij.c he was taken vp an hie, and a cloude receaued hym vp oute of theyr sight. And while they looked stedfastly vp to heuen as he went, beholde two men stode by them in whyte apparell, which also sayde: ye men of Galile, why stande ye gasing vp into heauen. This b* same Jesus whiche is taken vp frō you into heuen, shal so come euē as ye haue sene him go into heauen. Then retourned they vnto Jerusalem from the mount (that is called) Oliuete, whiche is nye to Jerusalem, conteyning a Sabboth dayes iorney. And when they were
Math.iiij.b come in, they went vp into a parler, where abode both Peter and James, John and Andrew, Philippe and Thomas, Bartlemew and Mathew, James ỹ sonne of Alpheus, and Simon zelotes, and Judas James (brother) These al con-
C tinued with one accorde in prayer and supplication with the wemen and Marye the mother of Jesu, and with his brethren.

And in those dayes, Peter stode vp in the middes of the
The pistle on s. Mathias day. disciples and sayde (the noumbre of names that were together, were aboute an hondred and twentye.) Ye men and brethren, this scripture must haue nedes ben fulfilled, which the holy gooste thorow the mouth of Dauid spake before of Judas, which was gyde to them that toke Jesus. For he was noumbred with vs, and had obtayned felowship in this ministration. And the same hath nowe possessed a platte of grounde with the rewarde of iniquitie, and when he was hanged

hanged, brast a sondre in the myddes, and all his bowels gusshed oute. And it is knowen vnto all the inhabiters of Jerusalem: insomuche, that that fielde is called in theyr mother tonge, Aceldama, that is to saye, the bloude fielde.

For it is wrytten in the boke of Psalmes: his habitation be voyde, and no man be dwellinge therin: & his Bisshoprik let another take. Wherfore, of these men whiche haue cõpanied with vs, all the tyme that the Lord Jesus went in and out amonge vs, beginninge at the baptisme of John, vnto that same day that he was taken vp from vs, must one be ordeyned to be a witnes with vs of his resurrection. Psal. lxviij. c. Psal. cviij. b

And they apoynted two, Joseph called Barsabas (whose syr name was Justus) and Mathias. And they prayed sayinge: thou Lord which knowest the hertes of al men, shewe whether of these two thou hast chosẽ, that the one may take the roume of this ministratiõ and Apostleshippe, from which Judas by transgression fell, that he myghte go to his owne place. And they gaue forth their lottes, and the lotte fell on Mathias, and he was counted with the eleuen Apostles.

¶ The Notes.

a. The kyngedome of God is taken two maner of wayes. Fyrste it is taken for that blessedfull lyfe, and for that euerlastinge felicitie, whiche we shall enioye after this mortall lyfe. Secondly, when by the preachynge of the Gospell, the heartes of the godlye are prepared and made the temples of the holy God: it is sayde, and that ryght well, that god doth reygne in the earth. For then doth he reigne in the heartes of the godly through faith innocency and pureneſſe of lyfe. Of this kyngdome did Christ speake with his Apostles.

b. As Christ dyd ascende visiblye into heauen, so shal he come agayne in the same shape and forme that he wente vp. Tyll that tyme then, that we maye see him with oure owne eyen come downe, as the Apostles saw hym go vp: Let vs neuer beleue, that he is here in the earth, touchinge his manhode. For, as he is euery where, in that he is god: so, in that he is a very naturall man, he is in heauen, and sytteth at the ryght hand of the father. Auguste, ad Dardanum.

The ii. Chapter.

¶ The commynge of the holy ghoste. The sermon of Peter before the congregation at Jerusalem, and the increase of the faythfull.



When the fyftith daye was come, they were al with one accorde together in one place. And sodenly there came a sound from heauen, as it had ben the commyng of a mighty wynde, and it filled al the house where they sat. And there appeared vnto thẽ clouen tonges, like

A *The pistle on Whitsonda.*

as they had bene fier, and it sate vpon eche of them: and they
Actes. iiij. k. were all fylled with the holy Goost, and beganne to speake
and. xix. with other tonges, euen as the same spyryte gaue them vt-
teraunce.

And there were dwellyng at Jerusalem, Jewes, deuout men, whiche were of all nations vnder heauen. When this was noysed aboute, the multitude came together and were astonied, because that euery manne hearde them speake his owne tonge. They wondred all, and maruayled, sayinge a-
monge them selues: beholde, are not all these whiche speake
B of Galile? And how heare we euery man oure owne tonge, wherin we were borne? Parthians, Medes and Elamites, and the inhabiters of Mesopotamia, of Jurye, and of Capa-
dacia, of Ponthus and Asia, Phrigia, Pamphilia, and of E-
gypt, and of the parties of Libia, whiche is besyde Syrene, and straungers of Rome, Jewes and conuertes, Cretes, & Arabians: we haue hearde them speake in our owne tonges the great workes of God. They were all amased, and won-
dered, sayinge one to another, what meaneth this? Other mocked sayinge: they are full of newe wyne.

C But Peter stepped forth with the eleuen, and lyft vp hys voyce, and sayde vnto them: Ye men of Jewry, and all ye that inhabite Jerusalem: be this knowen vnto you, and ẅ your eares heare my wordes. These are not droncken, as ye suppose: for it is yet but the thyrde houre of the daye. But this is that, whiche was spoken by the Prophete Jo-
hel. It shalbe in the laste dayes sayth GOD: of my spryte I wyll powre oute vpon all flesshe. And youre Sonnes, and your doughters shall prophecye, and your yonge men shall se visions, and your olde men shall dreame dreames. And on my seruauntes, and on my handemaydens, I wyll powre out of my spryte in those dayes, and they shal prophe-
sye. And I wyll shewe wonders in heauen aboue, and tokẽs
Joel. 2. 3 in the earth beneth, bloud and fire, and the vapour of smoke The Sunne shalbe turned into darknes, and the Mone in-
to bloude, before that great and notable daye of the Lorde come.

come. And it shalbe, that whosoeuer shall call on the name of the Lorde, shalbe saued. Roma. x. c.

Ye men of Israel heare these wordes. Jesus of Nazareth, a man approued of God amonge you with myracles, D
wondres and sygnes, which God did by him in the myddes of you (as ye your selues knowe) hym haue ye taken by the handes of vnrightewes personnes, after he was delyuered by the determinate counsel and foreknoweledge of GOD, and haue crucified and slayne: whom God hath raysed vp, and lowsed the sorowes of death, because it was vnpossible that he shoulde be holden of it. For Dauid speaketh of hym. Afore hande I saw God alwayes before me: for he is on my ryght hande, that I should not be moued. Therfore dyd my herte reioyse, and my tounge was glad. Moreouer also, my flesshe shall rest in hope, because thou wylt not leaue my soule in hel, nether wilt suffre thyne holye to se corruption. Thou hast shewed me the wayes of lyfe, and shalte make me ful of ioye with thy countenaunce. Psalm. xv. c.

Men and brethren, let me freely speake vnto you of the E
Patriarke Dauid. For he is both dead and buried, and his iij. Reg. ij. b
sepulchre remayneth with vs vnto this daye. Therfore, seynge he was a Prophet, and knewe that God hadde sworne with an othe to him, that Christ (as concernynge the flesshe) shoulde come of the frute of his loynes, and syt on his seate: he knowinge this before, spake of the resurrection of Christ, that a* his soule shoulde not be left in hell, nether his flesshe shuld se corruption. This Jesus hath God raised vp, whereof we all are wytnesses.

Sence now that he by the righte hande of God is exalted, and hath receaued of the father the promyse of the holy Goste, he hath shedde forth that whiche ye now se & heare. For Dauid is not ascended into heuen, but he sayde: The Lorde sayde to my Lorde, syt on my right hande, vntyll I make thy foes thy fotestole. So therfore, lette all the house of Israel knowe for a suerty, that God hath made that same Jesus (whom ye haue crucified) Lorde and Chryste.

When they hearde this, they were pricked in theyr hertes,

and sayd vnto Peter and vnto the other Apostles: Ye men and brethrē, what shal we do. Peter said vnto them: repent and be baptised euery one of you in ỹ name of Jesus Christe for the remission of synnes, and ye shall receaue the gyfte of the holy goost. For the promyse was made vnto you and to youre chyldren, and to all that are a farre of, euen as manye
G as the Lord our God shall call. And with many other wordes bare he witnes, and exhorted them, saying: Saue your selues from this vntowarde generation. Then they that gladly receaued his preaching, were baptised: and the same daye, there were added vnto them, aboute thre thousande soules.

And they continued in the Apostels doctrine and felowshippe, and in breakynge of bread, and in prayer. And feare came ouer euery soule. And many wondres & signes were shewed by the Apostles. And all that beleued, kept them selues together, and had all thinges comen, and solde their possessions and goodes, and departed them to al men, as euery man had nede. And they continued dayly with one accorde in the temple, & brake [b*] bread in euery house, and dyd eate their meate together, with gladnes and singlenes of herte, praysynge God, and had fauour with al the people. And the Lorde added to the congregation dayly, suche as shoulde be saued.

¶ The Notes.

a. S. Augustine writynge of the presence of God vnto Dardanus. ij. chapt. Alegeth this sayinge of the Apostle, and thereby goeth aboute to proue that the soule of Christe, went downe in very dede to hell, but that he suffered nothynge there. Other do affyrme that it is sayed by a figuratiue maner of speaking that he went downe to hel, because that the meryte of his death and passion, was profitable vnto them that afore died in the fayth of Abraham. Some agayne, by this worde (inferi,) do vnderstande the graue. I wolde wysshe that we should al wayes studye to vnitye and peace, and leaue these vnfrutfull questions.

b. This place ought not be vnderstanded of the communion or sacramente of the bodye and bloude of Christ, as the place before, but of the hospitalitye, that was amonge them that beleued. Therfore they that by this place do take a boldenesse to vse the communion priuately in theyr houses, haue no example at all, of that thynge, in the scriptures, & therefore they do nought, onlesse they be therto dryuen by syckenes.

The .xii. Chapter.

¶ The halt is restored to his fete. Peter preacheth Christ vnto the people.

Peter

PEter and John wente vp together into the temple at the ninthe houre of prayer. And a certaine man halt from his mothers wombe was broughte, whom they layde at the gate of the temple (called beutifull) to aske almes of them that entred into the temple. Whiche seyng Peter and John, that they wold entre into ỹ temple, desyred to receaue an almes. And Peter fastened his eyes on him with John, and sayde: loke on vs. And he gaue hede vnto them, trustinge to receaue some thinge of them. Then said Peter: Syluer and golde haue I none, suche as I haue geue I thee. In the name of Jesus Christ of Nazareth, rise vp and walke. And he toke him by the right hande, and lyfte him vp. And immediatly his fete and anclebones receaued strength. And he sprange, stode and also walked, and entred with them into the temple, walkyng and leapinge, and laudynge God. A Actes.iiij.e and.xiiij.b B

And all the people saw him walke and laude God. And they knew him, that it was he which sate and begged at the beutyfull gate of the temple. And they wondred and were sore astonied at that, whiche had happened vnto him. And as the halt which was healed, helde Peter and John, al the people ranne amased vnto them in the porche whiche is called Salomons.

When Peter saw that, he aunswered vnto the people. Ye men of Israel, why maruayle ye at this, or whye loke ye so stedfastly on vs, as though by our owne power or godlines, we had made this man go? The God of Abraham, Isaac and Jacob, the God of our fathers hath glorified his sonne Jesus, whom ye deliuered and, denied in the presence of Pilate, when he had iudged him to be lowsed. But ye denyed the holy and iust, and desyred a murtherer to be geuen you, and kylled the Lorde of lyfe, whome God hath raysed from death, of the which we are witnesses. And his name thorow the fayth of his name, hath made this man sounde, whom ye se and knowe. And the fayth which is by him, hath geuen to him this healthy in the presence of you all. C

Math. xxvii.b
Mark, xv, a.
Luke.xxiij.c
John.xviij.g.

And now brethren, I wote well that thorow ignorannce ye dyd it, as dyd also your heades. But those thinges whi-
che God before had shewed, by the mouth of all his Prophe-
tes, howe that Christe should suffre, he hath thus wyse ful-
D fylled. Repent ye therfore and turne, that your synnes may
be done awaye, when the tyme of refreshynge commeth,
Math.iiij.e from the presence of the Lorde, and when GOD shall send
hym, whiche before was preached vnto you, that is to wyt,
Jesus Christ, whiche muste receaue heauen vntyll the tyme
that all thinges, which God had spoken by the mouth of all
his holy Prophetes synce the worlde began, be restored a-
gayne.

For Moses sayde vnto the fathers: a Prophet shall the
Deut.xviij.a. Actes.vij.e. Lorde your GOD rayse vp vnto you, euen of your brethrē
lyke vnto me: hym shall ye heare in all thinges, whatsoeuer
he shall saye vnto you. For the tyme wyll come, that euerye
soule whiche shall not heare that same Prophete, shalbe de-
stroyed from amonge the people. Also al the Prophetes frō
Samuel and thence forth (as many as haue spoken) haue in
lykewyse tolde of these dayes.

Ye are the childzen of the Prophets, & of the couenaunt,
Genes.xii.a which God hath made vnto our fathers, sayinge to Abra-
ham: Euen in thy seede shall all the kynredes of the earth be
blessed. Fyrst vnto you hath God rayled vp his sonne Jesus
and him he hath sente to blysse you, that euerye one of you
shoulde turne from your wickednes.

The iiii. Chapter.

¶ The Apostles are taken and broughte before the counsell. They are forbydden to preache, but they turne them vnto prayer, and are more o-
bedient vnto God then vnto men.

AS they spake vnto the people, the Priestes
and the ruler of the temple, and the Saduces
came vpon them, takinge it greuously that
they taught the people, and preached in Je-
sus the resurrection from death. And they
layde handes on them, and put them in holde
vntyll the next daye: for it was nowe euentyde. Howbeit,
many of them whiche hearde the wordes, beleued, and the
noumbre

noumbre of the men was about fyue thousande.

And it chaunced on the morow, that their rulars and elders and Scribes, and Annas the chiefe Priest, and Cayphas, and John and Alexander, and as many as were of the kinred of the hye Priestes gathered together at Jerusalē. And when they had set thē before them, they asked: by what power or in what name, haue ye done this.

Then Peter full of the holy goost, sayd vnto them: ye rulars of the people, and elders of Israel, yf we this daye are examined of the good dede done to the sicke man, by what meanes he is made whole: be it knowen vnto you all, and to all the people of Israell, that in the name of Jesus Christe of Nazareth, whome ye crucified, whom God rayled agayne from death, euen by him doth this man stande here presente before you whoale. This is that stone cast a syde of you builders, whiche is become the chiefe of the corner. Nether is there saluation in any other. For among men there is geuē none other name, wherin we must be saued. Math.xxi.d Marke.xii.a Luke.xx.c.

When they sawe the boldnes of Peter and John, and vnderstode ẏ they were vnlerned men & without knowledge, they maruayled & they knew them, that they had bene with Jesu: and beholdinge also the man whiche was healed standing with them, they could not say against it. But they commaunded them to go a side out of the counsel, & counceled among thē selues saying: what shall we do to these men? For a manifest sygne is done by them, & is openly knowen to all them that dwell in Jerusalem, and we cannot denye it. But that it be noysed no farther among the people, let vs threaten and charge them, that thei speake hence forth to no man in this name.

And they called them, and commaunded them that in no wise, they shulde speake or teache in the name of Jesu. But Peter and John aunswered vnto them and sayde: whether it be ryght in the sight of God, to obey you more then God, iudge ye. For we can not but speake ẏ whiche we haue sene and hearde. So threatened they them, and let them go, and founde nothing how to punishe thē, because of the people.

for all men lauded God for that whiche was done: for the man was aboue fourty yeare olde, on whom this myracle of healynge was shewed.

Assone as they were let go, they came to theyr felowes, and shewed all that the hye Priestes and elders had sayd to
¶ them. And when they hearde that, they lyfte vp theyr voyces to God with one accorde, and sayde: Lorde, thou arte God which hast made heauen and earth the sea, and all that in them is, whiche by the mouth of thy seruaunt Dauid hast sayd: Why dyd the heithen rage, and the people immagyne
Psalm.ij.a vayne thinges. The kinges of the earth stode vppe, and the rulers came together, agaynst the Lorde, and agaynste his Christe.

For of a truth, against thy holy childe Jesus (whom thou hast anoynted) both Herode and also Pontius Pylate, with the Gentiles and the people of Israel gathered them selues
¶ together, for to do whatsoeuer thy hand and thy counsel A*
determined before to be done. And nowe Lorde, beholde theyr threateninges, and graunt vnto thy seruaunts, with all confidence to speake thy worde. So that thou stretche forth thine hande, that healing, and signes, and wonders, be done by the name of thy holy chylde Jesus. And assone as they had prayed, the place moued where they were assembled together, and they were all fylled with the holy Goost, and they spake the worde of God boldly.

¶ And the multitude of them that beleued, were of one hert, and of one soule. Nether any of them sayde, that oughte of the thinges which he possessed, was his owne: but hadde all thinges commen. And with great power gaue the Apostles witnes of the resurrection of the Lorde Jesu. And greate grace was with them all. Nether was there anye amonge them, that lacked. For as many as were possessers of landes or houses, solde them, and brought the price of the thynges that were sold, and layed it doune at the Apostles fete. And distribution was made vnto euerye man, accordynge as he had nede.

And Joses which was also called of the Apostles, Barna-

bas

bas (that is to saye, the sonne of consolation) being a Leuite, and of the countre of Cypers, where as he had lande, sold it and layde the pryce doune at the Apostles fete.

¶ The Notes.

a. Here we do learne that the enemies of Thrist can go no further, than God hath appoynted them. Therfore, let the preachers of the trueth be of a good comfort, though Sathan with all the legions of deuelles, the worlde and all the mighty princes therof, do arise and conspire agaynst them, yet they can do no more then the Lordes hand and counsel hath appoynted before.

The. v. Chapter.

¶ The dissembling of Ananias and Saphira is punished. Myracles are done by the Apostles, which are taken, but the aungell of God bryngeth them out of pryson. They are brought before the counsell. The sentence of Gamaliel. The apostles are bet, they retoyse in trouble.

A Certayne man named Ananias, with Saphira his wyfe, solde a possession, and kept away parte of the pryce (his wife also beynge of counsell) and brought a certayne part, and layde it doune at the Apostles fete. Thē said Peter: Ananias, how is it that Satan hath filled thine hert, that thou shouldest lye vnto the holy goost, and kepe awaye parte of the price of the lande. Pertayned it not vnto thee only, & after it was sold, was it not in thine owne a* power? Howe is it that thou haste conceaued this thinge in thine herte? Thou hast not lied vnto mē, but vnto B God. When Ananias herd these wordes, he fell downe, and gaue vp the gooste. And greate feare came on all them that heard these thinges. And the yonge men rose vp, and putte hym aparte, and caried him out, and buryed him.

And it fortuned (as it were aboute the space of .iij. houres after) that his wyfe came in ignoraunte of that whiche was done. And Peter aunswered hir: Tel me, sold ye the lande for so muche? And she sayde: yea for so muche. Then Peter sayde vnto hir: why haue ye agreed together, to tempte the spryt of the Lorde? Beholde, the fete of them whiche haue buried thy husband, are at the doze, and shall cary thee out. Then she fel doune straycht waye at his fete, and yelded vp the goste. And the yonge men came in, & found hir dead, and caried hyr out, & buried hir by hir husband. And great feare came on all the congregation, and on as many as hearde it.

By

The pistle on S. Barthelmewes day.

By the handes of the Apostles were manye sygnes and wondres shewed amonge the people. And they were all together with one accorde in Salomons porche. And of the other, durst no man ioyne him selfe to them: neuerthelater the people magnified them. The noumbre of them that beleued in ỹ Lorde both of men and wemen, grewe more and more: insomuch that they brought the sick into ỹ stretes, and layde them on beddes & palets, ỹ at the lest way, the shadow of Peter when he came by, might shadow some of thē. Ther came also a multitude out of the cities round about, vnto Jerusalem, bringing sycke folkes, and them whiche were vexed with vnclene spirites. And they were healed euerye one.

Then the chiefe Priest rose vp, and al they that were with him (which is the secte of the Saduces) & were full of indignation, & layde handes on the Apostles, and put them in the commen prison. But the aungell of the Lord, by night opened the prison dores, and brought them forth, and sayd: go, steppe forth, and speake in the temple to the people all the wordes of this lyfe. When they heard that, they entred into the temple erly in the morninge and taught. But the chiefe Priest came, and they that were with him, and called a counsell together, and all the elders of the children of Israel, and sent to the prison to fet them. When the ministers came and founde them not in the prison, they returned and tolde sayinge: the preson truly found we shut as sure as was possible, and the kepers standinge without, before the dores. But when we had opened, we founde no man with in. When the chiefe Priest, and the ruler of the temple, and the hie Priestes, hearde these thinges, they douted of them, wherevnto this woulde growe.

Then came one and shewed them: behold, the men that ye put in prison, stand in the temple, and teache the people. Then wente the ruler of the temple with ministers, and brought them without violence. For they feared the people lest they shuld haue bene stoned. And whē they had brought them, they set them before the counsell. And the chief Priest asked them sayinge, dydde not we strayghtely commaunde

you,

you, that ye shuld not teache in this name? And beholde, ye haue fylled Jerusalem with youre doctrine, and ye intende to bringe this mans bloud vpon vs.

Peter and the other Apostles aunswered and sayd: We ought moze to obey God thē men. The God of our fathers rayled vp Jesus, whom ye slewe, and hanged on tre. Hym hath God lyfte vp with his ryght hande, to be a ruler and a sauiour, foz to geue repentaunce to Israel, and forgeuenes of synnes. And we are his recozdes concerninge these thinges which we saye, and also the holy goste whom God hath geuen to them that obey him. When they hearde that, they claue a sunder: and sought meanes to sley them. Then stode ther vp one in ỹ counsel, a Pharisei named Gamaliel, a doctoure of lawe (had in auctozitie amonge all the people) and commaunded to putte the Apostles asyde a lytell space, and sayde vnto them: men of Israel take hede to youre selues, what ye entende to do as touching these menne. Foz before these dayes rose vp one Theudas boastynge hymselfe, to whom resozted a nombze of menne, aboute a foure hundzed whiche was slayne, and they all whiche beleued him, were scattered abzode and brought to noughte. After thys man, arose ther vp one Judas of Galile, in the time when tribute began, and dzew awaye moche people after him. He also perysshed: and all euen (as manye as harkened to him) were scattered abzoade. F Genes. xxvi. a. Exod. xb. e. Deut. xi. b. G

And now I saye vnto you: refraine youre selues from these men, let them alone. Foz if this counsell oz this wozke be of men, it will come to nought. But and yf it be of God, ye cannot destroye it, lest haply ye be founde to striue agaynst god. And to him they agreed, & called the Apostles, and bet them and commaunded that they shuld not speake in the name of Jesu, and let them go.

And they departed from the counsel, reioysing, that they were counted wozthye to suffre rebuke foz his name. And dayly in the temple, and in euery house they ceased not, teaching and preaching Jesus Chzist.

The

¶ The Notes.

a. By this place we maye euidently se that in the primitiue churche no man was compelled to make his goodes commune. For Peter telleth playnely, that it dyd lye in Ananias power, whether he woulde selle his lande or not, and when he had solde it, the money was his owne, so that he myght haue kepte it, yf he had lusted.

The vi. Chapter.

¶ Ministers (or deacons) are ordeyned in the congregation to do seruyce in necessary thinges of the body, that the Apostles maye wayt only vpon the worde of God. Steuen is accused.



A N those daies (as the nombre of ỹ disciples grew) ther arose a grudge among the Grekes a∫ainst the Hebrues, because their widdowes were despised in ỹ daily minist̃ring.

B Then the twelue called the multitude of ỹ disciples together and sayde: it is not mete that we shuld leaue the word of god, and serue at the tables.

a Wherfore brethren, loke ye out amonge you seuen men of honest report, and full of the holy goost, and wysdom, which we maye appoynte to this nedefull busynes. But we wyll geue our selues continually to prayer, & to the ministration of the worde. And the sayinge pleased the whole multitude. And they chose Steuen a man full of fayth and of the holye goost, and Philip, & Prochorus, and Nichanor and Timon, and Permenas, & Nicholas a conuerte of Antioche. Which

C they set before the Apostles, and they prayed and layd their handes on them. And the worde of GOD encreased, and the noumber of the disciples multiplied in Ierusalem greatlye, and a greate company of the priestes were obediente to the fayth. And Steuen full of fayth and power, dyd greate wonders and miracles among the people. Then ther arose certayne of the Synagoge, whiche are called Libertines, & Cyrenites, and of Alexandria, and Cilicia and Asia, and dis-

D puted with Steuen. And they could not resist the wysdom, and the spryt, with which he spake. Then sente they in men, which sayd: we haue hearde him speake blasphemous wordes agaynst Moses, and agaynst God. And they moued the people and the elders and the scribes: and came vpon hym, and caught him, and brought him to the counsell, & brought forth false witnesses which sayde: This man ceaseth not to

speake

speake blasphemous wordes against this holy place, and the lawe, for we hearde hym saye: this Jesus of Nazareth shall destroye this place, and shal chaunge the ordinaunces whiche Moses gaue vs. And all that sate in the counseil, loked stedfastly on him, and sawe his face as it had bene the face of an aungell.

¶ The Notes.

a. Yf the churche had kept styll this order in choysynge of ministers, it hadde bene better with the Christian commun welth, and religion. Lampridius a notable hystoriograph in the lyfe of Alexander. Senerus doth wryt that this was vsed customablye amonge the Christians, when they shoulde choyse or make any minister, they dyd fyrste publyshe his name abrode. And yf any man coulde aledge any notable crime agaynst him, he was repelled or put backe from the office.

The.vii. Chapter.

¶ Steuen maketh aunswere to his accusation, rebuketh the hardnecked Jues, and is stoned vnto death.

Then sayde the chiefe priest: is it euen so? And he sayde: ye men, brethren and fathers, hearken. The God of glory appeared vnto oure father Abraham, whil he was in Mesopotamia, before he dwelt in Charran, and said vnto him: come out of thy countre, & from thy kynred, and come into the lande, whiche I shall shewe thee. A Gene.xii.a.

Then came he out of the lande of Chaldey, & dwelt in Charran. And after that his father was dead, he brought him frō thence, into this lande in which ye now dwell, & he gaue him none inheritaunce in it, no not ỹ bredth of a fote: & promised that he wold geue it to hym to possesse, and to his seed after him, when as yet he had no chylde. Genes.xii.d.

God verely spake on this wise, that his sede shoulde be a soiourner in a straunge land, and that they shuld kepe them in bondage, and entreate them cxyll. iiij. C. yeares. But the nation to whom they shalbe in bondage wyll I iudge, sayde God. And after that, shall they come forth and serue me in this place. And he gaue him ỹ a* couenaunt of circumcision. And he begat Isaac, and circumcised him the. viij. day and Isaac begat Jacob, and Jacob the twelue Patriarkes. And the Patriarks hauing indignation, solde Joseph into Egipt. And God was with him, and deliuered him out of al his aduersities, and gaue him fauoure and wysdome in the Genes.xxxvij.c. B Genes.xxxvij.e.

lyght

syght of Pharao kyng of Egypte. And he made him gouer-
Genes.xlij.e. ner ouer Egypte, and ouer all his housholde.

Then came there a derth ouer all the lande of Egipt and Canaan, and greate affliction, that oure fathers founde no sustenaunce. But when Jacob hearde that there was corne in Egypt, he sent our fathers fyrste. And at ỹ seconde tyme, Gene.xlv.a Joseph was knowen of his brethren, and Josephs kinred was made knowen vnto Pharao. Then sente Joseph and caused his father to be brought and all his kynne, thre score and.xv. soules. And Jacob descended into Egipt and dyed, both he and our fathers, & were translated into Sychem, and were put in the sepulchre that Abraham boughte for money, of the sonnes of Emor, at Sychem.

But when the tyme of the promisse drue nye) which God
C had sworne to Abraham) the people grew and multiplied in Egypte, till another kinge arose, whiche knewe not of Joseph. The same deaste suttelye with oure kinred, and euyll intreated oure fathers, and made them to caste oute theyr yonge children, that they shoulde not remayne alyue. The same tyme was Moises borne, and was acceptable vnto GOD, whiche was norysshed vp in his fathers house thre monethes. When he was cast oute, Pharoes doughter toke him vp, and norysshed him vp for hir owne sonne. And Moses was learned in all maner wysedome of the Egyptians, and was myghty in dedes and in wordes.

And when he was full fortye yeare olde, it came into his hert to viset his brethren, the children of Israel. And when he sawe one of them suffre wronge, he defended him, and auenged his quarell that had the harme done to hym, and smote the Egyptian. For he supposed his brethren woulde haue vnderstande, how that God by his handes shuld geue saluation vnto them. But they vnderstode not.

And the next daye, he shewed him self vnto them as they
D stroue, and wolde haue set thē at one agayne saying: Syrs, ye are brethren, why hurte ye one another? But he that did his neighbour wronge, thrust him awaye saying: who made thee a ruler and a iudge ouer vs? What, wylt thou kyll me,

as

as thou dyddest the Egiptian yesterdaye? Then fleed Moses at that sayinge, and was a stranger in the lande of Madian, where he begat two sonnes. Exo,ij.c.

And when.xl. yeares were expired, ther appered to him in the wyldernes of mounte Sina, an Aungell of the Lord in a flamme of fyre in a bushe. When Moses saw it, he wondred at the syght. And as he drue neare to beholde, the voice of the Lorde came vnto him: I am the God of thy fathers, the God of Abraham, the God of Isaac, and the God of Jacob. Exod.iij.b

Moses trembled and durst not beholde. Then sayde the Lord to him. Put of thy b* shues from thy fete, for the place where thou standest is holy ground. I haue perfectlye sene the affliction of my people whiche is in Egipte, and I haue hearde their groning, and am come doune to delyuer them. And nowe come and I wyll sende thee into Egypt. Exod.iij.b. Iosue.v.d.

This Moses whom they forsoke saying: who made thee a ruler and a iudge: the same God sent both a ruler and a deliuerer, by the handes of the Aungell whiche appeared to hym in the bushe. And the same brought them out, shewing wondres and signes in Egipte, and in the redde sea, and in the wyldernes.xl.yeares. This is that Moses whiche said vnto the chyldren of Israel: A prophet shal the Lord youre God rayse vp vnto you of your brethren, lyke vnto me, him shall ye heare. Deut.xviij.d.

This is he that was in the congregation, in the wyldernes with the Aungell (whiche spake to hym in the mounte Sina) and with our fathers. This man receaued the word of lyfe to geue vnto vs, to whom our fathers wouldе not obeye, but cast it from them, and in their hertes turned backe agayne into Egypt, sayinge vnto Aaron: make vs Goddes to go before vs. For this Moses that brought vs out of the lande of Egypt, we wote not what is become of him. And they made a calfe in those dayes, and offered sacrifice vnto the ymage, & reioysed in the workes of their owne handes. Exod, xxxij.a,

Then God turned him selfe, and gaue them vp, that they shoulde worshyp the hoste of the skye, as it is wrytten in the

boke

I boke of the Prophetes. O ye of the house of Israell, gaue ye
Amos.v.g to me sacrifices and meate offerings by the space of. xl. yea-
res in the wyldernes: And ye toke vnto you the tabernacle
Leuit.xx.a of Moloch, and the starre of your God Rempham, fygures
whiche ye made to worshyppe them. And I wyll translate
you beyonde Babylon.

Exo.xxv.b Our fathers had the tabernacle of wytnes in the wilder-
Heb.viij.b. nes, as he had apoynted them, speakyng vnto Moses, that
he shoulde make it accordinge to the fassyon that he hadde
sene. Whiche tabernacle also, our fathers (that came after,)
brought in with Josue into the possession of the Gentyles,
whiche God draue out before the face of oure fathers, vnto
the dayes of Dauid: whiche founde fauour before God, and
desyred that he might fynd a tabernacle for the God of Ja-
cob. But Salomon buylt him an house.

Howbeit, he that is hyeste of all, dwelleth not in temples
Esai.lxvi.a. made with handes, as sayth the Prophete: heauen is my
seate, and earth is my fotestole, what house wyll ye buylde
for me, sayth the Lorde: or what place is it that I shoulde
reste in, hath not my hande made all these thynges?

Ye stiffenecked and of vncyrcumcised hertes and eares:
G ye haue alwayes resysted the holy goost: as youre fathers
dydde, so do ye. Whiche of the Prophetes haue not youre
fathers persecuted? And they haue slayne them, which she-
wed before of the comming of that iust, whome ye haue now
betrayed and murthered. And ye also haue receaued the
lawe by the ordinaunce of Aungels, and haue not kepte it.

When they hearde these thynges, they cyrt hertes claue a
The pistle on S. Stevens daye. sunder, and they gnasshed on him with they cyr teeth. But he
beynge full of the holye goost, loked vp stedfastlye with hys
eyes into heauen, and sawe the glory of God, and Jesus stan-
dynge on the ryght hande of God, and sayde: Beholde, I se
the heauens open, and the sonne of man standynge on the
ryght hande of God. Then they gaue a shoute with a loude
voyce, and stopped their eares, and ranne vppon hym all at
once, and cast him out of the citie, and stoned hym. And the
wytnesses layde downe they cyr clothes at a yonge mans fete
named

nauied Saul. And they stoned Steuen, callyng on, and sayinge: Lorde Jesu, receaue my spyite. And he kneled downe, and cryed with a loude voyce: Lorde laye not this synne to theyr charge. And when he hadde thus spoken, he fell a slepe.

¶ The Notes.

a. Circumcision is not the Testament, but a sacrament or holy signe of the couenaunt: that is to saye, of the promysse that god made vnto Abraham, saying: I wyll be thy God, and the god of thy sede after thee. Gene. xvij.

b. Moses could not be suffered to talke with god, afore he dyd put of his shone, wherby we vnderstande, that we must put away all fleshly and carnall lustes, and so approch vnto god, in fayth, and pureneste of hearte. Let them here (which wyll not touche holy thinges with theyr bare handes and without gloues) learne of the Aungell of the Lorde, what they ought for to do in suche thinges.

The. viii. Chapter.

¶ Saul persecuteth the Christen. The Apostles are scattered abrode. Philyp commeth into Samaria, Symon Magus is baptysed, he dissembleth Philip baptiseth the chamberlayne.

SAule consented to his death. And at ỹ time, there was a great persecution agaynste the congregation which was at Jerusalem, and they were all scattered abrode, thorowout ỹ regiõs of Juri & Samaria, except ỹ apostles Then deuout men dressed Steuen, & made great[a] lamentation ouer him. But Saul made hauocke of the congregation, & entred into euery house, and drewe out bothe men and wemen, and thrust them into pryson. Therfore, they that were scattered abrode, wente euerye where preachinge the word. Then came Philip into a citie of Samaria, and preached Christ vnto them. And the people gaue hede vnto those thinges whiche Philip spake, with one accorde, hearing and seyng the myracles which he dydde. For vnclene spyites cryinge with a loud voice, came out of many that were possessed of them. And many taken with palseys, and many that halted, were healed. And there was greate ioye in that citie. And there was a certayne man called Simon, which before tyme in the same citie, vsed witchecrafte and bewitched the people of Samarie, sayinge that he was a man that coulde do great thinges. Whom they regarded from the least to ỹ greatest, saying: this felowe is that great power of God. And hym they set muche by, because that of

A

B

longe time he hadde bewytched them with sorceryes. But assone as they beleued Philippes preachinge of the kyngedome of God, and of the name of Jesu Christ, they were baptised both men and wemen. Thē Simon him selfe beleued also, and was baptised, and continued with Philip, and wondred beholdynge the myracles and tygnes, whiche were shewed.

The pistle on the Tewesday in whitsō weke.

When the Apostles which were at Jerusalem hearde say that Samaria had receaued the worde of God: they sente vnto them Peter and John. Whiche when they were come downe prayed for them, that they myght receaue the holye goost. For as yet, he was come on none of thē: but they were baptised only in the name of Christ Jesu. Then layde they theyr handes on them, and they receaued the holy goost.

When Simon sawe, that thorowe layinge on of the Apostles handes, the holy gost was geuen: he offered thē money saying: geue me also this power, that on whomsoeuer I put the handes, he maye receaue the holy goost.

Then sayde Peter vnto hym: thy money perysshe wyth thee, because thou weneste that the gyfte of GOD maye be obteined with money. Thou hast nether part nor fellowshyppe in this busines. For thy hert is not ryght in the sight of God. Repent therefore of this thy wickednes, and praye God, that the thought of thine hert may be forgeuen thee. For I perceaue that thou arte full of bitter gall, and wrapped in iniquitie.

Then aunswered Simon and said: praye ye to the Lord for me, that none of these thinges which ye haue spoken, fall on me. And they when they had testified and preached the worde of the Lord, returned toward Jerusalem, and preached the gospell in many cities of the Samaritans.

Then the Aungel of the Lord spake vnto Philip saying: aryse and go towarde the south vnto the waye that goeth doune from Jerusalem vnto Gaza whiche is in the deserte. And he arose and went on. And beholde a man of Ethiopia (a chaumberlayne) and of greate auctoritie with Candace quene of the Ethiopians, and hadde the rule of all hyr treasure

sure, came to Jerusalem for to worshyppe. And as he returned home agayne syttinge in his charet, he reade Esaye the Prophete.

Then the spryte sayd vnto Philip: go neare and ioyne thy selfe to yonder charet. And Philip ranne to him, and heard him reade the Prophet Esayas, and sayde: Understandest thou what thou readest? And he sayde: how can I, except I had a gyde? And he desyred Philip, that he would come vp and sit with him. The tenoure of the Scripture whiche he reade was this. He was ledde as a shepe to be slayne: and like a lambe domme before his shearer, so opened he not his mouth. Because of his humblenes, he was not estemed. But who shall declare his generation? for his lyfe is taken from the earth. The chamberlayne aũswered Philip and sayd: I pray thee, of whom speaketh the Prophet this? of him selfe, or of some other man? F Esa. liij. e.

And Philip opened his mouth, and beganne at the same scripture, and preached vnto him Jesus. And as they went on their waye, they came vnto a certayne water, and the chamberlayne sayd: Se, here is water, what doth let me to be baptised? Philip sayde vnto him: If thou beleue with all thyne hert, thou mayst. And he aunswered and sayde: I beleue that Jesus Christ is the sonne of God. And he cõmaunded the charet to stande styll. And they wente doune bothe into the water: both Philip and also the chamberlayne, and he baptised him. And assone as they were come oute of the water, the spryt of the Lord caught awaye Philip, that the chamberlayne sawe him no more. And he went on his waye reioysinge: but Philip was founde at Azotus. And he walked thorowout the countre, preaching in their cities, tyl he came to Cesarea. G

The Notes.

a. A moderate mourninge for the deade, ought not for to be reproued, so that all superstition be layd asyde, howbeit these godly and deuout personnes, that be spoken of here, dydde rather make this lamentation ouer Stephan, because they had loste suche an earnest and valiaunt defender of the trueth, then for any other thynge. For without al peraduenture they had a hope of resurrection, and knewe that no harme was happened vnto him. Hierome vpon the death of Blesille, vnto Paula.

The. ix. Chapter.

Paul is conuerted, and confoundeth the Jewes. Peter rayseth Tabitha.

The pistle on the Conuersion of S. Paul.

Actes. viij. a.

AND Saul yet breathing out threatninges & slaughter against the disciples of the Lorde, went on to the hie preiste, and desyred of him letters to Damasco to ỹ Sinagoges: that yf he founde anye of this waye (whether they were men or wemen) he myght bringe them bound vnto Ierusalē. But as he iourneied, it fortuned that as he was come nye to Damasco, sodenly there shined roūd about him a lyght from heauen, and he fell to the earth, and

Actes. xxij. b.

heard a voyce saying to him: Saul Saul why a* persecutest ỹ me? And he sayd: what art ỹ Lorde? And the Lord sayde:

Saul is cōuerted.

I am Iesus whom thou persecutest, it is harde for thee to kycke against the pricke. And he both tremblynge and astonied said: Lord what wilt thou haue me to do? And the lord sayd vnto him: aryse and go into the citie, and it shalbe to lde thee what thou shalt do.

B The men which iorneied with him, stode amased, hearing a voyce, but seynge no man. And Saul arose from the erth, and opened his eyes, but saw no man. Then ledde they him by the hande, and brought him into Damasco. And he was. iij. dayes without sighte, and nether ate nor dranke. And ther was a certaine disciple at Damasco named Ananias, and to him sayd the Lord in a vision: Ananias? And he said: beholde I am here Lorde. And the Lorde sayde vnto him: aryse, and go into the strete (whiche is called strayghte) and seke in ỹ house of Iudas, after one called Saul of Tharsus. For behold he prayeth, and hath sene in a vision a man named Ananias comyng into hym, and putting his handes on him, that he might receaue his syght.

C Then Ananias aunswered: Lord, I haue heard by many of this man, how muche euil he hath done to thy saynctes at Ierusalem: and here he hath auctorite of the hie Priestes, to bynd all that call on thy name. The Lord sayd vnto him: go thy wayes: for he is a chosen vessell vnto me, to bear my b* name before the Gentyles, and kinges, and the children of Israel. For I will shew him, how great thinges he muste suffre for my names sake.

Ananias

Ananias went his waye, and entred into the house, & put his handes on him and sayd: brother Saul, the Lorde that appeared vnto thee in the waye as thou cammest, hath sent me, that thou myghtest receaue thy sight, and be fylled with the holy goost. And immediatly ther fell from his eyes as it had bene scales, and he receaued sight: and arose & was bap= tised, and receaued meate and was comforted. Then was D
Saul a certayne dayes with the Disciples whiche were at Damasco. And strayghtwaye he preached Christ in the Si= nagoges, howe that he was the sonne of God. But all that hearde him, were amased and sayd: is not this he that spoy= led them whiche called on this name in Jerusalem, and came hyther for that entente, that he shoulde bryng them bounde vnto ỹ hye priestes? But Saul encreased the more in strength, and confounded the Jewes whiche dwelte at Damasco affyrminge, that this was very Christ.

And after a good while, the Jewes toke counsel together to kyll him. But their laying awaite was knowen of Saul. ii.Cor.xi.g
And they watched the gates day and nyght to kyll hym. E
Then the disciples toke him by night, and put him thorowe the wall, and let him downe in a basket.

And when Saul was come to Jerusalem, he assayde to couple him selfe with the disciples, and they were all afrayde of him, and beleued not that he was a disciple. But Barna= bas toke him, and brought him to the Apostles, and declared to them how he had sene the Lorde in the waye, and hadde spoken to hym: and how he had done boldely at Damasco in the name of Jesu. And he had his conuersation with them at Jerusalem, speakinge boldelye in the name of the Lorde Jesu. And he spake and disputed with the Grekes: and they went about to slaye hym. But when the brethren knewe of that, they broughte hym to Cesarea, and sente him forth to Tharsus. Then had the congregations rest thorowout all Jewry, and Galile, and Samari, and were edified, & walked in the feare of the Lorde, and multiplied by the comforte of the holy goost.

And it chaunsed as Peter walked throughout all quarters, he cam also to the saynctes which dwelt at Lidda. And there he founde a certayne man named Eneas whiche had kept his bedde. viij. yeares sycke of the palsye. Then sayde Peter vnto him: Eneas, Jesus Christ make the whole: arise and make thy bed. And he arose immediatlye. And all that dwelt at Lydda and Assaron, sawe hym, and tourned to the Lorde.

Eneas.

There was at Joppa a certayne woman whiche was a disciple named Tabitha (whiche by interpretation is called Dorcas) the same was ful of good workes and almes dedes, which she did. And it chaunsed in those dayes, that she was sycke and dyed. When they had washed hyr, they layde hyr in a chaumber. But forasmuche as Lydda was nye to Joppa, and the disciples had hearde that Peter was there, they sent vnto him, desyringe him that he wolde not be greued to come vnto them.

Tabitha. Dorcas.

Peter arose and came with thē. And when he was come, they brought him into the chamber. And all the widdowes stode rounde about him wepinge, and shewynge the coates and garmentes whiche Dorcas made, while she was wyth them. And Peter put them all forth, and kneled downe, and prayde, and turned him to the body, and sayde: Tabitha, arise. And she opened hyr eyes, and when she sawe Peter, sat vp. And he gaue hyr the hande, and lyfte hyr vp, and called the sainctes and wyddowes, and shewed hyr alyue. And it was knowē thorowout al Joppa, and many beleued on the Lord. And it fortuned that he taried many dayes in Joppa with one Symon a tanner.

¶ The Notes.

a. Christ is persecuted in his members, as he hym selfe sayth in another place: Whatsoeuer ye haue doone to one of these lyttle ones, the same ye haue done vnto me. Mathe. xxv.

b. Christ doth in this place by his name vnderstande his glory, his truth and righteousnes, his goodnesse and mercy, with all the whole doctrine of the gospell.

The. x. Chapter.

¶ The vision that Peter sawe. How he was sent to Cornelius, The Yet then receaue the spryte, and are baptysed.

There

THere was a certayne man in Cesarea called Cornelius, a captayne of the souldiers of Italy, a deuoute man, and one that feared god with all his housholde, which gaue much almes to the people, and prayed God alwaye. A
The same saw in a vision euidently (about ỹ nynth houre of the daye) an Aungell of God comminge into him, and sayinge vnto him: Cornelius. When he loked on him, he was afrayde and sayde: what is it Lorde? He sayde vnto hym: Thy prayers a* and thy almoses are come vp into remẽbraunce before God. And now send men to Joppa, and call for one Symon, whose syr name is Peter. He lodgeth with one Symon a Tanner, whose house is by the sea syde. He shall tell thee what thou oughtest to do. And when the Aungell which spake vnto Cornelius, was departed, he called two of his householde seruauntes, and a deuout souldyer of them that wayted on him, and tolde them all the matter, and sent them to Joppa.

On the morowe as they went on their iorney, and drew nye vnto the citie, Peter went vp vpon the toppe of ỹ house to praye, about the .vi. houre. Then wexed he an hongred, and woulde haue eaten. But whyle they made ready, he fell into a traunce, and sawe heauen opened, and a certayne vessell come downe vnto him, as it had ben a great shete, knytte at the .iiij. corners, and was let downe to the earth, wherin were all maner of .iiij. foted beastes of the earth, and vermẽ, and wormes, and foules of the ayer. And ther came a voyce to him: ryse Peter, kyll and eate. But Peter sayde: Not so Lorde, for I haue neuer eaten anye thinge that is commen or vncleane. And the voyce spake vnto hym againe the seconde tyme: what God hath clensed, that call thou not commen. This was done thryse, and the vessel was receaued vp agayne into heauen. B C

While Peter mused in him selfe what this vision (which he had sene) meant: beholde, the men whiche were sent from Cornelius, had made inquiraunce for Symons house, and stode before the doze. And called out one, and asked whether

Symon, whyche was syrnamed Peter, were lodged there.
Whyle Peter thoughte on the vision, the spyryte sayde vnto
hym: beholde men seke thee: aryse therfore, get thee downe,
and go with them, and doute not: for I haue sent them. Pe-
ter went downe to the men, which were sent vnto him from
Cornelius, and sayd: Beholde, I am he whom ye seke, what
is the cause wherfore ye are come? They sayde: Cornelius
the captayne, a iuste man, and one that feareth God, and of
good reporte amonge al the people of the Iewes, was war-
Luke.vij.d. ned by an holy aungell, to sende for thee into his house, and
to heare words of thee. Then called he them in, and lodged
them.

And on the morow, Peter went awaye with them, and
certayne brethren from Joppa, accompanied him. And the
next day entred they into Cesarea. And Cornelius wayted
for them, and had called together his kynsmen, and specyall
frendes. And as it chaunsed Peter to come in, Cornelius
met hym, and fell downe at his fete, and worshypped hym.
But Peter toke hym vp, sayinge: stande vp, for euen I my
℣ selfe am a man. And as he talked with hym, he came in, and
founde many that were come together. And he sayde vnto
them: Ye knowe howe that it is an vnlawefull thinge for a
man that is a Iewe, to company or come vnto an alient: but
God hath shewed me, that I shoulde not cal anye man com-
men or vncleane, therfore came I vnto you without saying
naye, assone as I was sent for. I aske therefore, for what in-
tent haue ye sent for me.

And Cornelius sayde: This daye nowe. iiij. dayes I fa-
sted, and at the nynthe houre I prayde in my house: and be-
holde, a man stode before me in bright clothynge, and sayde:
Cornelius, thy prayer is hearde, and thine almes dedes are
had in remembraunce in the sight of God. Sende therefore
to Joppa, and call for Symon, whose Sirname is Peter.
He is lodged in the house of one Symon a tanner by the sea
syde, the whiche assone as he is come, shall speake vnto thee.
Then sent I for thee immediatly: and thou haste well done
for to come. Nowe therefore are we all here presente before
God

God, to hear all thinges that are commaunded vnto thee of God. ✠ Then Peter opened his mouth & sayde: Of a truth I perceaue, that God is not partiall, but in al people he that feareth hym, and worketh ryghteweſnes, is accepted with hym. Ye knowe the preaching that God sent vnto the chil-dren of Israel, preaching peace by Iesus Christe, whiche is Lorde ouer all thinges. Whiche preachinge was publyſ-shed thorowout all Jewry (and beganne in Galile, after the baptysme whiche Iohn preached) how God had annointed Iesus of Nazareth with the holy goſt, and with power. Which Iesus wente aboute doinge good, and healynge all that were oppreſſed of the Deuil, for God was with hym. And we are witneſſes of all thinges whiche he dydde in the lande of the Jewes, and at Jerusalem: whome they ſlewe, and honge on tree. Hym God rayſed vp the thirde day, and shewed him openly, not to al the people, but vnto vs witnes (chosē before of God for the same intent) which ate & dranck with hym, after he aroſe from death. And he commaunded vs to preache vnto the people, and teſtifye, that it is he that is ordeyned of God, a iudge of quick and dead. To him geue all the Prophetes witnes, that thorowe his name, all that beleue in hym, shall receaue remiſſion of synnes.

The piſtle on the Monday in whitſō weke.
Rom.ij.b
Epheſ.vi.b
Coloſ.iij.d
F

Whyle Peter yet ſpake theſe wordes, the holy goſte fell on all them whiche hearde the preachynge. And they of the circumciſion whiche beleued, were aſtonnied, as many as came with Peter, because that ony Gentils also, was shed oute the gyft of the holy goſte. For they hearde them ſpeake with tonges, and magnify God. Then aunſwered Peter, cā any man forbydde water, that theſe ſhould not be baptyſed, whiche haue receaued the holy goſte as well as we? And he commaunded them to be baptiſed in the name of the Lord. Then prayed they hym to tary a feawe dayes.
G

¶ The Notes.

a. Cornelius, (whoſe almoſe, before baptyſme are prayſed) came not by workes to faith but by fayth he dyd come to theſe good workes. Grego. Bede. These godly doctours dyd not aſcribe our iuſtification vnto the merits of our owne workes, but vnto fayth.

The.xi. Chapter.

¶ Peter ſheweth the cauſe wherfore he went to the heythen. Barnabas and Paule preach vnto the heythen. Agabus prophecieth dearth for to come.

And

AND the Apostles and the brethren that were
in Jewry, heard saye that the heithen had al-
so receaued the word of God. And when Pe-
ter was come vp to Jerusalem, they of the cir
cumcision reasoned with him, sayinge: Thou
wentest in to men vncyrcumcised, and atest w
them. Then Peter began, and expounded the thynge in or-
der to them saying: I was in the citie of Joppa praying, and
in a traunce I sawe a vision, a certayne vessell descende, as it
had bene a large lynnen cloth, let downe from heauen by the
foure corners, and it came to me. Into the whiche, when I
had fastened myne eyes, I considered, and sawe fower foted
beastes of the earth, and vermen, and wormes, and foules of
B the ayer. And I heard a voyce, sayinge vnto me: aryse Pe-
ter, sley and eate. And I sayd: God forbid Lord, for nothing
comen or vnclene, hath at any tyme entred into my mouth.
But the voyce aunswered me again from heauen: count not
thou those thinges comen, whiche God hath clensed. And
this was done thre tymes. And all were taken vp agayne
into heauen.

And behold immediatly ther were thre men already come
vnto the house where I was, sent from Cesarea vnto me.
And the spyrit sayd vnto me, that I shuld go with them, with
out doutinge. Moreouer these sixe brethren accompanyed
me: and we entred into the mans house. And he shewed vs,
how he had sene an aungel in his house, which stode and said
to him: send men to Joppa, & call for Simon whose sirname
C is Peter: he shal tell thee wordes, wherby both thou and all
thyne house shalbe saued. And as I beganne to preache, the
holy goost fell on them, as he dyd on vs at the beginnynge.
Then came to my remembraunce the wordes of the Lorde,
John. 1.d how he sayde: John baptised with water, but ye shalbe bap-
tised with the holy goost. For as muche then as God gaue
them lyke gyftes, as he dyd vnto vs, whē we beleued on the
Lorde Jesus Christ: what was I, that I shulde haue with-
stande God? When they heard this, they held their peace,
and glorified God, sayinge: then hath God also to the Gen-
tyls

tyls graunted repentaunce vnto lyfe.

And they which were scatred abrode thorow the affliction D
that arose aboute Steuen, walked thorowoute tyll they came vnto Phenices and Cypers, and Antioche, preaching the worde to no man, but vnto the Jewes onlye. Some of them were men of Cypers and Syrene, whiche when they were come into Antioche, spake vnto the Grekes, and preached the Lord Jesus. And the hande of the Lord was with them, and a greate noumbre beleued and tourned vnto the Lorde.

Tydinges of these thinges came vnto the eares of the con- ❧ The pistle on S Barnabas daye.
gregation, which was in Jerusalem. And they sente forth Barnabas that he shuld go vnto Antioche. Which when he was come and had sene the grace of GOD, was glad, and exhorted them al, ỹ with purpose of hert they wold continually cleaue vnto the Lorde. For he was a good man, and ful of the holy goost, and of faith: and muche people was added vnto the Lord. Then departed Barnabas to Tarsus, for to seke Saul. And when he had founde hym, he broughte hym vnto Antioche. And it chaunsed, that a whole yere they had theyr cõuersation with the congregation there, and taught muche people: insomuche, that the Disciples of Antioche, were the fyrst that were called a* Christen.

In those dayes came Prophetes from Jerusalem vnto ❧ The pistle on S. Iames d. Act. xxi. d.
Antioche. And ther stode vp one of them named Agabus, and signified by the spryte, that there shulde be greate derth throughout all the worlde, which came to passe in the Emperour Claudius dayes. Then the disciples, euery man accordinge to his abilitie, purposed to sende socoure vnto the brethren which dwelt in Jewrye. Whiche thinge they also dyd, and sent it to the elders, by the handes of Barnabas and Saul.

¶ The Notes.

a. They that beleued in Christ, were afore this called disciples, and began fyrst to be named Christians at Antiochia, which name we haue of our lord Jesus Christ, in whome we beleue, and beyng partakers of his spryt, do reioyce in our saluation pourchased vnto vs by hym. Therfore we must take heade, that we do not by our vncleane conuersation, pollute and defyle this most excellent name, and so geue occasion vnto the heathen, for to myscrepor and blaspheme it.

The

The.xii.Chapter.

Herode persecuteth the Christen, killeth James, and putteth Peter in prison, whom the Lorde deliuereth by an Aungell. The shamefull death of Herode.

A The pistl. on S. Peters daye.



N that tyme, Herode the kynge stretched forth his handes to vexe certayne of the congregation. And he killed James the brother of John, with the sword. And because he sawe that it pleased the Jewes, he proceaded farther, and toke Peter also. Then were the dayes of swete bread. And whē he had caught him, he put him in prison, & deliuered him to .iiij. quarternions of souldiers to be kepte, entendynge after Easter to bringe him forth to the people. Then was Peter kepte in prison. But prayer was made without ceasinge of the congregation vnto God for him. And when Herode wold haue brought him out vnto the people, the same nyght slept Peter betwene two souldiers, bounde with two chaynes, and the kepers, before the dore kepte the prison.

Actes.v,d. And beholde, the aungel of the Lorde was there present, and a light shyned in the lodge. And he smote Peter on the syde, and steryd him vp sayinge: arise vp quicklye. And his cheynes fell of from his handes. And the Aungel sayd vnto hym: gyrde thy selfe, and bynde on thy sandales. And so he dyd. And he said vnto him: cast thy garment about thee and folowe me. And he came oute and folowed him, and wist not that it was truth whiche was done by the Aungell, but
B thought he had sene a vision. When they were past the first and the seconde watche, they came vnto the yron gate, that leadeth vnto the citie, whiche opened to them by his owne accorde. And they went out, and passed thorowe one strete, and by and by, the Aungell departed from hym.

And when Peter was come to him selfe, he sayd: now I know of a surety, that the Lord hath sente his Aungell, and hath a* deliuered me out of the hande of Herode, and from al ỹ wayting for of the people of the Jewes. And as he consydred the thing, he came to the house of Mary, the mother

of one

of one John (whose sirname was Marke) wher many were gathered together and prayed. As Peter knocked at the C entry doze, a damsell came forth to herken, named Rhoda. And when she knew Peters voice, she opened not the entry for gladnes, but ran in, and told how Peter stode before the entry. And they sayd vnto hir: thou arte mad. And she bare them doune that it was euen so. Then sayde they: it is hys b* aungel. But Peter continued knockinge: and when they had opened the doze, and sawe hym, they were astonyed. And he beckened vnto them with the hande, to holde theyr peace, and tolde them by what meanes the Lorde had brought him oute of the prison.

And he sayde: go shewe these thinges vnto James and to the brethren. And he departed & went into another place.

Assone as it was daye, there was no lytle a do among the souldiers, what was become of Peter. When Herode hadde sought for him, and found him not, he examined the kepers, and commaunded them to be had awaye. And he descended from Jewrye to Cesarea, and there abode. Herode was displeased with them of Tyre and Sidon. But they came all D with one accorde, and made intercession vnto Blastus the kynges chamberlaine, and desyred peace, because theyr coũtrey was nourished by the kynges lande. And vpon a daye appoynted, Herode arayed him in royall apparell, and sette him in his seate, and made an oration vnto them. And the people gaue a shoute, sayinge: it is the voyce of a God, and not of a man. And immediatelye the Aungell of the Lorde smote him, because he gaue not God the honour, and he was eaten of wormes, and gaue vp the goost. And the worde of God grewe and multiplied. And Barnabas and Paule returned to Jerusalem, when they had fulfylled theyr office, and toke with them John, whose syrname was Marcus.

The Notes.

a. It is the liuinge god that deliuereth out of prison, and not the fayned God S. Leonarde. On that true god dyd sayntt Peter calle, vnto him did he adscribe the glorye of his deliuerannce: Reade the .c. vij. Psalme.

b. There be many places in the scriptures, where we do playnly learne, that Aungels be appoynted to wayte vpon the faythfull, euen from theyr very byrth. Math. xviij. Heb. j And in the Psalmes. He hath geuen a commaundement to his Aungeles, that they kepe thee in all thy wayes. Suche a thynge is here ment by the disciples.

The

The xiii. Chapter.

¶ Paul and Barnabas are called to preache amonge the Heythen. Of Sergius Paulus, and Elimas the sorcerer. Paul preacheth at Antioche.

THere were in the congregation that was at Antioche, certaine Prophets, and teachers as Barnabas, & Simon called Niger, & Lucius of Ceren, & Manahen, Herod ỹ Tetrarkes norsselow, & Saul. As thei ministred to the lorde, & fasted, ỹ holy goost sayd: separat me Barnabas and Saul, for the worke where vnto I haue
Actes.vi.b called them. Then fasted they and prayed, and layde theyr handes on them, and let them go. And they after they were sent forth of the holy gooste, came vnto Seleutia, and from thence they sayled to Cipрus. And when they were at Salamine, they shewed the worde of God in the sinagoges of the Jewes. And they had John to their minister.

Actes.xiij.d When they had gone thorowout the Yle vnto the citie of Paphos, they founde a certayne sorcerer (a false prophete whiche was a Jewe) named Barieſu, whiche was wyth the
B ruler of the country, one Sergius Paulus a prudent man. The same ruler called vnto hym Barnabas and Saul, and desyred to heare the worde of God. But Elymas the sorcerar (for so is his name by interpretation) withstode them, and sought to turne awaye the ruler from the fayth. Then Saul (which also is called Paul) beyng full of the holy goste set his eyes on him, and sayd: O full of all sutteltye and disceytfulnes, thou chyld of the deuyll, and thou enemye of all ryghteousnes, wylt thou not cease to peruert the strayght wayes of the Lord? And now behold, the hand of the lorde is vpon thee, and thou shalt be blinde, and not se the sunne for a season. And immediatly ther fell on hym a myste and a darcknes, and he went aboute, sekyng them that shuld leade hym by the hande. Then the rular when he sawe what had happened, beleued, and wondred at the doctrine of the Lorde.

When they that were with Paule, were departed by ship from

from Paphos, they came to Perga a citie of Pamphilia: and John departed from them, & returned to Jerusalem. But they wandred thorowe the countres from Perga to Antioche a citie of the coũtrey of Pisidia, and went into the a* synagoge on the Sabboth day, and sate doune. And after the lecture of lawe and the Prophetes, the rulers of the synagoge sent vnto them sayinge: Ye men and brethren, yf ye haue any sermon to exhorte the people, saye on. C

Then Paul stode vp and beckned with the hand, and said: Men of Israel, and ye that feare God, geue audience. The God of this people chose our fathers, and exalted the people when they dwelt as straungers in the lande of Egypte, and with a myghty arme, brought them out of it, and about the tyme of.xl. yeares, suffered he their maners in the wyldernes. And he destroyed.vii, nations in the lande of Cana- Iosue.xiij.b. an, and deuided their lande to them by lot. And afterwarde he gaue vnto them iudges, about the space of.iiij.C.and.l. Iud.xliij.b. yeares, vnto the tyme of Samuel the Prophete. And after that, they desyred a kyng, and God gaue vnto them Saule, 1.Reg. viij.a. and.x.a the sonne of Cis, a man of the tribe of Beniamin, by the space of.xl.yeres. And after he had put him downe, he sette vppe D Dauid to be their kinge, of whome he reported sayinge: I 1.Reg.xvi.a haue foũd Dauid the sonne of Jesse, a man after myne owne hert, he shall fulfyll all my wyll.

Of this mannes sede hath God (accordinge to his promyse) brought forth to Israell, a sauyour, one Jesus, when John had fyrst preached before his comminge, the baptisme of repentaunce to Israell. And when John had fulfilled his Iohn.1.b course, he sayde: whom ye thinke that I am, the same am I not. But beholde there cometh one after me, whose shewes of his fete, I am not worthy to lowse.

Ye men and brethren, chyldren of the generation of Abra- ❧ The pistle ham, and whosoeuer among you feareth God, to you is this on the Tewes- worde of saluation sent. For the inhabiters of Jerusalē, and daye in Easter their rulers, because they knewe him not, nor yet the voices weke. of the Prophetes, whiche are redde euerye Sabboth daye, E they haue fulfylled them in condempninge hym. And when Math.xxvii.c Luke.xxiij.c

they

they founde no cause of death in him, yet desyred they Pylate to kyll him. And when they had fulfylled all that were wrytten of him, they toke him downe from the tree, and put him in a sepulchre. But God rayled him agayn from death, and he was sene many dayes of them, which came with him from Galile to Jerusalem. Whiche are his witnesses vnto the people.

And we declare vnto you, howe that the promysse made vnto the fathers, GOD hath fulfylled vnto vs theyr chyldren, in that he reysed vp Jesus agayne, euen as it is wrytten in the second Psalm: Thou art my sonne, this day begat I thee. As concerninge that he rayled him vp from deathe, now no more to returne to corruption, he sayd on this wise: The holy promisses made to Dauid, I wyl geue them sayth fully to you. Wherfore he sayth also in another place. Thou shalt not suffre thine holy to se corruption. Howbeit, Dauid (after he had in his time fulfylled the will of God) he slepte, and was layde with his fathers, and sawe corruption. But he whom God rayled agayne, sawe no corruption.

Psal. ij. b, Heb. j. b.

Esai. lb. b, Psal. xb. b.

F Be it knowen vnto you therefore (ye men and brethren) that thorowe this man, is preached vnto you the forgeuenes of sinnes, and that by him, all that beleue, are iustifyed from all thinges, from whiche ye coulde not be iustified by the lawe of Moses. Beware therfore, leste that fall on you, whiche is spoken of in the Prophetes: Beholde ye dispisers and wonder, and perysshe ye: for I do a worke in youre dayes, whiche ye shall not beleue, yf a man woulde declare it you.

Habac. i. b.

When they were come out of the Synagoges of the Jewes, the Gentyles besought, that they woulde preache the word to them betwene the Sabboth dayes. When the congregation was broken vp, many of the Jewes, and vertuous conuertes folowed Paule and Barnabas, whiche spake to them, and exhorted them to continue in the grace of god. And the nexte Sabboth daye, came almoste the whole citie together, to heare the worde of God. But when the Jewes sawe the people, they were full of indignation, and spake a-

gainste

gaynst those thinges whiche were spoken of Paule, speakynge agaynst it, and raylynge on it. Then Paul and Barnabas waxed bolde, and sayde: it was mete that the worde of GOD shoulde fyrste haue bene preached to you. But seynge ye put it from you, and thinke youre selues vnworthy of euerlastynge life: lo, we turne to the Gentyls: For so hath the Lorde commaunded vs. I haue made thee a lyghte of ỹ Gentyles, that thou be the saluation vnto the ende of the worlde. G Esay.xlix.b

When the Gentiles heard this, they were glad, and glorified the worde of the Lord, and beleued, euen as many as were ordeyned vnto eternal lyfe. And the word of the lorde was publyshed thorowout all the region. But the Jewes moued the worshypfull and honorable wemen, and the chief men of the citie, and rayled persecution againste Paul and Barnabas, and expelled them out of theyr costes. And they shouke of the dust of their fete agaynst them, and came vnto Iconium. And the disciples were fylled with ioye, and with the holy goost. Math.x.b. Marke.vi.b. Luke.ix.a.

¶ The Notes.

a. The truth neuer feareth the lyght, but commeth forth boldelye, as it appeareth by Paule and Barnabas, whichentre into the commun synagoge. Also here we do learne, why the Sabboth day was instituted, not for bayne sportes and pastimes, but that vpon that daye, the people shoulde geue them selues to prayer, to reade and heare the worde of God.

The xiiii. Chapter.

¶ Paule and Barnabas preache at Iconium, some beleue, some stere vp sedition. At Listra they wolde do sacrifyce to Barnabas and Paule, whiche refuse it, and exhorte the people to worshyp the true God, Paul is stoned, after that commeth he to Derba, Lystra, Iconium, and to Antioche.

AND it fortuned in Iconium, that they wente A both together into the Synagoge of the Jewes, & so spake, that a great multitude, both of the Jewes, and also of the grekes beleued. But the vnbeleuinge Jewes steryd vp, and vnquieted the mindes of ỹ Gentiles, against the brethren. Longe tyme abode they there, and quit them selues boldly with the helpe of the Lorde, which gaue testimonye vnto the worde of his grace, and caused signes and wondres to be done by theyr handes. But the people of the

citie were deuided, and part held with the Iewes, and part with the Apostles.

B When there was a saulte made both of the Gentyles, and also of the Iewes with their rulers, to do them violence, & to stone them, they were ware of it, and fledde vnto Lystra, and Derba, cities of Lycaonia, and vnto the region that lyeth round about, and there preached the Gospel. And there sate a certayne man at Lystra, weake in his fete, beyng cre-ple from his mothers wombe, and neuer walked. The same hearde Paule preache. Whiche behelde him, and perceaued that he had fayth to be whole, sayd with a loude voyce: stād vp ryght on thy fete. And he stert vp, & walked. And when the people saw what Paule had done, they lyft vp their voi-ces, sayinge in the speache of Lycaonia: Goddes are come downe to vs in the lykenes of men. And they called Barna-bas Jupiter, and Paule Mercurius, because he was ỹ prea cher. Then Jupiters priest, whiche dwelt before theyr citie, C brought oxen and garlandes vnto the porche, and would haue done sacrifice with the people.

But when the Apostles, Barnabas and Paul heard that, they rent their clothes, and ran in among the people, crying and saying: men, why do ye this? We are mortall men lyke
Phil. 4. b. vnto you, and preache vnto you, that ye shoulde turne from these vanities, vnto the lyuinge God, whiche made heauen
Apocryph. b. and earth, and the sea, and all that in them is: the whiche in times past, suffred al nations to walke in their owne waies.
Rom. 1. b. Neuertheless, he lefte not him selfe without wytnesse, in that he shewed his benefites, in geuing vs rayne from hea-uen, and frutefull seasons, fyllinge oure heartes, with foode and gladnes. And with these sayinges, scase refrayned they the people, that they had not done sacrifice vnto them.

Thyther came certayne Iewes from Antioche and Ico-nium, whiche when they had obteyned the peoples consent, and had stoned Paule, drewe him out of the citie, supposing he had bene dead. Howbeit, as the disciples stode rounde a-D bout him, he arose vp, and came into the citie. And the nexte day, he departed with Barnabas to Derba. And after they had

had preached to that citie, and had taught many, they returned agayne to Lystra, and to Iconium, and Antioche, and strengthed the disciples soules, exhortinge them to contynue in the fayth, affyrminge that we muste thorowe muche tribulation, entre into the kingedome of God. And when they hadde ordeyned them elders by election, in euery congregation, and prayde a* and fasted, they commended them to God on whom they beleued. And they went thorow out Pisidia, and came to Pamphilia, and when they had preached the worde of God in Perga, they descended into Attalia, and thence departed by shippe to Antioche, from whence they were committed vnto the grace of God, to the worke which they had fulfilled. When they were come and had gathered the congregation together, they rehearsed all that God had done by them, and how he had opened the doze of fayth vnto the Gentyls. And there they abode longe tyme with the disciples.

¶ The Notes.

a. Here we learne that whensoeuer we go about any waighty matter, we ought with abstinence of lyuynge prepare our myndes vnto prayer, that it may be the more ernest.

The xv. Chapter.

¶ Variaunce about circumcision. The Apostles pacifie the matter at Jerusalem. Paul and Barnabas preache at Antioche.

THen came certayne from Jewry, and taught the brethren, excepte ye be circumcised after ỹ maner of Moses, ye can not be saued. And when there was rysen dissention and disputynge not a littel vnto Paul and Barnabas agaynst them: They determined that Paul and Barnabas, and certayne other of them, shulde go vp to Jerusalem vnto the Apostles and elders aboute this question. And after they were broughte on their waye by the congregation, they passed ouer Phenices and Samaria, declaring the conuersion of the Gentyls, and they brought great ioye vnto all the brethren. And when they were come to Jerusalem, they were receaued of the congregation, and of the Apostles and elders. And thei declared what thinges God had done by them. Then rose vp certayne of the secte A Galath.b.a.

of the Pharisseis, which dyd beleue, saying: that it was nedefull to circumcise them, and to enioyne them to kepe the lawe of Moses. And the Apostles, and elders, came a* together to reason of this matter.

And when ther was much disputinge, Peter rose vp and sayd vnto them: Y e men & brethren, ye know how ẏ a good whyle agoo, God chose amonge vs, that the Gentils by my mouth, shulde heare the worde of the Gospell, and beleue. And God whiche knoweth the heartes, bare them wytnes, and gaue vnto them the holy goost, euen as he dyd vnto vs, and he put no difference betwene them and vs, seynge that with fayth he purified theyr heartes. Nowe therefore, why tempte ye God, that ye wolde put a yoke on the Disciples neckes, whiche nether oure fathers, nor we were able to beare. But we beleue, that thorow the grace of the Lorde Jesu Christ, we shalbe saued, as they do. Then al the multy-
C tude was appeased, and gaue audience to Barnabas and Paul, which tolde what signes and wonders God had shewed amonge the Gentyls by them.

And when they helde their peace, James aunswered saying: Men and brethren herken vnto me. Simeõ tolde, how God at ẏ beginning did visit to take of the Gentils, a people vnto his name. And to this agreeth the wordes of the Prophetes, as it is wrytten. After this I will returne, and wyll buylde agayne the tabernacle of Dauid, whiche is fallen doune, and that which is fallen in decay of it, wyl I buyld agayne, and I will set it vp, that the residue of men myghte seke after the Lord, and also the Gentyls vppon whom my name is named saith the Lord, which doth al these thinges: knowen vnto God are al his workes from the begynninge of the world. Wherfore my sentence is, that we trouble not them, which from amonge the Gentyls are turned to God: but that we wryte vnto them, that they absteyne them selues from filthynes of ymages, and from fornication, from strangled, and from bloude. For Moses of olde tyme hath
D in euery citie them that preache him, beyng reade in the synagoges euery Sabboth daye.

Then

Then pleased it the Apostles and elders with the whole congregation, to sende chosen men of their owne companye to Antioche with Paul and Barnabas. They sente Judas (whose syrname was Barsabas) and Sylas, whiche were chiefe men amonge the brethren, and gaue them letters in theyr handes after this maner.

The Apostles, elders, and brethren, sende gretynges vnto the brethren, which are of the Gentyles in Antioche, Syria and Cylicia. Forasmuch as we haue heard, that certayn E whiche departed from vs, haue troubled you with wordes, and coumbred your myndes sayinge: Ye must be circumcysed and kepe the lawe, to whom we gaue no suche commaundement. It semed therefore to vs a good thynge, when we were come together with one accorde, to sende chosen men vnto you, with our beloued Barnabas and Paule, men that haue ieoparded theyr lyues, for the name of our Lorde Iesu Christ. We haue sent therfore Judas and Sylas, whiche shall also tell you that same thinges by mouth. For it semed good to the holy goste, and to vs, to put no greuous thynge to you, more then these necessary thinges, that is to say, that ye abstayne from thinges offered to ymages, from blonde, from strangled, and fornication. From which if ye kepe your selues, ye shall do well. So fare ye well.

When they were departed, they came to Antioche, and F gathered the multitude together, and deliuered the epistle. When they had reade it, they reioysed of that consolation. And Judas and Sylas beyng Prophetes, exhorted ỹ brethren with muche preachynge, and strengthed them. And after they had taried there a space, they were let go in peace of the brethren vnto the Apostles. Notwithstandinge, it pleased Sylas to abyde there styll. Paule and Barnabas continued in Antioche, teachinge and preachinge the worde of the Lorde with other many.

But after a certayne space, Paule sayde vnto Barnabas: Let vs go agayne, and visite our brethren in euerye citye, G where we haue shewed the worde of the Lorde, and se how they do. And Barnabas gaue counsel to take w̃ them John

called also Marke. But Paule thought it not mete to take him vnto theyr companye, whiche departed from them at Pamphilia, and went not with them to the worke. And the
b* dissention was so sharpe betwene them, that they depar=
ted a sunder one from the other: so that Barnabas toke Marke, and sayled vnto Cypers. And Paule chose Sylas and departed, beynge committed of the brethren vnto the grace of God. And he went thorowe Cyria and Cylicia, sta-
blisshinge the congregations.

¶ The Notes.

a. When counceyls be gathered in the name of Christ, there is no doubt but that Christ is in the myddest of them, and with his spyryt doth assyst them. But yf they be gathered in their owne name, that is to say: to set forth theyr owne glory, they are vtterlye destitu=
ted of the holy goost, and whatsoeuer they do decree or set forth, ought to be estemed none other, but mens doctrines or traditions.

b. Paul and Barnabas had done before many wonderfull and godlye actes. Because therfore that no man should attribute to muche vnto them, the holy goost doth suffre them to fal out: therby to declare, that the most holyest are subiect to infirmities, or rather being separated, they myght do the more good.

The.xvi.Chapter.

¶ Timothy is circumcised. Paul preacheth at Philippos, and there is he put in pryson.

AThen came he to Derba and to Lystra. And be holde, a certayne disciple was there named Timotheus, a womans sonne which was a Jewes and beleued: but his father was a Greke. Of whom reported wel, the brethrē of Lystra and of Iconium. The same Paule would that he shulde go forth with him, and toke & circumci sed him, because of the Jewes which were in those quarters for they knew al, that his father was a Greke. As they wēt thorow the cities, they delyuered them the a* decrees for to kepe, ordeined of the Apostles and elders, which were at Je rusalem. And so were the congregations stablysshed in the
B fayth, and encreased in noumbre dayly.

When they had gone thorow out Phrigia, and the region of Galacia, and were forbidden of the holye goost to preache the worde in Asia, they came to Mysia, and sought to go in=
to Bethynia. But the spryte suffred them not. Then they went ouer Mysia, and came doune to Troada. And a vision appered to Paul in the night. There stode a man of Mace=
donia

donia and prayed him, sayinge: come into Macedonia, and helpe vs. After he had sene the vision, immediatly we prepared to go into Macedonia, beynge certified that the Lorde had called vs, for to preache the gospell vnto them. Then lowsed we forth from Troada, and with a strayghte course came to Samothracia, and the nexte day to Neapolim, and from thence to Philippos, which is the chief citie in the partes of Macedonia, and a free citie. C

We were in that citie abydyng a certayne dayes. And on the Sabboth dayes, we went oute of the citie, besydes a ryuer, where men were wont to praye. And we sate downe, & spake vnto the wemen, which resorted thyther. And a certayne woman (named Lydia) a seller of purple, of the citie of Thyatira, which worshipped god, gaue vs audience. Whose hert the Lorde opened, that she attended vnto the thinges, which Paul spake. When she was baptised & hir housholde she besought vs sayinge: If ye thincke that I beleue on the Lorde, come into my house, and abyde there. And she constrayned vs. D

And it fortuned as we went to prayer, a certayn damsell possessed with a spryte that prophesied, met vs, which brought hir master and masters muche bauntage with Prophesyinge. The same folowed Paul and vs, and cryed sayinge: these men are the seruauntes of ỹ most hie God, which shew vnto vs the waye of saluation. And this dyd she many dayes. But Paul not contente, turned aboute, and sayde to the spryte: I commaunde thee in the name of Jesu Christe, that thou come out of hyr. And he came out the same houre. Leui.xx.d. Deut.xviij.b. 1.Reg.xxviij.a

And when hir master and masters sawe that the hope of theyr gaynes was gone, they caught Paul and Sylas, and drue them into the market place, vnto the rulars, & brought them to the officers sayinge: These men trouble our cytie, which are Jewes, and preache ordinaunces, whiche are not lawfull for vs to receaue, nether to observe, seynge we are Romayns. And the people ranne on them, and the officers rent their clothes, and commaũded them, to be beaten with roddes. And when they hadde beaten them sore, they caste E

them into preson, commaundynge the iayler to kepe them surely. Which iayler, when he had receaued suche commaundement, thrust them into the ynner prison, and made theyr fete fast in the stockes.

And at mydnight, Paule and Sylas prayed, and lauded God. And the prisoners hearde them. And sodenlye there
F was a great erthquake, so that the foundation of the prison was shaken, and by and by all the dores opened, and euerye mannes bandes were lowsed. When the keper of the pryson waked out of his slepe, and sawe the preson dores open, he drue out his swearde and woulde haue kylled him selfe, supposing the prisoners had bene fledde. But Paul cried with a loude voyce, sayinge: do thy selfe no harme, for we are all heere. Then called he for a lyght, and sprange in, and came tremblynge, & fell doune before Paul and Sylas, & brought them out, and sayd: Syrs, what must I do to be saued? And they sayde: beleue on the Lorde Jesus, and thou shalt be saued, & thy household. And they preached vnto him the word
G of the Lorde, and to all that were in his house. And he toke them the same hour of the nyght, & washed their woundes, and was baptised, with all that belonged vnto him straycht way. When he had brought them into his house, he set meat before them, and ioyed that he with all his housholde, beleued on God.

And when it was daye, the officers sente the ministers saying: let those men go. The keper of the pryson tolde this sayinge to Paul: the officers haue sent worde to lowse you. Now therfore get you hence and go in peace. Then sayde Paul vnto them: they haue beaten vs openly vncondempned, for all that we are Romayns, and haue cast vs into preson: and now wolde they sende vs awaye prively? Nay not so, but let them come them selues and fet vs out. When the ministers tolde these wordes vnto the officers, they feared when they heard that they were Romayns, & came and besought them, and brought them out, and desyred them to departe out of the citie. And they went oute of the preson, and entred into the house of Lidia, and when they had sene the

brethren

brethren, they comforted them and departed.

¶ The Notes.

a. Reade the chapter before, for the understandynge of these decrees.

The xvii. Chapter.

¶ Paul commeth to Thessalonica, where the Iewes set the citie on a roare. Paul escapeth, and commeth to Athens, where he preacheth the true and vnknowen God.

NOw they made their iorney thorow Amphipo A
lis, & Appolonia, they came to Thessalonica, where was a Synagoge of the Iewes. And Paul (as his maner was) went in vnto them and thre sabboth dayes declared oute of the scripture vnto them, openinge, and alleging, Luke. xxiiij.g that CHRIST must nedes haue suffred, and rysen again from death, and that this Iesus was Christ whom (said he) I preache to you. And some of them beleued, and came and companied with Paule and Sylas: also of the deuoute Grekes a greate multitude, and of the chiefe wemen, not a fewe.

But the Iewes whiche beleued not, hauing indignation, B
toke vnto them euyl men which were vagabondes, and gathered a company, and set all the cytie on a roare, and made assaut vnto the house of Jason, and soughte to bringe them out to the people. But when they found them not, they drue Jason and certayn brethren vnto the heades of the citie, cryinge: these that trouble the worlde, are come hyther also, Iohn.xix.c which Jason hath receaued prevelye. And these all do contrary to the decrees of Cesar, affirminge another king, one Jesus. And they troubled the people, and the officers of the cytie, when they heard these thynges. And when they were sufficiently aunswered of Jason and of the other, they lette them go.

And the brethren immediatly sent awaye Paul and Sylas by nyght vnto Berrea. Whiche when they were come thither, they entred into the Synagoge of ỹ Iewes. These were the noblest of byrthe amonge them of Thessalonia, which receaued the worde with all diligence of mynde, and C
searched a* the scriptures dayly, whether those thinges were euen so. And many of them beleued: also of worshipfull wemen,

men, whiche were Grekes, and of men not a feawe. When the Jewes of Thessalonia had knowledge, that the word of God was preached of Paule at Berrea, they came & moued the people ther. And then by and by the brethren sent away Paul to go as it were to the sea: but Silas and Timotheus abode there styll. And they that guyded Paul, brought him vnto Athens, and receaued a commaundement vnto Silas and Timotheus, for to come to him at once, and came theyr
D waye.

While Paule wayted for them at Athens, his spryt was moued in him, to se the citie geuen to worshippinge of ymages. Then he disputed in the sinagoge with the Jewes, and with the deuout personnes, and in the market daylye with them, that came vnto hym by chaunce. Certayne Philosophers of the Epicures, and of the Stoyckes, disputed with him. And some there were whiche sayde: what will this babler saye? Other sayde: he semeth to be a tydinges bringer of newe deuils, because he preached vnto them Jesus, and the resurrection. And they toke him, and brought him into Marce strete, sayinge: may we not knowe, what this newe doctrin, wherof thou speakest, is? For thou bryngest straūge
E tydinges to oure eares. We wolde knowe therefore, what these thinges meane. For all the Athenians & straungers whiche were there, gaue them selues to nothing els, but eyther to tell, or to heare some newe tidinges.

Paul stode in the myddes of Marce strete, and sayde: ye men of Athens, I perceaue that in all thinges ye are to superstitious. For as I passed by, and beheelde the maner how ye worship your goddes, I founde an aulter wherein was written: vnto the vnknowen God. Whom ye then ignorant
Actes. xvij. c. F lye worship, him shewe I vnto you. God ý made the worlde, and all that are in it (seynge that he is Lorde of heauen and erth) dwelleth not in temples made with handes, nether is worshypped with mennes handes, as thoughe he neded of any thynge, seinge he him selfe geueth lyfe and breath to all men euery where, and hath made of one bloud all nations of men, for to dwell on all the face of the erth, and hath assigned

before, how longe tyme, and also the endes of their inhabitation, that they shuld seke God, yf they myghte fele and fynde him, though he be not farre from euery one of vs. For in him we lyue, moue, and haue oure beynge, as certayne of youre owne Poetes sayd. For we are also his generation. For as much then, as we are the generation of God, we ought not to thinke that the Godheade is lyke vnto golde, syluer, or stone, grauen by crafte and ymagination of man. G

And the time of this ignorance, God regarded not. But now he biddeth al men euery where repent, because he hath appoynted a daye, in the whiche he wyl iudge the world accordinge to ryghtewesnes, by that man whom he hath appoynted, and hath offered faith to all men, after that he had rayled him from death.

When they hearde of the resurrection from death, some mocked, and other sayde: we wyll heare thee agayne of this matter. So Paul departed from amonge them. Howbeit, certayne men claue vnto Paul, & beleued, among the which was Dionisius a senatour, and a woman named Damaris, and other with them.

The Notes.

a. In this place are al Christians taught, what they ought to do, to trye the preachers and other that come vnder coloure to set fourth true religion vnto vs, accordynge to the sayinge of Saynt Paul. Try al thinges, and chose out that whiche is good. 1. Iohn. iiij. Learne here that the worde is the touchestone.

The xviii. Chapter.

Paul preacheth at Corinthum, continuyng there a yeare and a halfe, goeth agayne into Syria, cometh to Ephesus, Cesarea and Antioche. Of Apollos, Aquila and Priscilla.

After that, Paule departed from Athens and came to Corinthum, and founde a certayne Iewe named Aquila borne in Ponthus, lately come from Italie with his wyfe Priscilla) because that ỹ Emperour Claudius had commaunded all Iewes to departe from Rome) and he drewe vnto them. And because he was of the same crafte, he abode with them, and a* wrought, their craft was to make tentes. And he preached in the Synagoge euery Sabboth day, and exhorted the Iewes & the grekes. A

When

B When Silas & Timotheus were come from Macedonia Paul was constrayned by the spryte to testify to the Jewes that Jesus was very Chryst. And when they sayde contrary and blasphemed, he shoke his raymente and sayde vnto them: youre bloud, vpon your owne heades, & from hence forth wyll I go blamelesse vnto the gentyls. And he departed thence, and entred into a certaine mannes house, named Justus, a worshypper of God, whose house ioyned harde to the synagoge. Howbeit, one Crispus the chiefe ruler of the synagoge, beleued on the Lorde with all his housholde, and many of the Corinthians gaue audience, and beleued and were baptised.

C Then spake the Lorde to Paule in the nyght by a vision: be not afrayde, but speake, and hold not thy peace: for I am with thee, and no man shal inuade thee that shall hurte thee. For I haue moche people in this citie. And he continued there a yeare and syxe monethes, & taught them the worde of God.

When Gallio was ruler of the countre of Acaia, the Jewes made insurrection with one accorde agaynst Paul, and brought him to the iudgement seat, saying: this felow counceleth men to worship God contrary to the lawe.

D And as Paul was about to open his mouth, Gallio sayd vnto the Jewes: yf it were a matter of wronge, or an euyll dede (O ye Jewes) reason woulde that I shoulde heare you: but yf it be a question of wordes, or of names, or of your lawe, loke ye to it youre selues. For I wyll be no iudge in suche matters, and he draue them from the seate. Then toke all the Grekes Sostenes the chief ruler of the Synagoge, and smote him before the iudges seate. And Gallio cared for none of those thinges.

Paul after this, taried there yet a good whyle, and then E toke his leaue of the brethren, and sayled thence into Ciria, Priscilla and Aquila accompanyinge him. And he shore his head in Cenchrea, for he had a vowe. And he came to Ephesus, and lefte them there: but he hym selfe entred into the Synagoge, and reasoned with the Jewes. When they

desyred

desyred hym to tarye longer tyme with them, he consented not, but bad them farewell sayinge: I muste nedes at this feast that commeth, be in Jerusalem: but I will returne agayne vnto you, yf God wil. And he departed from Ephesus, and came vnto Cesarea: and ascended and saluted the congregation, and went doune vnto Antioche, and when he had taryed there a whyle, he departed, and went ouer al the countrey of Galacia and Phrigia by ordre, strengthinge all the disciples. F

And a certayne Jewe named Apollos, borne at Alexandria, came to Ephesus, an eloquent man, and myghty in the scriptures. The same was informed in the way of the Lord and he spake feruentlye in the spryte, and taught diligently the thinges of the Lorde, and knewe but the baptysme of John only. And the same began to speake boldly in the Synagoge. And when Aquila and Priscilla had hearde hym, they toke him vnto them, and expounded vnto him, the way of God more perfectly. G

And when he was disposed to go into Acaia, the brethren wrote, exhortinge the disciples to receaue hym. After he was come thyther, he holpe them muche which had beleued thorow grace. For myghtely he ouercame the Jewes, and that openlye, shewinge by the scriptures, that Jesus was Christ.

¶ The Notes.

a. How do they folowe Paules example, which nether geue them selues to the studye of the holy scriptures to fede the flocke of Christ, nor yet will labour with theyr handes, but lyue idelly with the sweate of other mens browes? There was a lawe amonge the Massilians: that if any man dyd go about to lyue idelly, vnder the pretence of some kynde of religion, he should in no wyse be receaued into theyr citie.

The xix. Chapter

¶ Of the .xij. men whom Paul baptised at Ephesus, and what miracles were done by hym. Demetrius moueth sedition in the citie.



It fortuned while Apollo was at Corinthū, A that Paul passed thorow ỳ vpper costes, and came to Ephesus, and founde certayne disciples, and sayde vnto them: haue ye receaued the holy goost sence ye beleued? And they said vnto hym: no, we haue not herd whether ther be

be any holy gooſt, or no. And he ſayd vnto them: wherwith were ye then baptiſed? And they ſayd: with Johns a* baptyſme. Then ſayd Paule: John verelye baptyſed with the baptyſme of repentaunce, ſayinge vnto the people that they ſhoulde beleue on him, whiche ſhoulde come after him: that is on Chriſt Jeſus. When they hearde that, they were baptyſed in the name of the Lorde Jeſu. And Paule layde his handes vpon them, and the holy gooſte came on them, and they ſpake with tounges, and prophelied, and all the menne
B were about. xij.

And he went into the Sinagoge, and behaued him ſelfe boldely for the ſpace of thre monethes, diſputinge, and geuynge them exhortations of the kyngedome of God. When diuers waxed harde harted, and beleued not, but ſpake euil of the waye, (and that before the multitude) he departed from thē, and ſeparated the diſciples. And he diſputed daily in the ſcole of one called Tyrannus. And this continued by the ſpace of two yeares: ſo that al they which dwelt in Aſia, hearde the worde of the Lord Jeſu, both Jewes and Gre-
C kes. And God wrought no ſmall myracles by the handes of Paule: ſo that from his body, were brought vnto the ſycke, napkyns or partelets, and the diſeaſes departed from them and the euyll ſpyrites went out of them.

Then certayne of the vagabounde Jewes, exorciſtes, toke vpon them to call ouer them whiche had euyll ſpyrytes, the name of the Lorde Jeſus, ſayinge: We adiure you by Jeſu, whom Paule preacheth. And there were ſeuē ſonnes of one Sceua a Jewe, and chiefe of the prieſtes whiche dyd ſo. And the euyll ſpyrite aunſwered and ſayd: Jeſus I know, and Paule I know: but who are ye? And the man in whom
D the euyll ſpyrite was, ranne on them, and ouercame them, and preuayled agaynſt them, ſo that they fledde oute of that houſe, naked and wounded. And this was knowen to al the Jewes, and Grekes alſo, whiche dwelte at Epheſus, & feare came on them all, and the name of the Lorde Jeſus was magnified.

And many that beleued, came and confeſſed, and ſhewed their

theyr workes. Many of them whiche vsed curious craftes, brought their bokes, and burned them before all men, and they counted the pryce of them, and found it fyfty thousand syluerlynges. So myghtely grewe the worde of God, and preuayled. After these thinges were ended, Paul purposed in the spryte, to passe ouer Macedonia and Achaia, and to go to Jerusalem, sayinge: After I haue bene there, I must also se Rome. So sent he into Macedonia, two of them that ministred vnto him, Timotheus and Erastus: but he him selfe remayned in Asia for a season.

The same tyme there arose no lytle a do about that way. ℭ For a certayne man named Demetrius, a syluersmith (whiche made syluer schrynes for Diana) was not a lytle beneficiall vnto the craftes men. Whiche he called together, with the workemen of lyke occupation, and sayd: Syrs, ye know that by this crafte we haue dauntage. Moreouer ye se and heare, that not alone at Ephesus, but almoste thorowout al Asia, this Paule hath perswaded, and turned awaye muche people, sayinge: that they be not goddes whiche are made with handes. So that not only this our crafte commeth in to parell to be set at nought: but also that the temple of the great Goddesse Diana shoulde be despysed, and hyr magnificence shoulde be destroyed, whiche all Asia, and the worlde worshyppeth.

When they heard these sayinges, they were full of wrath and cryed out sayinge: Great is Diana of the Ephesyans. And all the citie was on a roze, and they rushed into the commen hall with one assent, aud caughte Gaius, and Aristarcus, men of Macedonia, Paules companyons. When Paule would haue entred in vnto the people, the Disciples suffered him not. Certayne also of the chiefe of Asia (whiche were his frendes) sente vnto hym, desyrynge hym that he woulde not preace into the commen hall. Some therefore cryed one thynge, and some another, and the congregation was all out of quiet, and the more parte knew not wherfore they were come together.

Some of the companye drewe forth Alexander, the Je-

wes

wes thrustinge him forwardes. Alexander beckened with the hande, and woulde haue geuen the people an aunswere. When they knewe that he was a Jewe, there arose a shoute almoste for the space of two houres, of all men crying: great is Diana of the Ephesians.

When the towne clarke had ceased the people, he sayde: ye men of Ephesus, what man is it that knoweth not, howe that the citie of the Ephesians is a worshypper of the great Goddesse Diana, and of the ymage whiche came from Jubi
G ter. Seyng then that no man sayeth here against, ye ought to be content, and to do nothing rashly: for ye haue brought hyther these men, whiche are nether robbers of churches, nor yet despysers of your goddesse. Wherfore, yf Demetrius and the craftes men which are with him, haue anye matter agaynste any man, the law is open, and there are rulers let them accuse one another. But if ye go aboute anye other thinge, it may be determined in a lawfull congregation. For, we are in ieopardye, to be accused of this dayes vprour: forasmuche as there is no cause, wherby we may geue a rekenynge, of this concourse of people. And when he hadde thus spoken, he lette the congregation departe.

The Notes.

a. Baptysme in this place is taken for the doctryne, and not for the lauer of water. For the Baptisme of Christ, and the Baptysme of John, whiche is done in the water, be all one: elles Christ, who was baptised by John, ought to haue ben baptised agayne. Here then we do gather, that these folkes were not twyse baptysed with the baptysme of water, but were twyse instructed, and at length, after perfecte instruction, they were baptised with water in the name of Christe,

The xx. Chapter.

Paule goeth into Macedonia & into Grece. At Troas he rayseth vp a dead body. At Ephesus he calleth the elders of the congregation togethey, committeth the keping of Gods flocke vnto them, warneth them of false teachers, maketh his prayer with them, and departeth to shippe.



After the rage was ceased, Paul called the disciples vnto hym, and toke his leaue of them, and departed for to go into Macedonia. And when he had gone ouer those parties, and geuen them large exhortations, he came into Grece, and there abode. iij. monethes. And when the Jewes lay de wayte for hym as he was aboute to sayle into Syria, he purposed to returne thorow Macedonia.

nia. There accompanied him into Asia, Sopater of Berrea, and of Thessalonia, Aristarcus and Secundus, and Gayus of Derba, and Timotheus: and oute of Asia, Tychicus and Trophimos. These went before, and taryed vs at Troas. And we sayled awaye from Philippos, after the dayes of swete breade, and came vnto them to Troas in fyue dayes, B where we abode seuen dayes.

And vpon one of the Sabboth dayes, the disciples being come together for to a* breake bread: Paule preached vnto them (ready to departe on the morowe) and continued the preachinge vnto mydnight. And there were many lyghtes in the chaumber, where we were gathered together, and there sate in a wyndowe, a certayne yonge man (named Eutichus) fallen into a depe slepe. And as Paule was preachinge, he was the more ouercome with slepe, and fel doune from the thyrde lofte, and was taken vp deade. But Paule went downe and fell on him, and embraced him, and sayde: make nothinge a do, for his lyfe is in him. So when he was come vp agayne, he brake bread, and dyd eate, and commened a longe whyle (euen tyl the morninge) and so departed. C And they broughte the younge man alyue, and were not a lyttle comforted. iij. Reg. xvij. d iiij. Reg. iij. f

And we wente afore to shyppe, and lowsed vnto Asson, there to receaue Paul. For so had he appoynted, and would hym selfe go a fote. When he was come vnto vs to Asson, we toke him in, and came to Mytilenes. And we sayled thence, and came the next day ouer against Chios. And the next daye we arriued at Samos, and taried at Trogilon. The nexte daye we came to Mileton: for Paule had determined to leaue Ephesus as they sayled, because he woulde not spende the tyme in Asia. For he hasted to be (yf he coulde possible) at Jerusalem, at the daye of Penthecost. Wherfore D from Myleton he sent to Ephesus, and called the elders of the congregation. Whiche when they were come to him, he sayde vnto them: Ye knowe from the fyrst day that I came into Asia, after what maner I haue bene with you at all seasons, seruinge the Lorde with all humblenes of mynde, and

with many teares, and temptations, which happened vnto me by the layinges awayte of the Jewes, and howe I kepte backe nothinge that was profitable: but that I haue shewed you, and taughte you openlye, and throwout euery house, witnessinge both to the Jewes, and also to the Grekes, the repentaunce towarde God, and fayth towarde our Lorde Jesus.

And nowe beholde I go bounde in the spryt vnto Jerusalem, and knowe not what shall come on me there, but that the holy goost witnesseth in euery citie saying: that bandes and trouble abyde me. But none of these thinges moue me, nether is my lyfe deare vnto my selfe, that I myghte fulfyll my course with ioye, and the ministration which I haue receaued of the Lorde Jesu, to testifye the Gospel of the grace of God.

And nowe beholde, I am sure that hence forth ye all (thorowe whom I haue gone preaching the kyngdome of God) shal se my face no more. Wherfore, I take you to record this same daye, that I am pure from the bloud of all men. For I haue kept nothing backe, but haue shewed you all the counsell of God. Take hede therfore vnto your selues, and to all the flocke, wherof the holy goost hath made you ouerseers, to rule the congregation of God, whiche he hath purchased with his bloude. For I am sure of this, that after my departynge, shall greuous wolues entre in amonge you, not sparynge the flocke. Moreouer of youre owne selues, shall men aryse, speakinge peruerse thinges, to drawe Disciples after them. Therfore, awake and remember, that by ỹ space of .iij. yeares, I ceased not to warne euerye one of you, both nyght and daye with teares.

F. Reg. xij. k
Danie. ix. e

i. Timo. iiij. a.
ij. Cor. xi. c
ij. Peter. ij. a.
Jude. i. k

And nowe brethren, I commende you to God, and to the worde of his grace, which is able to buylde further, and to geue you an inheritaunce among all them which are sanctified. I haue desired no mans syluer, golde, or vesture. Ye knowe well, that these handes haue ministred vnto my necessities, and to them that were with me. I haue shewed you all thinges, how that so labouryng, ye ought to receaue the

weake, and to remember the wordes of the Lord Jesu, how that he sayde: it is more blessed to geue, then to receaue.

When he had thus spoken, he kneled downe, and prayed with them all. And they wept all aboundauntly, and fell on Pauls necke, and kyssed him, sorowynge most of all for the words which he spake, that they should se his face no more. And they accompanied him vnto the shyppe.

¶ The Notes.

a. By this it is euident and playne, that in the administration of the sacramentes, we are bounde nether to tyme, nor yet to place. For Paul dyd breake the breade, and dyd minister the communion in the nyght tyme, and we do it in the daye tyme. Agayne he dydde both preache Christe, and ministred the Lordes supper in a parler. And these thinges are we wont customably to do in the churche. Howbeit, al thinges ought to be done in a due decent order. Augu. ad Januarium. epist. c. xviij.

The xxi. Chapter.

¶ Pauls Journeye by shyppe. Of Philippe the Euangelist, and Agabus the prophete, whiche warned Paule not to go to Jerusalem. He remayned stedfast in his purpose, and is taken in the temple.

AND it chaunced that assone as we had launched forth, and were departed from them, we came with a straight course vnto Choon, and the daye folowynge vnto the Rhodes, and from thence vnto Patara. And we founde a shyppe readye to sayle vnto Phenices, and wente a borde, and set forthe. Then appeared vnto vs Cyprus, and we lefte it on the lefte hande, and sayled vnto Syria, and came vnto Tyre. For there the shyppe vnladed the burthen. And when we had founde disciples, we taried ther vij. dayes. And they tolde Paule thorowe the spryte, that he shoulde not go vp to Jerusalem. And when the dayes were ended we departed, and went our wayes, and they all brought vs on our waye, with theyr wyues and chyldren, tyl we were come out of the citie. And we kneled downe in the shore, and prayde. And when we had taken our leaue one of another, we toke shyppe, and they returned home agayne. A

When we had full ended the course from Tyre, we arryued at Ptolymaida, & saluted the brethren, and abode with them one daye. The next daye, we that were of Pauls company departed, and came vnto Cesarea. And we entred into the house of Philip the Euangelist, which was one of the B

¶ seuen (deacons) and abode with him. The same man hadde
Act.xi.d. fower doughters virgins, whiche dydde prophesy. And as
we taried there a good many of dayes, there came a certayn
prophet from Jurye, named Agabus. When he was come
vnto vs, he toke Pauls gyrdle, and bounde his handes and
fete, and sayd: Thus sayth the holy goost: so shall the Jewes
at Jerusalem bynde the man that oweth this gyrdle, and
shall deliuer hym into the handes of the Gentyles.

When we hearde this, both we and other of the same
place, besought him that he would not go vp to Jerusalem.
Then Paule aunswered and sayd: what do ye wepyng and
breakynge myne herte? I am ready not to be bounde onlye,
but also to dye at Jerusalem, for the name of the Lorde Je-
su. When we could not turne his mynde, we ceased sayinge:
D the wyll of the Lorde be fulfilled. After those dayes we toke
vp our burthens, and went vp to Jerusalem. There wente
with vs also certayne of the disciples of Cesarea, & brought
w̄ them one Mnason of Cyprus, an old disciple, with whom
we shoulde lodge. And when we were come to Jerusalem,
the brethren receaued vs gladlye. And on the morowe,
Paule wente in with vs vnto James. And all the elders
came together. And when he hadde saluted them, he tolde
by order all thinges, that GOD hadde wroughte amonge
the gentyles by his ministration. And when they hearde it,
they glorified the Lorde, and sayde vnto him: Thou seyste
brother, howe many thousande Jewes there are which be-
leue, and they are all zelous ouer the lawe. And they are in-
formed of thee, that thou teachest all the Jewes, whiche are
amonge the Gentiles, to forsake Moses, and saist: that they
ought not to circumcise theyr chyldren, nether to lyue after
the customes. What is it therfore? The multitude must ne-
des come together. For they shal heare that thou art come.
Do therfore this that we saye to thee.

¶ We haue .iiij. men, whiche haue a vowe on them. Them
Nume.vi.a take, and purify thy self with them, and do cost on them, that
they maye shaue theyr heades: and all shall know, that those
thinges, whiche they haue hearde concerninge thee, are no-

thynge

thinge,but that thou thy selfe also, walkeste and kepest the lawe. For as touching the Gentiles whiche beleue, we haue written,and concluded, that they obserue no suche thinges: but that they kepe them selues from thinges offered to ydoles,from bloud,from strangled,and from fornication. Then the nexte daye Paule toke the men, and purified him selfe with them,and entred into the temple, declarynge that he obserued the dayes of the purification, vntyll that an offerynge shoulde be offered for euery one of them.

And when the seuen dayes were almoste ended, the Iewes which were of Asia (when they sawe him in the temple) moued all the people,and layde handes on him cryinge: men of Israell helpe. This is the man that teacheth all men euery where,agaynst the people,and the lawe, and this place. Moreouer also,he hath brought Grekes into the temple, & hath polluted this holi place. For they had sene one Trophimus an Ephesian with him in the citie,whom they supposed Paule had brought into the temple. And all the citie was moued,and the people swarmed together. And they toke Paule,and drewe him out of the temple, and forthwith the dores were shut. F

As they went about to kyll him, tidinges came vnto the hye captayne of the souldyers, that all Ierusalem was moued. Which immediatly toke souldiers and vndercaptaines and ranne doune vnto them. When they sawe the vpper captayne and the souldiers,they lefte smyting of Paule. Then the captayne came neare and toke hym, and commaunded him to be bounde with two chaynes, and demaunded what he was,and what he had done. And one cryed this,another that amonge the people. And when he coulde not know the certayntie for the rage,he commaunded him to be caried into the castle. And when he came vnto the Greces, it fortuned that he was borne of the souldiers, for the vyolence of the people. For the multitude of the people folowed after, cryinge:awaye with him. G

And as Paule shoulde haue bene caried into the castle, he sayd vnto yᵉ hie Captaine:may I speake vnto thee? Whiche

sayd: Canst ỹ speake Greke? Arte not ỹ that Egiptian, whi-
che before these dayes made an vproure, and ledde out into
the wyldernes .iiij. thousande men that were mortherers?
But Paul sayde: I am a man which am a Jewe of Tharsus
a citie in Cilicia, a Citesin of no vile citie, I beseech thee suffre
me to speake vnto the people. And when he had geuen hym
lycence, Paule stode on the steppes, and beckened with the
hande vnto the people: and when there was made a greate
sylence, he spake vnto them in the Hebrue tounge sayinge.

¶ The Notes.

a. God for the most part is wonte to warne his electe before, what affliction and trou-
ble shall happen vnto them for his sake, not to fraye them therby, but rather to prepare and
arme their myndes agaynst the boysterous tempestes of persecution. Therfore doth he now
sende Agabus vnto Paule, to prophecye vnto hym of the emprisonment and bandes, that
he should suffer at Jerusalem. Where we haue also a good example of constancy and sted-
fastnesse in Paul, which regarding nothing the teares of his familiar frendes, nor yet the
paryll of his owne lyfe, dyd through fyer and water, go on styl to set fourth the glorye of
God.

The xxij. Chapter.

¶ Paule aunswereth the Jewes, is scourged and layde in prison agayne.

MEN, brethren and fathers, heare myne aun-
swere which I now make vnto you. When they
heard that he spake in the Ebrue tonge to them,
they kept the more sylence. And he sayde: I am
verely a man which am a Jewe, borne in Tharsus, a citie in
Cilicia: neuertheless, yet brought vp in this citie, at the fete
of Gamaliel, and informed diligentlye in the lawe of the fa-
thers, and was feruent mynded to Godwarde, as ye all are
this same daye, and I persecuted this waye vnto the death,
bynding and deliuering into prison both men and wemen,
as the chiefe priest doth beare me wytnes, & all the estate of
the elders, of whome also I receaued letters vnto the bre-
thren, and went to Damasco to bryng them (whiche were
there) bounde vnto Jerusalem, for to be punished.

Actes. viij. a. and. ix. a.

And it fortuned (as I made my iorney and was come nye
vnto Damasco aboute none) that sodenlye there shone from
heauen a great lyght, rounde aboute me, and I fell vnto the
earth, and heard a voyce saying vnto me: Saul, Saul, why
persecutest thou me? And I aunswered: what arte thou
Lord? And he sayd to me: I am Jesus of Nazareth, whom

thou

thou persecutest. And they that were with me, sawe verely a lyght and were afrayde: but they hearde not the voyce of C
him that spake with me. And I sayd: what shal I do Lord? And the Lorde sayd vnto me: Aryse and go into Damasco, and there it shalbe tolde thee of all thinges, whiche are appoynted for thee to do. And when I sawe nothinge for the bryghtnes of that lyght, I was ledde by the hande of them that were with me, and came into Damasco.

And one Ananias a godlye man (and as pertaynynge to the lawe, haynge good repoyte of all ỹ Jewes which there D
dwelt) came vnto me, and stode, and sayd vnto me: Brother Saule, receaue thy syght. And that same houre I receaued my syght and sawe him. And he sayde, the GOD of our fathers hath ordeyned thee before, that thou shuldest knowe his will, and shuldest se that which is ryghtfull, and shuldeste heare the voyce of his mouth: for thou shalte be his wytnes vnto al men, of those thinges, which thou hast sene & heard. And now: why tariest thou? Arise and be baptised, & [a*] wash awaye thy sinnes, in callinge on the name of the Lorde.

And it fortuned, when I was come agayne to Jerusalem, and prayed in the temple, that I was in a traunce, and sawe him saying vnto me: Make haste, and get the quicklie out of Jerusalem, for they wyll not receaue thy wytnes that thou E
bearest of me. And I said: Lord they know that I pyrisoned, and bet in euery synagoge, them that beleued on thee. And when the bloud of thy wytnes Steuen was shedde, I also stode by, and consented vnto his death, & kept the raymente of them that slewe him. And he sayd vnto me: depart, for I will sende thee a farre hence, vnto the Gentyls.

They gaue him audience vnto this worde, and then lyft F
vp their voyces and sayde: awaye with suche a felowe from the erth, it is pitie that he shuld lyue. And as they cryed and cast of their clothes, & threw dust into the ayer, the captayne bad him to be brought into the castle, and commaunded him to be scourged, and to be examined, that he myght knowe wherfore they cryed on him. And as they bounde hym with thonges, Paul sayde vnto the Centurion that stode by: Is

ſt laufull for you to ſcourge a man that is a Romayn, and vn condempned. When the Centurion hearde that, he wente and tolde the vpper Captayne ſaying: What intendeſt thou to do. For this man is a Romayne.

G Then the vpper Captayne came, and ſayd to him: tel me art thou a Romayne. He ſayde: Yea. And the captaine aunſwered: with a great ſumme obtayned I this fredom. And Paul ſayde: I was fre borne. Then straycht way departed from him they whiche ſhulde haue examined hym. And the hye Captayne alſo was afrayde, after he knew that he was a Romayne: and becauſe he had bounde him.

On the morowe (becauſe he wolde haue knowen the certaintie wherfore he was accuſed of the Jewes) he lowſed him from his bondes, and commaunded the hye Prieſtes and all their counſel to come together, and brought Paule and ſet him before them.

¶ The Notes.

a. We ought not to thinke that water waſſheth away the ſynnes, but the mercye and grace of God, which is ſignified and repreſented vnto vs by the water. Ye ſhal note that by a figure named alloeoſis, the ſame is adſcribed vnto the outwarde ſigne whiche doth onely pertaygne vnto the grace and election of God.

The xxiy. Chapter.

¶ Paul commeth before the councell. Debate aryſeth amonge the people, the Captayne deliuereth him. God comforteth him.

A PAul beheilde the councell and ſayde: men and brethren, I haue lyued in all good conſcience before God vntyll this daye. And the hye Joſu. iiij. b prieſt Ananias cõmaunded them that ſtode by, to ſmyte him on the mouth. Then ſayde Paul to hym: God ſhall ſmyte thee ye a* painted wall. Sitteſt thou and iudgeſt me after the lawe: and commaundeſt me to be ſmytten contrary to the lawe. And they that ſtode by, ſayde: reuyleſt thou Goddes hye Prieſt. Then ſayde Paul: I wiſt not brethren that he was the hye prieſt. For it is wrytten: thou ſhalt not curſe the ruler of thy Exod. xxij. d people.

B When Paul perceaued that the one part were Saduces, and the other Phariſeis, he cryed out in the councell. Men Philip. iij. a and brethren, I am a Phariſei, the ſonne of a Phariſei. Of the

the hope and resurrection from death, I am Judged. And when he had so sayde, ther arose a debate betwene the Phariseis and the Saduces, and the multitude was deuyded. Math. xxij.
For the Saduces saye that there is no resurrection, nether aungell, nor spyte. But the Phariseis graunte bothe. And ther arose a great crye, and the Scribes which were of the Phariseis parte, arose and stroue saying: we find none yl in this man. Though a spyte or an Aungell hath appeared to hym, let vs not stryue agaynst God.

And when ther arose greate debate, the captayn (fearing lest Paule shoulde haue ben pluckte a sondre of them) commaunded the souldiers to go doune, and to take him from among them, and to bring hym into the castell. The nyghte folowyng, God stode by him and sayde: be of good cheare Paule: for as thou hast testified of me in Jerusalem, so must thou beare wytnes also at Rome. And when the daye was come, certayn of the Jewes gathered them selues together and made a b* bowe, saying: that they would nether eat nor dryncke, tyll they had kylled Paule. They were more then xl. which had made this conspiration. And they came to the chiefe Priest and elders, and sayde: we haue bounde oure selues with a bowe, that we wyll eate nothynge, vntyll we haue slaine Paul. Now therfore, geue ye knowledge to the vpper captayne, and to the councell, that he bring him forth vnto vs to morow, as though we wolde knowe some thing more perfectly of him. But we (or euer he come neare) are ready to kyll hym.

When Pauls sisters sonne heard of their laying awayte, he went and entred into the castle, & tolde Paul. And Paule called one of the vnder captaynes vnto him, and sayd: bring this younge man vnto the hye Captayne: for he hath a certayne thing to shew him. And he toke him, and brought him to the hye capitayne and sayde: Paul the presoner called me vnto him, and prayed me to bringe this younge man vnto thee, which hath a certayne matter to shewe thee.

The hye Captaine toke him by the hand, and went a part with him oute of the waye, and asked him: what hast thou to

saye

saye vnto me: And he sayde: the Jewes are determyned to desyre thee, that thou woldest bringe forth Paule to morow into the councell, as though they would inquire somewhat of him more perfectlye. But folowe not thou their myndes: for ther lye in wayte for hym of thē, mo then. xl. men, which haue bounde them selues with a vow, that they wyl nether eate nor drincke, tyll they haue kylled hym. And nowe are they ready, and loke that thou shouldest promys.

The vpper captayne then let the ponge man depart, and charged hym: se thou tell it oute to no man, that thou haste shewed these thynges to me. And he called vnto him two vnder captaynes saying: make redy two hundred souldiers to go to Cesarea, and horsmen threscore and ten, and speare men two hundred, at the thyrde hour of the nyght. And delyuer them beastes that they may set Paule on, and bryng him safe vnto Felix the hye deputye, and he wrote a letter in this manner.

Claudius Lysias vnto the most mighty rular Felix, sendeth gretynges. This man was taken of the Jewes, and shulde haue bene kylled of them. Then came I with souldiers, and reskued him, & perceaued that he was a Romayne. And when I woulde haue knowen the cause, wherfore they accused him, I brought him forth into their councell. Ther perceaued I that he was accused of questions of their lawe
but was not gyltie of any thinge worthy of death or of bondes. And when it was shewed me, how that the Jewes laid wayt for the man, I sent him straycht waye to thee, & gaue commaundement to his accusars, if they had ought agaynst him, to tell it vnto thee: fare well. Then the souldiers (as it was commaunded them) toke Paule, and broughte him by nyghte to Antipatris. On ỹ morowe, they left the horsmen to go with him, and returned vnto the castle. Whyche when they came to Cesarea, they deliuered the epistle to the deputie, and presented Paul also before him. When the deputi had reade the letter, he asked of what countre he was. And when he vnderstode that he was of Cilicia, I wil heare thee (sayde he) when thine accusars are come also: and cōmaun-

ded

ded hym to be kepte in Herodes iudgement hall.

¶ The Notes.

a. By a figuratyue maner of speakyng, we call hym a paynted walle, whiche pretendeth hym selfe to be one thynge, and is an other. As if a man shoulde in countenaunce and gesture make an outwarde shew of ryghteousnes, where as inwardly he is full of all iniquitie, rapine, and fylthy couetousnesse.

b. We wyl speake of bowes when we come to the. b. cha. of the fyrst to Timothe. This bowe in the sight of all men is deuillyshe and abhominable.

The.xxiiii.Chapter.

¶ Paule is accused before Felix, he answereth for him selfe.

After fyue dayes, Ananias the hie priest came A
doune with elders and with a certaine Oratour named Tartullus, which enformed the rular agaynst Paule. And when Paule was called forth, Tartullus began to accuse him saying: Seinge that we lyue in great quietnes by the meanes of thee, and that many good thinges are done vnto this nation thorowe thy prouidence: that alowe we euer, and in all places most myghty Felix with all thankes. Notwithstandynge, that I be not tedious vnto thee, I praye thee, that thou wouldest heare vs of thy curtesye a fewe wordes.

For we haue founde this man a pestilente felowe, and a mouer of debate vnto all the Iewes thorowout the world, and a mayntayner of the secte of the Nazarites, and hathe B
also enforsed to pollute the Temple. Whome we toke, and Prou.xb.& and.xxix.b.
woulde haue iudged accordinge to our lawe: but the hye Captayne Lysias came vpon vs, and with greate violence toke him awaye oute of oure handes, commaundynge hys accusers to come to thee. Of whom thou mayst (yf thou wilt enquyre) knowe the certayntie of all these thinges whereof we accuse him. The Iewes lykewyse affirmed, sayinge that it was euen so.

Then Paule (after that the rular him selfe had beckened vnto him that he shold speake) aunswered: I do with a more C
quiet mynde aunswere for my selfe, for as much as I vnderstande that thou hast bene of many yeres a iudge vnto this people, because that thou mayste knowe, that there are yet but. xii. dayes sence I went vp to Ierusalem for to worship,

and.

and they nether founde me in the temple disputynge wyth any man, ether raylinge vp the people, nether in the Synagoges, nor in the citie. Nether can they proue the thynges, wherfore they accuse me.

D But this I confesse vnto thee, that after that way (which they call hereſy) ſo worſhyppe I the GOD of my fathers, beleuing all thinges whiche are written in the lawe and the Prophetes, and haue hope towardes GOD, that the ſame reſurrection of the deade (whiche they them ſelues loke for alſo) ſhalbe, both of iuſt and vniuſte. And therefore, ſtudye I to haue alway a cleare conſcience toward God, and toward man alſo.

E But after many yeares, I came and brought almes to my people, and offeringes, in the whiche they founde me purified in the temple, nether with multitude, nor yet with vnquietnes. Howbeit there were certen Iewes out of Aſia whiche ought to be here preſent before thee and accuſe me, yf they had ought agaynſte me: or elſ lette theſe ſame here ſaye, yf they haue founde any euyll doinge in me, whyle I ſtande here in the councell: excepte it be for this one voyce, that I cryed ſtandinge amonge them, of the reſurrection from death am I iudged of you this daye.

F When Felix heard theſe thinges, he deferde them, for he knew very wel of that way, and ſaid: when Lyſias the captayne is come downe, I wyll knowe the vtmooſte of youre matter. And he commaunded an vnder captayne to kepe Paul, and that he ſhuld haue reſt, and that he ſhulde forbyd none of his acquayntaunce to miniſter vnto him, or to come vnto him.

And after a certayne dayes, came Felix and his wife Druſilla (which was a Iewas) and called forth Paul, and heard him of the faith which is toward Chriſt. And ashe preached of righteouſnes, temperaunce, and iudgement to come. Fe-

G lix[a*] trembled and aunſwered: Go thy waye for this tyme, when I haue conuenient time I wil ſend for thee. He hoped alſo that money ſhoulde haue ben geuen him of Paule, that he myght lowſe him: wherfore he called him the oftener, and com-

communed with hym. But after two yere, Festus Porcius came into Felix roume. And Felix willing to shew the Jewes a pleasure, lefte Paule in prison bounde.

¶ The Notes.

a. The feare of the dreadfull iudgement of god profiteth nothing vnlesse it do engender true repentaunce in mens heartes. Felix was afrayed at the preachinge of the iudgement but he was neuer the better for it. For why? He dyd gape styll for brybes and rewardes, as a moost corrupted iudge.

The xxv. Chapter.

¶ The Jewes accuse Paule before Festus, he appealeth vnto the Emperour, and is sent vnto Rome.



When Festus was come into ỹ prouince, after thre daies, he ascended frō Cesarea vnto Jerusalem. Thē enformed him ỹ hye Priestes & the chiefe of the Jewes against Paul. And they besought him, and desyred a* fauour against him, that he would send for him to Jerusalem: and they layde awayt for him in the waye, to kyll him. Festus aunswered, that Paul shuld be kept at Cesarea: but that he him selfe wolde shortlye departe thyther. Lette them therfore (sayde he) whiche amonge you are able, come downe with vs & accuse him, if there be any faut in the man. A

When he had taried there amonge them more then ten dayes, he went doune vnto Cesarea, and the next daye, sate doune in the iudgement seate, and commaunded Paul to be brought. And when he was coine, the Jewes whiche were come from Jerusalem, stode aboute him, and layd many and greueous complayntes agaynst Paule, whiche they coulde not proue, as longe as he aunswered for hym selfe, that he had nether agaynst the lawe of the Jewes, nether agaynste the temple, nor yet agaynst Ceasar, offended anye thinge at all. B

Festus wyllinge to do the Jewes a pleasure, aunswered Paul and sayde: wilt thou go vp to Jerusalem, and there be iudged of these thinges before me? Then sayde Paule: I stande at Ceasars iudgement seat, where I ought to be iudged. To the Jewes haue I no harme doone, as thou berye well knoweste. If I haue hurte them, or commytted anye tying worthy of death, I refuse not to dye. If noue of these C

thinges

thinges are, whereof they accuse me, no man ought to delyuer me to them. I appeale vnto Cesar. Then spake Festus with deliberation, and aunswered. Thou hast appealed vnto Cesar, vnto Cesar shalt thou go.

D And after a certayne dayes, kinge Agrippa and Bernice came vnto Cesaria to salute Festus. And whē they had ben there a good season, Festus rehersed Paules cause vnto the kynge, saying: there is a certayne man left in pryson of Felix about whom when I came to Jerusalem, the hye priestes & elders of the Jewes enformed me, and desyred to haue iudgement against him. To whom I aunswered: It is not the maner of the Romaynes for fauoure to deliuer any manne, E that he shoulde perysh, before that he which is accused, haue the accusers before him, and haue licence to aunswere for him selfe concerning the crime layd agaynst him. Therefore when they were come hither, without delay on the morow, I sate to geue iudgemente, and commaunded the man to be brought forth. Agaynst whom when the accusers stode vp, they brought no accusation of suche thinges as I supposed: but had certayne questions agaynst hym of their owne superstition, and of one Jesus which was dead, whom Paule affyrmed to be alyue. And because I doubted of such maner F of questions, I asked him whether he woulde go to Jerusalem, and there be iudged of these matters. Then when Paule had appealed to be kept vnto the knowledge of Augustus, I commaunded him to be kept, tyll I myghte sende him to Cesar. Agrippa sayde vnto Festus: I would also b* heare the man my selfe. To morowe (sayed he) thou shalte heare hym. And on the morowe when Agrippa was come and Bernice with greate pompe, and were entred into the counsayle house, with the Captaynes and chiefe men of the citie, at Festus commaundement Paul was brought forth. And Festus sayde: kynge Agrippa, and all men whiche are G here present with vs: ye se this man, about whom al the multitude of the Jues haue called vpon me, both at Jerusalem, & also here, cryng that he ought not to lyue any lenger. Yet founde I nothing worthy of death that he had committed.

Neuer-

Nevertheleſſe, ſeynge that he hath appealed to Auguſtus, I haue determined to ſende him. Of whom I haue no certayne thinge to wryte vnto my Lord. Wherefore, I haue brought him vnto you, and ſpecialiye vnto thee, kynge Agrippa, that after examination hadde, I myght haue ſomewhat to wryte. For me thinketh it vnreaſonable, for to ſend a pryſoner, and not to ſhewe the cauſes whiche are layde agaynſt hym.

¶ The Notes.

a. Here we do learne, that many good men are by fauoure of them that be in auctoritie, or by hatred of the Judges, caſt awaye.

b. Agrippa wyll heare Paule, not for to learne the truth, wherof he was nothynge deſyrous, but that he myght heare ſome newe thinge, beynge in this matter lyke vnto many whiche nowe adayes go to ſermons, not to learne how to amend theyr lyues, but to heare newes.

The.xxvi.Chapter.

¶ Kinge Agrippa heareth Paule, whiche telleth him his callyng from the beginninge.

AGrippa ſaid vnto Paule: thou art permitted to ſpeake for thy ſelfe. Then Paule ſtretched forth the hande, and aunſwered for himſelfe. A
I thinke my ſelfe happye kinge Agrippa, becauſe I ſhall aunſwere this daye before thee, of all the thinges wherof I am accuſed of the Jewes, namelye becauſe thou arte experte in all cuſtomes, and queſtions, whiche are among the Jewes. Wherefore, I beſeche thee to heare me pacientlye.

My liuinge of a child, which was at the firſt among mine owne nation at Jeruſalem know al the Jewes, which knewe me from the beginning, if they woulde teſtifie. For after the moſt ſtrayghteſt ſect of our religion liued I a Phariſei. And now I ſtand & am iudged, for the hope of the promyſe made of God vnto our fathers: vnto whiche promiſe, our .xij. tryBbes (inſtauntly ſeruyng God day and night) hope to come. For whiche hopes ſake, kinge Agrippa, am I accuſed of the Jewes. Why ſhould it be thought a thinge incredible vnto you, that God ſhould rayſe agayne the dead? I alſo verelye C thought in my ſelf, that I ought to do many contrary thinges, cleane agaynſt the name of Jeſus of Nazareth, whiche thynge I alſo did in Jeruſalem. And manye of the ſayncteſ

I ſhutte

I shutte vp in prison, and had receaued auctoritie of the hye
priestes. And when they were put to death, I gaue the sen-
D tence. And I punished them oft in euery synagoge, and com-
pelled them to blaspheme: and was yet more madde vppon
them, & persecuted them, euen vnto straunge cities. Aboute
which thinges as I went to Damasco with auctoritie, and
licence of the hie priestes, euen at mid daye (O kynge) I saw
in the waye a light from heauen, aboue the brightnes of the
sunne, shyne round about me, & them which iorneyed w̄ me.
When we were all fallen to the earth, I heard a voyce
speakinge vnto me, and saying in the Hebrue tonge: Saule,
E Saul, why persecutest thou me? It is hard for thee to kicke
Actes. ix. a. and. xxvj. b against the pricke. And I sayd: Who art thou Lorde? And
he sayde: I am Iesus whom thou persecutest, but ryse and
stand vp on thy fete. For I haue appeared vnto thee for this
purpose, to make thee a minister and a witnes, both of those
thinges whiche thou haste sene, and of those thinges in the
whiche I will appeare vnto thee, deliueringe thee from the
people, and from the Gentyles, vnto whiche nowe I sende
thee to open theyr eyes, that they maye tourne from darck-
nesse to light, and from the power of Satan vnto God, that
they may receaue forgeuenes of synnes, and inheritaunce a-
mong them, whiche are sanctified by fayth in me.
Wherfore (kinge Agrippa) I was not disobediente vnto
F the heauenly vision: but shewed first vnto them of Damasco
and at Ierusalem, and thorowoute all the coastes of Iurye,
and then to the gentyles, that they shoulde repente, & turne
to God, and do the ryght workes of repentaunce.
For this cause the Iewes caught me in the temple, and wēt
about to kyll me. Neuertheles, I obteyned helpe of God,
and continue vnto this daye, witnessinge both to small and
to greate, sayinge none other thinges, then those which the
Prophetes a* and Moses did saye shuld come: that Christe
G should suffer, and that he should be the fyrst that should ryse
from death, and shoulde shewe light vnto the people, and to
the Gentiles. As he thus aunswered for him selfe: Festus
sayd with a loude voyce: Paul, thou art besides thy selfe.

Muche

Muche learning doth make thee madde. And Paule sayde: I am not madde (most deare Festus) but speake the wordes of trueth and sobernes. For the king knoweth of these thinges, before whom I speake freye, neither thinke I that any of these thinges are hydden from him. For this thynge was not done in a corner. Kinge Agrippa, beleuest thou the Prophetes? I wotte well thou beleueste. Agrippa sayed vnto Paule: Somewhat thou bringest me in mynd for to become a christian. And Paule sayde: I woulde to God that not onlye thou, but also all that heare me to daye, were not somewhat onely, but altogether suche as I am, except these bondes. And when he hadde thus spoken, the kyng rose vp, and the Deputie, and Bernice, and they that sate with them And whē they were gone apart, they talked betwene themselues, sayinge: This man doth nothinge worthy of death, nor of bondes. Then sayd Agrippa vnto Festus: This man myght haue ben lowsed, if he had not appealed vnto Cesar.

¶ The Notes.

a. We ought to preach nothing of Christ, but that which is wrytten in Moses and the prophets. Thou shalt note, that the newe testament is included in the olde, and the old is expounded by the newe. For Christ our sauiour, and all his Apostles dyd the same, confirmynge all theyr preachinges and sermons, with the scriptures of the olde Testament.

The.xxvii.Chapter.

¶ Paule shyppynge towarde Rome, Julius the Captayne intreateth him curteously, at the last they suffre shipwrake.

WHen it was concluded, that we shoulde sayle into Italy, thei deliuered both Paul, and certayne other prisoners, vnto one named Julius, an vnder captayne of Ceasars souldiers. A And we entred into a a* shyppe of Adramittium, & lowsed from land, appoynted to saile by the costes of Asia, one Aristarcus oute of Macedonia, of the countrey of Thessalonia, beynge with vs. And the next daye we came to Sydon. And Julius courteously entreated Paul, and gaue him libertie to go vnto his frendes, and to refresh him self. And from thence launched we, and sayled B harde by Cypers, because the windes were contrary. Then sayled we ouer the sea of Cylicia, and Pamphilia, and came to Myra, a citie in Lycia.

And there the vnder captayne founde a shyppe of Alexandria, readye to sayle into Italye, and put vs therein. And when we had sayled slowly many dayes, & scase were come ouer agaynst Gnydon (because the wynde withstode vs) we sayled harde by the Costes of Candy, ouer agaynst Salmo, and with much worke sayled beyonde it, and came vnto a place called fayre hauens, nye wherevnto, was a citie called Lasea. When muche time was spent, and saylyng was now ieoperdeous, because also ỹ we had ouerlonge fasted, Paule
C put them in remembraunce, and sayde vnto them. Syrs, I perceaue, that this viage wyll be with hurte and muche domage, not of the ladyng and shyp only: but also of our lyues. Neuerthelater, the vnder captayne beleued the gouerner & the master, better then those thinges which were spokē of Paul. And because the hauen was not commodious to winter in, many toke counsell to departe thence, yf by anye meanes they myght attayne to Phenices, and there to wynter, whiche is an hauen of Candy, and lyeth towarde the southwest & northwest wynd. When the south wynde blewe, they supposing to obteyne theyr purpose, lowsed vnto Asson, and sayled past all Candy.

But anone after, there arose agaynste theyr purpose, a flawe of wynd out of the northeast. And when the shyp was caught, and could not resist the wynd, we let hir go, & draue with the wether. But we were caried vnto an yle named
D Clauda, and had much worke to come by a boat, which they toke vp and vsed helpe, vndergirding the shyp, fearinge lest they shoulde haue fallen into Syrtes, and they let downe a vessel, and so were caried. The next day (when we were tossed with an exceading tempest) they lightened the shyp, and the thyrde day we cast out with our owne handes, the tackelyng of the shyppe. When at the last, nether sunne nor starre in many dayes appeared, and no small tempest lay vpon vs, al hope that we should be saued, was then taken away. Thē after longe abstinence, Paule stode forthe in the myddes of them and sayd: Syrs, ye should haue herkened to me, & not haue lowsed from Candy, neyther to haue brought vnto vs

this

this harme and losse. And now I exhorte you to be of good cheare. For ther shal be no losse of any mans life among you, saue of the shyp onely. For there stode by me this nyght the aungel of God, whose I am, and whom I serue, saying: fear not Paule, for thou must be brought before Cesar. And loo, God hath geuen vnto thee all that sayle wyth thee. Where- E
fore syrs be of good cheare: for I beleue GOD, that it shall be euen as it was tolde me. Howbeit we must be caste into a certayne ylonde.

But when the fourtenth nyghte was come (as we were caried in Adria aboute midnighte) the shypmen demed that there appeared some countrey vnto them: and sounded, and founde it. xx. faydomes. And when they hadde gone a little further, they sounded agayne, and founde. xv. faydomes. Then fearinge lest they shoulde haue fallen on some rocke, they cast foure Ancres oute of the sterne, and wyshed for the daye. As the shypmen were aboute to fle oute of the shyppe, and had let downe the boat into the sea, vnder a coulour as though they woulde haue cast ancres out of the foreshyppe Paule sayde vnto the vnder captaine and the souldiers: except these abide in the shyp, ye can not be safe. Then the soul diers cut of the rope of the boate, and let it fall awaye.

When the daye began to appeare, Paule besought them F
all to take meate, sayinge: this is the fourtenth day that we haue taried and continued fastynge, receauinge nothing at all. Wherfore, I praye you to take meate: for this no doubt is for your healthy: for there shall not an heere fall from the heade of any of you. And when he had thus spoken, he toke breade and gaue thankes to God in presence of them al, and brake it, and began to eat. Then were they al of good chere, and they also toke meate. We were all togither in the shyp, two hundred threscore and sixtene soules. And when they had eaten inough, they lyghtened the shyppe, and caste oute the wheate into the sea.

When it was daye, they knew not the lande, but they spi- G
ed a certaine hauen with a banck, into the whiche they were mynded (if it were possible) to thrust in the shyp. And when

they had taken vp the Ancres, they committed them selues vnto the sea, and lowsed the rudder bondes, and hoysed vp the mayne sayle to the wynde. and drewe to land. And whē they chaunced on a place, whyche had the Sea on bothe the sydes, they thruste in the shippe. And the forepart stucke fast and moued not, but the hinder brake wyth the violence of the waues.

The souldiers counsayle was to kyll the prysoners, lest a-nye of them when he had swome out should flee away. But the vnder captayne willinge to saue Paule, kept them from their purpose, and cōmaunded that they that could swyme, should cast themselues first into the sea, and scape to lande. And the other he commaunded to go, some on bourdes, and some on broken peces of the shyppe. And so it came to passe, that they came all safe to lande.

¶ The Notes.

a. The life of man is a perpetual warfare vpon the earth. Paule being deliuered from the handes of the vngodly, and that so manye times, is nowe fayne to commit hym selfe to the rough waters of the sea, wher he was a longe season in greate paryl and ieopardye of hys owne life, God beynge alwayes (to the great comforte of all them that heare of it) moost ready to helpe and succoure hym. Fyrst he dyd sende hym a most swete, and frendlye companye, I meane Aristarchus and Lucas, so rulyng also the hearte of the vnder-captayne, that he was beneficiall vnto him alwayes. In like maner. God dydde in the olde tyme appoynt men for Joseph, and the Prophete Jeremye, when they were in their most troubles.

The xxviii. Chapter.

¶ The vyper hurteth not Pauls hande, he healeth Publius father, and preacheth Christ at Rome.

AND when they were scaped, then they knew that the yle was called Melite. And ỹ ye people of the countrey shewed vs no lytle kyndnes, for they kyndled a fyre, and receaued vs euery one, because of the presente rayne, and because of the colde. And when Paul had gathered a bondell of styckes, and put them into the fire, there came a vyper out of the heat, and lept on hys hande. When the men of the countrey saw the worme hange on his hand, they sayde amonge themselues: this man must nedes be a murtherer, whom (though he haue escaped the sea) yet vengeaunce suffreth not to lyue. But he shouke of the vermen into the fire, and felt no harme. Howbeit, they waited when he

he shoulde haue swolne, or fallen downe dead sodenlye. But after they had loked a great while, and sawe no harme come B to hym, they chaunged theyr mindes, and sayd that he was a God.

In the same quarters, the chiefe man of the yle (whose name was Publius) had a lordshippe, the same receaued vs and lodged vs thre daies courteously. And it fortuned that the father of Publius laye sicke of a feuer, and of a blouddye flixe. To whome Paule entred in and prayed, and layde his handes on him, and healed him. When this was done, other also which hadde diseases in the yle, came and were healed: C whiche also dyd vs great honour. And when we departed, they laded vs with thinges necessary.

After thre monethes we departed in a shyppe of Alexandry, which had wyntred in the yle, whose badge was Castor and Pollux. And when we came to Cyracusa, we taryed there thre daies. And from thence we fet a compasse, & came to Regium. And after one daye, the south wynde blewe, and we came the nexte daye to Putiolus, where we founde brethren, and were desyred to tary with them seuen dayes, and so came we to Rome. And from thence, when the bre- thren heard of vs, they came to mete vs to Apiphorum, and to the thre tauernes. When Paul sawe them, he thanked god, and waxed bolde. And when we came to Rome, the vn- D der Captayne delyuered the pysoners to the chiefe Cap- tayne of the hoste: but Paul was suffered to dwell by hym selfe with one souldier that kept him.

And it fortuned after thre dayes, that Paule called the chiefe of the Jewes together. And when they were come, he sayde vnto them. Men and brethren, though I haue com- mytted nothinge agaynste the people or lawes of the fa- thers: yet was I deliuered prysoner from Jerusalem into the handes of the Romaynes. Whiche when they had exa- mined me, would haue let me go, because there was no cause of death in me. But when the Jewes spake contrary, I was E constrayned to appeal vnto Cesar: not because I had ought to accuse my people of. For this cause haue I called for you,

euen to se you, and to speake with you: because that for the hope of Israel, I am bounde with this chayne.

And they sayde vnto him: We nether receaued letters out of Jewry pertaynynge vnto thee, nether came anye of the brethren that shewed or spake any harme of thee. But we wyll heare of thee what thou thinkeste. For as concernynge this secte we knowe, that euerye where it is spoken agaynste. And when they had appoynted him a daye, there came manye vnto hym into his lodgynge. To whome he I expounded and testified the kyngedome of God, and preached vnto them of Jesu both oute of the lawe of Moses, and also out of the Prophets, euen from morning to night. And some beleued the thinges which were spoken: and some beleued not.

And when they agreed not amonge them selues, they b* departed, after that Paul had spoken one word: Well spake the holy Goost by Esaye the Prophete vnto oure fathers, saying: Go vnto this people and saye: with your eares shall ye heare, and shall not vnderstande, and with your eyes shal ye se, and not perceaue.

Esai.vi.c.
Math. xiii.b.
Marke.iiij.b.
Luke.viij.b
John.xij.k.

For the hert of this people is waxed grosse, and their eares were thicke of hearing, and their eyes haue they closed: leste they shoulde se with their eyes, and heare with their eares, and vnderstand with their hertes, and should be conG uerted, and I should heale them. Be it knowen therfore vnto you, that this saluation of God is sent to the gentyls, and they shal heare it. And when he had sayde that, the Jewes departed, and had great despicions amonge them selues. And Paul dwelt two yeres full in his lodgynge, and receaued all that came in vnto hym, preachynge the kyngedome of God, and teachinge those thinges whiche concerne the Lorde Jesus with all confydence, vnforboden.

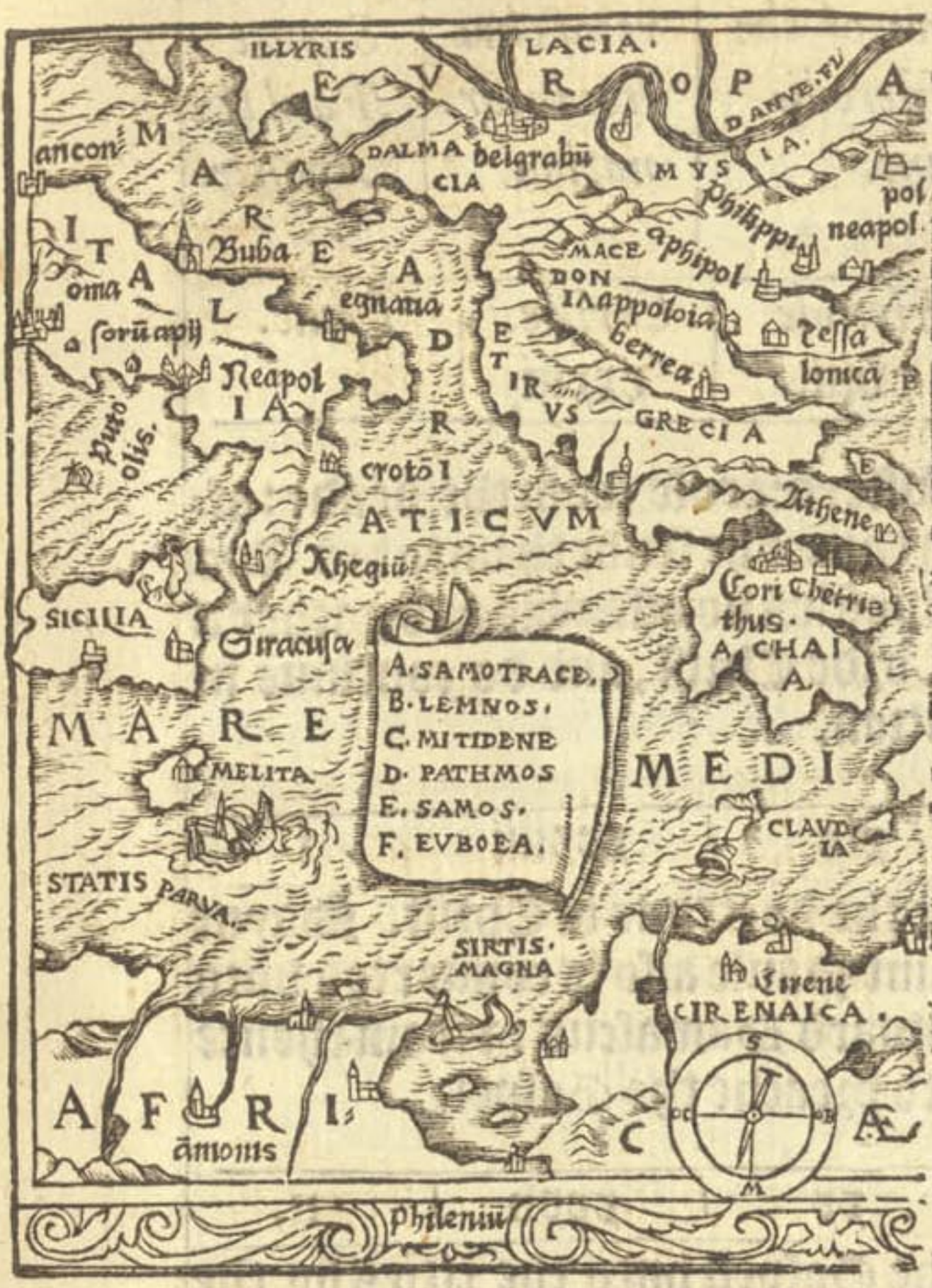
Here endeth the Actes of the Apostles.

The Notes.

a. This barbarous nation, which did shewe such kyndenesse vnto Paule and his companions, beynge onelye moued with a compassion and pitie that they had vpon them, shall ryse at the daye of iudgement, and condemne vs Christians. Chrisost. vpon this place.

The

The Carte Cosmographie of the Peregrination or Jorney of S. Paule, with the distaunce of the Myles.



HEre hast thou (gentyll reader for thy better instruction) the description of the iorney and peregrination of S. Paul, which is in this seconde boke of S. Luke, called the Actes of the Apostles most entreated of. And for because thou readeste often times of deputies, kinges and emperors, thou hast set forth to thee the names, the yeares, and howe longe euerye emperour or kynge raygned, or deputye gouerned, and vnder whome anye of these actes were done, euen vntyl the death of Saynt Paul.

The yeares of the Emperors of Rome.	The yeares of the Presidentes of the Iewes.	The yeares of the Herodians.	The yeares of christes incarnation.	Yeares of Saynte Paul the Apostle.
Herodes Antipas. Mat. viij mar. vi. Lu. ix.	Tiberius. xviii.	Pilate. vi.	Herode. xviii.	Christe. xxxiii,	Paule.

In this yeare, Christ suffred: arose from the deade: ascended into heauen, from thence he sendeth vnto his Apostles the holy goost: the Apostles do assemble and gather a congregation vnto the Lorde Christ, and do continue in prayer, and suffre persecution.

xix.	vii	xix	xxxiiij	i

Steuen was stoned this yeare. Eusebius. Carion.

Samaria doth receaue the doctryne of Christ. Saynt Steuen was stoned. Saint Paule also is conuerted vnto Christe, as he iorneyed toward Damascus: & from thence he departed into Arabie to preache the Gospel.

xx.	viii.	xx	xxxv	ii.

Philip doth preache the Gospell vnto the cities by the sea syde, and doth conuert a man of Ethiopia, a chamberlayne, and of great auctoritie with Candace quene of the Ethiopians.

xxi.	ix.	xxi.	xxxvi	iij.

The Gospell is preached to the Sirians and Phenicians, of those that were dispersed and fledde from Jerusalem.

Pylate was president fyue yeares. Iosephus.

xxij.	x.	xxii	xxxvij	iiij

S. Paule returned oute of Arabia, and commeth vnto Jerusalem: from thence he goeth into Cilicia.

xxiij.	*Marcel*	xxiij.	xxxviij.	v.

S. Peter commeth vnto Lidda, after that was he called of Cornelius to come vnto Cesarea, where he dyd baptise: and from thence he went to Jerusalem, geuyng aunswere to eche one that entred in question with him.

Caius.	*Agrippa.*	xxiiij.	xxxix.	vi.

Antioche in Siria is conuerted vnto Christ, the Apostles sent thyther Barnabas.

ij.	ij.	Hero. Agrip.	xl.	vij.

S. Paule doth rebuke S. Peter at Antioche: for Barnabas had brought Paul out of Thersa thyther. Whyther also Agabus came, speakynge of dearth that was to come. Paule and Barnabas dydde succoure them of Jerusalem.

In this yeare, al thinges pertaining to this former Herode was geuen to this Herod Agrippa, of whō re ad. Act. xij. Josephus. Eusebius.

iij.	iij.		xli.	viij.

Paule and Barnabas, by commaundement of the holy ghost, were sent from Antioche, to preache the Gospell vnto the heathens.

iiij.	iiij.		xlij.	ix.
Claudius.	v.		xliij.	x.
ij.	vj.		xliiij.	xj.
iij.	vij		xlv.	xij.

In these yeares were Cypers, Pamphilia, Pisidia, & Licaonia conuerted.

Thys yeare was James the elder beheaded of Herode Agrippa, and Peter cast in prison, and was deliuered by ỹ aungell of the Lorde. Thys kyng also dyed in his seuenth yeare.

iiij.	*Fadus.*	dearth.	xlvj	xiij.

Paul and Barnabas (after theyr preachinge) returned vnto Antioch, wher they continued many dayes with the congregation.

v.	ii.	*Felix aboute this time cãe into Syria.*	xlvii.	xiiii,
vi.	iij		xlviij	xv.

Aboute the begynnynge of this yeare, toke Paule and Barnabas their iourney thorow Phenicia, and Samaria vnto Jerusalem, to the synode or counsel. After that, they returned vnto Antioche. Paule goeth vnto Cilicia, and Lycaonia.

vii	*Tib. Alex.*		xlix.	xvi.
viij.	ij.		l.	xvij

In these yeares were conuerted the countreyes of Phrigia, Galacia, Misya. From Troiade he went by water into Macedonia, and conuerted the cities, namelye, Philippos, Apolonia, Amphipolim, Tessalonia, Athenes.

ix.	iij.		li.	xvii.
x.	*Cumanus.*	*Agrippa the yonger*	lii.	xix.

He cometh to Corinthus. Agrippa, of whome reade. Actes. xxvi.

Paul goeth by sea vnto Jerusalem, from thence he cometh agayne vnto Antioche, from Antioch he viliteth the congregations of him in tyme past constituted, in Galacia, and Phrigia.

xj.	*Felix*	ij.	liij.	xx
xij.	ii.	iij.	liiij.	xxi.
xiij.	iij.	iiij.	lv.	xxij.
xiiij.	iiij	v.	lvi.	xxiij

He cometh to Ephesus.

Paule ferieth ouer into Grecia. From thence about

about Easter, in his. xxij. yeare, he goeth by sea into Syria, and commeth about Pentecost vnto Jerusalem. Ther he is imprysoned of the Jewes, set at libertye immediatly of Cla. Lisia tribunus, and is sent vnto Cesarea to Felix. Is kept in custodye of Felix two yeares.

Nero.	*Festus Por*	vi.	lvji.	xxiiij.

Festus commeth about May into Judea, before whom he pleadeth his matter: after that, before Festus, and Agrippa the kynge. He is sent vnto Rome in Italye.

ii.	ij.	vij.	lviii.	xxv.
iij.	iij.	viij.	lix.	xxvi,
iiij.	*Albinus.*	ix.	lx.	xxvij
v.	ii.	x.	lxi.	xxviij.
vi.	iij	xi	lxij.	xxix.
vii.	iiij	xii	lxiij	xxx.
viii.	v.	xiij.	lxiiij.	xxxi.
ix.	*Florus*	xiiii	lxv.	xxxij,
x.	ij.	xv.	lxvj.	xxxiii
xi.	iii.	xvi	lxvij.	xxxiiii
xii	iiij.	xvii	lxviii	xxxv
xiii	v,	xviii.	lxix.	xxxvi.
xiiij	*Vespasianus dux.*	xix	lxx.	xxxvii.

The.ij. yere of Nero came Paul to Rome Two yeres he remayneth in fre pryson.

The begynnyng of ỹ first persecution of Chrysten men.

After that Saint Paule hadde preached the Gospell of Christ, both in the east and west, aboute. xxxvij. yeares, he was in the last yeare of Nero the Emperour, beheaded at Rome with the sworde.

Finis.



Imprynted at London by Rycharde Jugge.
Wyth the kynge hys moſt gratious priuilege.

The epî=

ſtles of Saint Paule to
the

Romaynes.	*j.*	*Coloſſians.*	*i.*
Corinthians.	*ij.*	*Theſſalon.*	*ij.*
Galathians.	*j.*	*Timothe.*	*ij.*
Epheſians.	*j.*	*Titus.*	*j.*
Philippians.	*j.*	*Philemon.*	*j.*

To the Hebrues.j.

¶ The Canonicall E=
piſtles of

S.Iames	*j.*	*S.Iohn.*	*iij.*
S.Peter.	*ij.*	*S.Iude*	*j.*

The Reuelation of
S.Iohn.

OMNIA PROBATE. QVOD BONVM EST TENETE.
R. 1.

¶ The Argumente of the Epystle to the Romaynes.

THis is a mooſt fruitfull and profitable Epiſtle and worthy thorowout to be learned of al chriſtians, euen on their fingers endes. For in it S. Paule after a godly order, entreateth vpon the chiefe and principall pointes of our Religion. Firſte he teacheth what the Goſpell and doctrine of ſaluation is, and that through faith onely in Chriſt, without oure owne workes and merites we are iuſtified, that is to ſaye: counted iuſt before the maieſtie of God. Secondlye, he doth declare what ſynne and grace is, and wherefore the lawe is both geuen and taught, and that we obtaine ſaluation not by our owne merites and deſeruinges, but by the mere grace and mercye of God. For God doth not elect and choſe a man accordinge to that whiche he either doth or deſerueth, but accordinge to the greate riches of his grace: which if a man will not receaue, but leaneth or truſteth on his owne workes and merites, the Lorde hath no pleaſure in him. Finallye, after that he hath entreated thus vpon the chiefe pointes of our religion: he teacheth what oughte to be the life and conuerſation of a chriſtian. For where fayeth in Ieſus Chriſt is, there is alſo the holy ſpirite of God, whiche bringeth all men vnder true obedience towardes God, cauſing them to behaue them ſelues honeſtly, accordinge to the worthines of their profeſſion, and to walke ſo vprightly in al their dealinges, that they ſhal miniſter no occaſion of offence. This is the whole ſumme and effecte of this mooſt worthy Epiſtle. All difficulte and hard ſentences concerninge the lawe, ſinne grace, faith, rightuouſnes, fleſhe, ſpirite, and ſuche like, ſhall be expounded in the notes vpon the ſame.

The Epistle of the apo=stle S. Paule to the Romaynes.

The first Chapter.

The Paule declareth his loue toward the Romaynes, sheweth what the Gospell is with the frute thereof, and rebuketh the beastlines of the flesshe.



PAule ✠ seruaũt of Iesus Christ, called to be an Apostle, put apart for the gospel of GOD Acte.xiij.d

which he promised afore by his Prophets in the holi scriptures of his sonne, ✠ which was begotten of the seed of Dauid as perteyning to ✠ flesh: ✠ declared to be the sonne of God, with power after the spirite ✠ sanctifieth, sence ✠ time that Iesus Christ our Lord, rose againe from death, by whõ we Deut.xviij.f Act.iij.d Math.i.a. ij.Timo.ij.h Acte.ix.d.

haue receaued grace and Apostlehyp, that obedience might be geuen vnto the fayth in his name amonge all the Heathẽ of whose number ye be also, whiche are Iesus Christes by vocation.

1.Corin.1.a
Galath.1.a

To all you that be at Rome beloued of God and sayntes by callynge a* Grace be with you, and peace from God oure father, and from the Lorde Jesus Christ.

First verely I thanke my God thorow Jesus Christ for
B you all, because your fayth is published throughoute all the
worlde. For God is my wytnes, whome I serue with my
4.Tim.1.a. spirite in the Gospell of his sonne, that withoute ceasinge I
make mencion of you alwayes in my prayers, besechinge ỹ
by some meanes at the laste one tyme or other, a prosperous
iourney (by the wil of God) might fortune me, to come vnto
you. For I longe to se you, that I myghte bestowe amonge
you some spirituall gyfte, to strengthe you with all: that is,
that I might haue consolation together with you, through
the commen fayth, whiche both ye and I haue.

I wolde that ye should know (brethren) how that I haue
often tymes purposed to come vnto you (but haue bene let
hytherto) to haue some frute also amonge you, as (I haue) a-
monge other of the Gentyles. I am detter both to the Gre-
kes, and to them which are no Grekes, vnto the lerned, and
also vnto the vnlearned. Lykewyse, as much as in me is, I
am redy to preache the Gospell to you that are at Rome al-
so. For I am not b* ashamed of the gospell of Christ, because
it is the power of God vnto saluation to all that beleue, to
the Jewe first, and also to the Gentyle.

4.Timo.1.d
1.Cor.1.c

For by it the ryghtewesnes whiche commeth of God, is
opened, from fayth to fayeth, as it is written: The iust shall
lyue by fayth.

Abacuc.2.a.
Heb.x.g

For the wrath of God appeareth from heauen agaynst al
C vngodlynes and vnryghteousnes of men, which withholde
the truth in vnrightwesnes: seyng ỹ it whiche may be kno-
Actes.xviij.c. wen of God is manifest amonge them. For God dyd shewe
it vnto them. So that his inuisible thinges, that is to saye:
his eternall power and godhead, are vnderstande and sene,
by the workes from the creatiõ of the world. So that they
Psalm.xiv.a are without excuse, in as muche as when they knewe God,
they glorified him not as God, nether were thankfull, but
wexed full of vanities in theyr imaginations, & theyr foliche
herteg

hertes were blynded. When they counted them selues wise, they became foles: and turned the glorye of the immortall God, to the similitude of ỹ ymage of mortal man, & of byrdes & foure foted beastes, and of serpents. Wherfore, God gaue thē vp vnto theyr hertes lust, vnto vnclennes, to defile their owne bodies betwene them selues: which turned his truth vnto a lye, and worshipped and serued the creatures more then the maker, whiche is blessed for euer. Amen. For this cause God gaue thē vp vnto shamfull lustes. For euen their women dyd chaunge the naturall vse into that whiche is a- gaynst nature. And lykewyse also the men lefte the naturall vse of the woman, & brent in theyr lustes one with another. And man with man wrought filthines, & receaued in them selues the rewarde of their errour, as it was accordynge. D

Psalm. cvi. c.

Ezec. xiiij. b.

Leu. xviij. c.

And as they regarded not to know God, euen so c* God delyuered them vp vnto a leawde mind, that they should do those thinges which were not comlye, beinge full of all vn- ryghtwesnes, fornication, wickednes, coueteousnes, malici- ousnes, full of enuye, murther, debate, disceyte, euyll condi- cioned, whysperers, backbyters, haters of GOD, doers of wronge, proude, bosters, bringers vp of euil thinges, disobe- dient to father and mother, without vnderstandinge, coue- uaunte breakers, vnlouynge, trucebreakers, and merciles. Whiche men, though they knew the ryghtewesnes of God, how that they which commyt suche thinges, are worthy of death: yet not only do ỹ same, but also haue pleasure in them that do them.

The Notes.

a. Grace, is thorowout all the Epystles of Paule taken for the fauoure and fre mercye of God, wherby he sauyth vs frely without any deseruinges or workes of the lawe. In lyke maner, peace is taken for the tranquilitie of the conscience, beynge fullye persuaded that thorow the merits of Christes death and bloude sheadynge, there is an atonemente and peace made betwene god and vs, so that god wyll no more impute oure synnes vnto vs, nor yet condemne vs.

b. The gospell is that heauenly message, whiche declareth vnto vs that Jesus Christe is the power of God, in whom and by whom God doth set forth vnto the worlde all his heauenlye treasures, that whosoeuer doth beleue in hym, whether he be a Romayne or Jewe, Greke or other, he should not perysshe, but haue lyfe euerlastynge.

c. Here we do learne howe horribly god doth punysshe alwayes Idolatrye. He geueth vp Idolaters vnto the lustes of theyr owne hertes, and suffereth them, accordinge to hys ryghteous and vnsercheable iudgement, to worke all myschief to theyr bitter destruction and vndoynge.

The. ii. Chapter.

¶ The rebuketh the Iewes whiche as touchinge synne, are lyke the hethen: yea, worse then they.

Wherfore arte thou inexcusable O man, whosoeuer thou be that iudgest. For in that same wherin thou iudgest another, thou condemnest thy selfe. For thou that iudgest, dost euē the same selfe thinges. But we are sure that the iudgemente of GOD is accordinge to truth, agaynst them whiche commyt suche thinges. Thinkest thou this O thou man that iudgest them which do such thinges, and yet doest euen the very same, that thou shalte escape the a* iudgement of GOD? Ether despisest thou the riches of his goodnes, and pacience, and longe sufferaunce? and remembrest not how that the kyndenes of God leadeth thee to repentaunce?

Math. vii. a.

1. Reg. xij. f

Esay. xxx. d. Act. xvij. g.

But thou after thyne stubbernesse and hert that can not repente, heapest vnto thy selfe wrath agaynste the daye of vengeaunce, when shalbe opened the righteous iudgement of God, which will reward euery man accordinge to his dedes, that is to say: prayse, honour, and immortalitie to them whiche continue in good doynge, and seke eternal lyfe.

Math. xvi. d. Psalm. xviij. c.

But vnto them that are rebellions and disobey the truth and folowe iniquitie, shall come indignation and wrath, tribulation and anguishe vpon the soul of euery man that doth euyl: of the Iewe fyrst, and also of the Gentyle.

To euery man that doth good, shall come prayse, honoure, and peace, to the Iewe fyrste, and also to the Gentyll. For ther is no respect of persons with god. For whosoeuer hath synned without b* lawe, shal perish also without lawe. And as many as haue synned vnder the lawe, shalbe iudged by the lawe.

1. Par. xix. c

For before God they are not ryghteous whiche heare the lawe: but the doers of the law shalbe iustified. For when the Gentyles which haue no lawe, do of nature the thinges contayned in the law: then they hauinge no lawe, are a lawe vnto them selues, whiche shewe the dede of the law written in their

Act. x. e. Ephes. vj. b Collo. iij. b

in theyr hertes: whyle theyr conscience beareth witnes vnto them, and also their thoughtes, accusyng one another or excusinge, at the daye when God shall iudge the secretes of mē by Jesus Christ, accordinge to my Gospell. ¶

Beholde, thou art called a Jewe, and trustest in the lawe, and reioysist in GOD, and knowest his wil, and alowest the thinges that are excellent, in that thou art informed by the lawe: & beleuest that thou thy selfe arte a gyde of the blynde, a lyght of them whiche are in darckenes, an informer of them which lacke discretion, a teacher of vnlearned, whiche haste the ensample of knowledge and of the truth in the lawe. Thou therfore which teachest another, teachest not thy selfe. Thou preachest a man shuld not steal: and yet thou stealest. ¶ Thou sayst a man shoulde not commyt aduoutrye, and thou breakeste wedlocke. Thou abhorreste ymages, and robbeste God of his honour. Math.vij

Thou makest boaste of the lawe, and thorowe breakyng the lawe, dishonourest GOD. For the name of GOD is euyll spoken of amonge the Gentyles thorowe you, as it is wrytten.

For circūcision verely auayleth, if thou kepe the lawe. But yf thou breake the law, thy circumcision is made vncyrcumcision. Therfore if the circumcised kepe the ryghte thinges contayned in the law: shal not his vncircumcision be coūted for circumcision? And shall not vncircumcision whiche is by nature (yf it kepe the lawe) iudge thee, whiche beynge vnder the c* letter and circumcision, dost transgresse the lawe? For he is not a Jewe, which is a Jew outwarde. Nether is that thinge circumcision, whiche is outwarde in the flesche. But he is a Jewe which is hid within, and the circumcision of the hearte is the true circumcision, whiche consisteth in the spryte and not in the letter, whose prayse is not of men, but of God. Esa.lij.b Ezec.xxxvi John.viij Roma.ix. Colos.ij.b

¶ The Notes.

a. We may well excuse our selues before men, and make them to beleue that we are holy iust, and ryghteous, for why? men can onlye iudge accordynge to the outwarde workes, and accordinge to that whiche they se and heare. But God searcheth the heart and the reynes, nothynge canne be hydden from hym. Therefore we can not escape his true iudgement.

b. It is not to be taught that the gentyls were all together without a lawe, for they had the lawe of nature: but not the wrytten lawe whiche we call the ten commaundementes: therfore they can not excuse them selues from synne.
c. The letter is here taken for the outwarde shew or ceremony, as a lytle after by the spyryte, he vnderstandeth the circumcision of the heart.

The .iii. Chapter.

¶ He sheweth what preferment the Jewes haue, and that both the Jues and gentyls are vnder synne, and are iustified onlye by the grace of God in Christ.

A WHat preferment then hath the Jewe? other what auaũtageth circumcision. Surely very much. For first vnto them was cõmitted the worde of God. What then thoughe some of them dyd not beleue? shall theyr vnbeleife make the promis of God without effecte?
Roma. ix. a
Ti. Timo. ij. b.
Psal. cxvi. b
God forbyd. Let GOD be true, and all men lyars, as it is wrytten: That thou myghtest be iustified in thy sayinge, and ouercome, when thou are iudged.

B Yf our vnryghtewesnes make the rightwesnes of God more excellente: what shall we saye? Is God vnrighteous whiche taketh vengeaunce? I speake after the manner of men. God forbid. For how then shall God iudge the world? For if the veritie of God appeare more excellente thorowe my lye vnto his prayse, whye am I hence forth iudged as a synner? and saye not rather (as men euyll speake of vs, and as some affyrme that we saye) let vs do euyl, that good may come therof. Whose damnation is iust.

¶ What then? Are we better then they? No, in no wyse.
Psalm. xiiij. a. and. liij. a
For we haue alreadye proued howe that bothe Jewes and Gentylles are all vnder synne, as it is wrytten: There is none ryghteous, no not one: there is none that vnderstandeth, there is none that seketh after God, they are all gone out of the waye, they are all vnprofitable, there is none that doth good, no not one. Theyr throte is an open sepulchre,
Psalm. v. b
Prouerb. i. b
Esay. lix. b
with theyr tonges they haue deceaued: the poison of aspes is vnder their lyppes. Whose mouthes are full of cursynge and bytternes. Theyr fete are swyfte to sheade bloude. Destruction and wretchednes are in their waies. And the way
Psa. xxxvij. a.
of peace they haue not knowen. There is no feare of GOD

before

before theyr eyes.

We know that whatsoeuer the [a*] lawe sayeth, it sayeth it to them whiche are vnder the lawe. That all mouthes may be stopped, and all the worlde be subdued to God, because that by the [b*] dedes of the lawe, shall no flesshe be iustified in his syght. For by the lawe commeth the knowledge of sinne. Galat.ij.c.

But now is the righteweſnes of God declared without the lawe, hauynge witnes of the lawe and of the prophetes. The ryghteweſnes of God commeth by the fayth of Jesus Christ, vnto all, and vpon all that beleue.

There is no difference: for all haue synned and are destitute of the glorye of GOD: but are iustified freelye by hys grace, thorowe the redemption that is in Christe JESU, whom God hath sette forth a seate of mercy thorowe fayth in his bloude, to declare his ryghteweſnes, in that he forgeueth the synnes that are passed, which God dydde suffer, to shewe at this tyme his ryghteweſnesse, that he myghte be counted iust, and a iustifier of him which beleueth on Jesus. D Esay.liij.d.

Where is then thy reioysinge? It is excluded. By what lawe? of workes? Naye: but by the lawe of fayeth.

Therefore, we holde that a manne is iustified by fayth, without the deedes of the law. Is he the God of the Jewes onelye? Is he not also the God of the Gentyles? Yes, euen of the Gentyles also. For it is God onlye whiche iustifieth circumcision which is of fayth, and vncircumcision thorow fayeth. Do we then destroye the lawe thorowe fayth? God forbydde. But we rather mayntayne the lawe. Galat.ij.c.

The Notes.

a. In this place the lawe is taken for all the holy Scripture, as it appeareth by those places and testimonies that be alledged here before: wherby it is made euident and playne that all men without exception are synners.

b. God in his lawe doth not onely require of vs an outward ryghteweſnes, but also an inward perfection, that is to saye: we are not onelye bounde to fulfyll the workes of the lawe outwardly in our lyuinge, but also inwardly in our heartes, to be moost syncere, to loue God entierly aboue all thinges, and our neyghbours as our selues. But our nature is so corrupted, that no man liuing is able to do the same. Wherfore no man can be iustified by the workes of the lawe,

The. iiii. Chapter.

The declareth by the ensample of Abraham, that fayeth iustifieth, and not the lawe, nor the workes therof.

What

A Esay.li.a. 

What shall we saye then, that Abraham oure father (as pertayninge to the flesh) did find?

If Abraham were iustified by dedes, then hath he wherin to reioyce, but not with god. For what sayeth the Scripture: Abraham beleued God, and it was counted vnto him for ryghteousnesse. To him that worketh, is the rewarde not reckened of fauoure, but of dewtye. To hym that worketh not, but beleueth on him that iustifieth the vngodlye, his fayth is counted for ryghteousnes.

Gene.xv.b
Gen.iij.a

Euen as Dauid describeth the blessednes of the man, vnto whome God ascribeth ryght wesnes without dedes. Blessed are they, whose vnryghteousnes are forgeuen, and whose synnes are couered. Blessed is that man to whome the Lorde imputeth not synne.

Psal.xxxii.a

B

Came this blessednes then vpon the circumcised, or vpon the vncircumcised? For we saye, howe that fayeth was reckened vnto Abraham for ryghteousnes. Howe was it then reckened? in the tyme of circumcision? or in the tyme before he was circumcised? Not in the tyme of circumcision: but when he was yet vncircumcised.

Gene.xv.b

And he receaued the sygne of circumcision, as a seale of the a* righteousnes of faith, which fayth he had yet beynge vncircumcysed: that he should be the father of all them that beleue, though they be not circumcised, that righteousnes myght be imputed to them also: and that he myghte be the father of circumcision, not vnto thē only which came of ỹ circumcised, but vnto them also that walke in the steppes of the fayth that was in oure father Abraham, before the tyme of circumcision.

Gene.xvij.b

C

For the promis that he should be the heyre of the worlde, was not geuen to Abraham or to his seed thorow the lawe: but thorow the righteousnes of fayth.

Galat.iij.c

For yf they whiche are of the lawe, be heyres, then is fayth but vayne, and the promys of none effect. Because the lawe causeth wrath. For where no lawe is, there is no transgression.

Therfore

Therfore by fayth is the inheritaũce geuen, that it might come of fauor: and the promes might be sure to al the sede. Not to them only whiche are of the lawe: but also to them whiche are of the fayth of Abraham, whiche is the father of vs all (As it is wrytten: I haue made thee a father of many nacions) euen before God whome he hadde beleued, which quickeneth the dead, and calleth those thinges which be not as though they were. Esai.li.d. Gene.xvij.a.

Which Abraham contrary to hope, beleued in hope, that he should be the father of many nacions, according to that whi- D che was spoken. So shall thy seed be.

And he faynted not in the fayth, nor yet cõsydered his owne body whiche was now deade, euen when he was almoste an hondred yeare olde: nether yet that Sara was paste chylde beringe. He stackered not at the promis of God thorow vnbelefe: but was made stronge in the fayth, and gaue honour to God beyng ful certified that he which had promised, was also able to make it good. And therefore was it reckened to him for righteweſnes. Gen.xvij.b.

It is not wrytten for him only, that it was reckened to him for ryghteweſnes: but also for vs, to whom it shalbe counted for ryghtweſnes, so we beleue on him that rayſed vp Jesus oure Lorde from death: Whiche was delyuered for oure synnes, and [b]* rose agayne for to iustifye vs. Rom.xv.a

¶ The Notes.

a. This is the ryghteouſneſſe of fayth, wherof mention is made here and in many other places yf through fayth we do take hold vpon the mercy of God declared vnto vs in oure sauiour Jesus Christe, we are through the same fayth counted as ryghteous before God as yf we had fulfylled the lawe to the vttermoſt.

b. It is sayed, that Christ rose for our iustification, because that by his ryſynge agayne from the deade, he declared that he hath taken awaye synne, syth that death, whiche is the punyshment and reward of synne, was therby vanquished and ouercome.

The. v Chapter.

¶ The power of fayth, hope, and loue: and howe death raygned from Adam vnto Christ, by whome onely we haue forgeuenes of synnes.

Because therfore that we are iustified by faith we are at peace with God thorowe oure Lorde Jesus Christ: by whome we haue a way in thorow fayth, vnto this grace wherin we stande and reioyce in hope of the glory of God. A Iohn.xvi.a

Nether

Heb.13.a. Nether do we so only: but also we reioyce in tribulations
knowing that tribulation bringeth patience, patience bring-
Jacob.1.a. geth experience, experience bringeth hope. And hope ma-
keth not ashamed, for the loue of God is shed abroade in our
hertes by the holy goost, which is geuen vnto vs.

Ephes.2.a For when we were yet weake, accordinge to the tyme:
Collo.1.c. Christ dyed for vs which were vngodly. Yet scace will a-
nye man dye for a ryghteous manne. Peraduenture for a
Hebr.ix.d. good man durst a man dye. But God setteth oute his loue
1.Pet.iij.d. B that he hath to vs, seynge that while we were yet synners
Christ dyed for vs. Muche more then nowe (seynge we are
iustified in his bloud) shal we be saued frō wrath thorow him
For if when we were enemies, we were reconciled to God,
by the death of his sonne, muche more seynge we are recon-
ciled, we shalbe preserued by his life. Not only so, but we al-
so ioye in God by the meanes of our Lorde Jesus Christe,
by whom we haue now receaued the atonement.

C Wherfore, as by one man [a*] sinne entred into the world, &
death by the meanes of synne: And so death wente ouer all
Gen.ij.c. Rom.vi.b men, in so much that all men sinned. For euen vnto the tyme
of the lawe was synne in the worlde, but [b*] synne is not im-
puted, as longe as there is no law: neuertheles death raig-
ned from Adam to Moses, euen ouer them also that sinned
not with like transgression as dyd Adam: whiche is the si-
militude of him that was to come.

But the gyft is not lyke as the synne. For if thorowe the
John.1.b sinne of one, many be dead: much more plenteous vpon ma-
ny was the grace of God, and gyfte by grace: whiche grace
was geuen by one man Jesus Christ.

D And ỹ gyft is not ouer one synne, as death came thorowe
one synne of one that synned. For dampnation came of one
sinne vnto condemnation: but the gyft came to iustify from
many synnes. For if by the sinne of one, death raygned by
the meanes of one: muche more shall they (which receaue a-
boundaunce of grace and of the gyft of ryghtewesnes) ray-
gne in life by ỹ meanes of one (that is to saye) Jesus Christ.
Lykewyse then as by the synne of one, condemnation came

on

on all men: euen so by the iustifyinge of one, commeth the ryghteweſnes that bringeth lyfe vppon all menne. For as by one mannes diſobedience many became ſinners: ſo by the obedience of one, ſhall manye be made ryghteous. But the lawe in ỹ meane tyme entred in, that ſynne ſhould encreace. Neuerthelater, where aboundaunce of ſynne was, there was moze plenteouſnes of grace. That as ſynne had rayg= ned vnto death, euen so myght grace raigne thorow righte= weſnas, vnto eternall lyfe, by the helpe of Jeſu Chriſte.

¶ The Notes.

a. Synne is here taken for the naturall inclination or redines to ſynne, whiche ſome do call (ryght well) the originall corruption of manne, whiche thoughe it be hydde in mans harte, and declare not it ſelfe with the manifeſte workes of wyckedneſſe, yet it is able to condemne all men, onely they beynge excepted, whom fayth in Jeſus Chriſt doth ſaue. This originall corruption, doth manifeſt it ſelfe, fyrſt by wycked and vnclene thoughtes ſecondly by conſentynge vnto the concupiſcence or thoughtes, thyrdly by committing the dede or facte.

b. Though man imputeth not ſynne, where there is no lawe, yet it folowеth not, that God whiche from the begynnynge hath wrytten in mens heartes the law of nature, doth impute no ſynne, for ſyth that death (whiche is the punyſhment of ſynne) dyd raygne ouer all men euen from Adam, it is euident that ſynne was imputed.

The vi. Chapter.

¶ Forſomuch as we be deliuered thorowe Chriſt from ſynne, we muſte faſhion our ſelues to lyue as the ſeruauntes of God, and not after our owne luſtes. The vnlyke reward of ryghteweſnes and ſynne.

The piſtle on the .vi. ſon after trinitie

WHat ſhall we ſaye then? Shal we continue in ſinne, ỹ there may be aboundaunce of grace? God forbid: How ſhall we ỹ are dead as touchinge ſinne, liue any lenger therin? Remẽber ye not, that al we which are baptiſed in ỹ name of Jeſu Chriſt, ar baptiſed to dye with him? We are buried then with hym by baptiſme, for to dye, that lykewyſe as Chriſte was rayſed vp from death by the glorie of the father: euen ſo we alſo ſhoulde walke in a newe life. For yf we be graft in death lyke vnto him: euen ſo ſhall we be (*partakers*) in the reſurrection: knowynge this that oure a* olde man is crucified with him alſo, that the body of ſynne might vtterly be deſtroyed, ỹ henceforth we ſhuld not be ſeruauntes vnto ſynne. For he that is deade, is iuſtifyed from ſynne.

Gala. iij. d. Colloſ. ij. b

Ephe. iiij. a

Wherfore, yf we be dead with Chriſte, we beleue that we

ſhall

B shall lyue also with him: remembrynge that Christe beynge
ij. Timo, ij. b Apoca. i. c. rayled from death, dyeth no more. Death hath no more power ouer him. For as touching that he dyed, he dyed concerninge synne, once. And as touching that he liueth, he liueth vnto God. Lykewyse ymagin ye also, that ye are dead concerning synne, but are aliue vnto God thorow Jesus Christ our Lorde. Let not synne raigne therfore in your mortall bodies, that ye should therevnto obey in the lustes of it. Neither geue ye youre membres as instrumentes of vnrighteC wesnes vnto synne: but geue your selues vnto God, as they that are aliue from death. And geue youre members as instrumentes of ryghtewesnes vnto god. Let not synne haue power ouer you. For ye are not vnder the lawe, but vnder grace.

What then? Shall we synne, because we are not vnder
John. viij. c the lawe: but vnder grace? God forbyd. Remember ye not, how ỹ to whomsoeuer ye commit your selues as seruauntes to obey, his seruaũtes ye are to whom ye obey: whether it be of sinne vnto death, or of obedience vnto rightwesnes. God be thanked, that though ye were once the seruauntes
John. viij. d. Roma. viij. a. of synne, ye haue yet obeyed with harte vnto the forme of the doctrine, wherunto ye were deliuered. Ye are then
D made fre from synne, and are become the seruauntes of righ tewesnes.

The pistle on the. vii son after trinitie I speake grosly e, because of the infirmitie of youre flesche. As ye haue geuen your members seruauntes to vnclennes and to iniquitie (from iniquitie vnto iniquitie) euen so now geue youre members seruauntes vnto rightewesnes, that ye maye be sanctified. For when ye were the seruauntes of synne, ye were not vnder rightewesnes. What fruite hadde ye then in those thinges, wherof ye are nowe ashamed. For the ende of those thinges is death.

But now are ye deliuered from sinne, & made ỹ seruantes of God, and haue your frute that ye should be sanctified, and
Gene. ij. e. Galath. v. a the ende euerlasting life. For the reward of synne is death: but eternall lyfe is the gyfte of God, thorow Jesus Christe our Lorde.

The

¶ The Notes.

a. By the olde man he vnderstandeth our naturall disposition that we have of our fyrst parentes, which is slow to vertue, but most prompt and ready to synne. It is also called the body of synne.

The. vj. Chapter.

¶ Christ hath delyuered vs from the lawe and death. Paule sheweth what the flesshe and outwarde man is, and calleth it the lawe of the members.

REmẽber ye not brethren (I speake to them yͭ A
knowe the lawe) how that the lawe hath power ouer a man as longe as it endureth? For 1. Cor. vij.g
the woman which is in subiection to a man, is bounde by the law to the manne, as longe as he lyueth. If the man be deade, she is lowsed Math. v.g
from the lawe of the man. So then, yf whyle the man liueth she couple hir selfe with another man, she shal be counted a wedlocke breaker. But yf the man be dead, she is fre from the lawe (*of the man*) so that she is no wedlocke breaker, thoughe she couple hir selfe with another man.

Euen so ye my brethren, are deade also concerninge the lawe, by the body of Christe, that ye shuld be coupled to another (I meane to him that is rysen agayn from death) that we shulde bringe forth frute vnto God. For when we were B
in the flesshe, the lustes of synne whiche were stered vppe by the lawe raygned in our members, to bringe forth frute vnto death. But now are we deliuered from the lawe, & deade from that wherevnto we were in bondage, that we shoulde serue in a newe conuersation of the spryte, and not in the old conuersation of the letter.

What shall we saye then? is the lawe synne? God forbyd: but I knewe not what sinne meant, but by the lawe. For I had not knowen what lust had meant, excepte the lawe had sayde: thou shalt not lust. But synne toke an occasyon by the Exod. xx.e Deut. v.b.
meanes of the commaundement, and wrought in me al maner of concupiscence. For verely without yͭ lawe, synne was dead. I once lyued without lawe. But when the commaundement came, synne reuyued, & I was dead. And the verye same commaundement which was ordeyned vnto life, was founde to be vnto me an occasyon of death. For synne toke

occasion

occasion by the meanes of the commaundemente, and so dis-
ceaued me, and by the self commaundement slew me. Wher-
fore the law is holy, and the commaundement holy, iust and
1. Timo. 1. b Galath. iij. c good.

Was that then which is good, made death vnto me? God forbyd, Naye it was synne, that it myght appere, howe that synne by the meanes of that whiche is good, had wrought the death in me: that synne by ỹ menes of the commaundement, myght be out of measure synfull. For we knowe, that the law is [b] spirituall: but I am carnall, solde vnder synne, be-
cause I alow not that which I do. For what I wolde, that do I not: but what I hate, ỹ do I. Y f I do now that whiche I wold not, I graunte to the lawe that it is good. So then
D nowe, it is not I that do it, but synne that dwelleth in me.
For I knowe that in me (that is to saye in my flesshe) dwel-
leth no good thinge. For to wyll, is present with me: but I fynde no meanes to performe that which is good. For I do not that good thinge which I wold, but that euil do I, whi-
che I wold not. Finally, if I do that I woulde not, then is it not I that do it, but synne that dwelleth in me. I fynd then by the lawe, that when I woulde do good, euyll is present with me. For I delyte in the lawe of God, concernynge the inner man. But I se another law in my membres, rebelling agaynst the lawe of my mynde, and subduynge me vnto the lawe of sinne, which is in my mẽbers. O wretched man that I am: who shall delyuer me frõ this body of death? I thank GOD thorow Jesus CHRIST our LORDE. So then I my selfe in my mynde serue the lawe of God, and in my flesshe the lawe of synne.

¶ The Notes.

a. That is to saye that by the law and commaundement, the greatnesse and heynousnes of synne myght appeare.

b. The lawe is called spirituall, because that it requireth the spirite, that is to saye: the ryghteousnes and holynes of the hearte, and not the outwarde workes onelye.

The. viii. Chapter.

¶ The lawe of the spryt geueth lyfe. The spryt of god maketh vs gods chyldren and heyres with Christ. The aboundaunt loue of god can not be separated.

There

THere is then no a damnation to them which are in Christ Jesu, whiche walke b not after the flesche: but after the spirite. For the lawe of the spyrite of life thorowe Jesus Christ, hath delyuered me from the lawe of synne, and death. For what the lawe could not do, in as muche as it was weake because of the flesh: that performed God, and sent his sonne in the similitude of synfull flesche, and by synne damned synne in the flesche: that the righteweines of the lawe, myght be fulfylled in vs, whiche walke not after the flesh, but after the spirite.

A

John. viij. d. Roma. vi. d

For they ỹ are carnal, are carnally minded. But thei that ar spiritual, are gostly minded. To be carnally minded, is deth But to be spiritually minded, is lyfe & peace. Because that the fleshly mind is inimite agaynst god: for it is not obedient to the lawe of god, nether can be. So then, they that are ✲ in the flesche, can not please God.

B

✲ *To be in the flesh, is to be geuen to the flesh.*

But ye are not in the flesh, but in the spirit: if so be that the spyt of God dwel in you. If any man hath not the spirite of Christ, the same is none of his. If Christ be in you, the bodye is dead because of sinne: but ỹ spirit is lyfe for righteweines sake. Wherefore, yf the spirite of him that rayled vp Jesus from death, dwell in you: euen he that rayled vppe Christe from death, shall quicken your mortall bodyes, because that his spirite dwelleth in you.

The pistle on the. viii sũ after trinitie

Therefore brethren we are detters not to the flesche, to lyue after the flesh. For yf ye lyue after the flesh, ye shall dye. But yf ye mortifye the dedes of the body, by the helpe of the spirite, ye shall lyue. For as many as are ledde by the spyt of God: they are the sonnes of God. For ye haue not receaued the spyte of bondage to feare any more, but ye haue receaued the spirite of adoption, wherby we cry Abba father. The same spyte ✲ certifieth our spirite, that we are ỹ sonnes of God. If we be sonnes, we are also heyres, the heyres I meane of GOD, and heyres annexed with Christe: yf so be that we suffer with hym that we maye also be glorified with hym.

✲ *Or, witnesseth in the spirite.*

Galat. iiij. a. i. Cor. xij. b.

1.Cor.v.a. The pistle on the iiii i sō. after trinitie

For I suppose that the afflictions of this lyfe, are not worthy of the glory whiche shall be shewed vpon vs. For the feruent desyre of the creature, abydeth, lokyng when ỹ sonnes of GOD shal appere, because the creature is subdued to vanitie, agaynste the will therof: but for his wyll whiche hath subdued it in hope. For the same creature, shall be delyuered from the bondage of corruption, into the glorious libertie of the sonnes of God. For we knowe that euery creature groneth with vs also, and trauayleth in payne euen vnto this tyme.

Not only it, but euen we also which haue the fyrst frutes of the spirite, mourne in our selues, and waite for the (adoption) euen the deliueraunce of oure bodyes.

For we are saued by hope. But hope that is sene is no hope. For how can a man hope for that which he seeth? But and if we hope for that we se not, then do we with pacience abide for it.

Lykewyse the spirite also helpeth our infirmities. For we knowe not what to desyre as we ought: but the spryte maketh intercession mightely for vs with groninges, whiche cannot be expressed with tongue. And he that searcheth the hertes, knoweth what is the meanynge of the spirite: for he maketh intercession for the sayntes, accordynge to the pleasure of God.

For we knowe that all thynges worcke for the best vnto them that loue GOD, whiche also are called of purpose. For those whiche he knewe before, he also ordeyned before, that they shuld be like fashioned vnto the shape of his sonne, that he myght be the fyrst begotten sonne among many brethren. Moreouer, whiche he appoynted before, them also he called. And whiche he called, them also he iustified, and whiche he iustified, them he also glorified.

What shall we then saye to these thinges? If God be on our syde: who canne be agaynst vs? Which spared not his owne sonne, but gaue him for vs al: how shal he not with him geue vs all thinges also? Who shall laye any thinge to the charge of Goddes chosen? it is God that iustifieth: who the shall

Luke.xx.b Esay.liij.

shal condempne: it is Christ which is dead, yea rather which is rysen againe, which is also on the ryght hande of GOD, and maketh intercession for vs.

Who shall seperate vs from the loue of God: shal tribula G
tion: or anguyshe: or persecution: ether honger: ether nakednesse: ether parell: ether swearde: As it is wrytten: for
thy sake are we kylled all daye longe, & are counted as shepe Psalm. xliij.
appoynted to be slayne. Neuertheless, in all these thynges we ouercome strongely thorow his help that loued vs. For I am sure that nether death, nether lyfe, nether Aungelles, nor rule, nether power, nether thinges present, nether thinges to come, nether heygh, nether lowe, nether anye other creature shalbe able to departe vs from the loue of GOD, whiche is in Christ Jesu our Lorde.

The Notes.

a. Here we learne what it is to be delyuered from the lawe, it is sayde we are fre from the law, because ỳ it worketh no more condemnation vnto vs, yf we be grafted in Christ.
b. To walke after the flesshe, is to be altogether geuen to the lustes of the flesshe, and to folowe them, the spirite of god beynge shaken of. Contrary wyse to walke after the spirit, is to be obedient vnto fayth, and through the helpe of the spyryte, to brydle the fleshlye concupiscences, that be in vs.

The. ix. Chapter.

Paule complayneth vpon the harde heartes of the Jewes that would not receaue Christ, and howe the Heythen are chosen in their steade.

I Saye the trueth in Christe, and lye not, my conscyence bearyng me wytnes in the holye goost, that I haue great heuines and continuall sorow in my hert. For I haue wisshed myself to be cursed from Christ, for my brethren and my kinsmen, as pertayning to the flesshe whiche are the Israelites. To whom pertayneth the adoption, and the glory, and the couenauntes, and the lawe that was geuen, and the seruice of God, and the promises: whose Roma. ix. a
also are the fathers, and they of whome (as concernyng the flesshe) Christ came, whiche is God ouer all thinges, blessed for euer. Amen.

I speake not these thinges as though the wordes of God had take none effecte. For they are not all Israelites which came of Israel: nether are they all chyldren strayghtwaye, Roma. ix. b
because they are the sede of Abraham. But in Isaac shal thy B

Gene.xxi.b
Galath.iiij.d, seed be called: that is to saye, they whiche are the childzen of the flesshe, are not the chyldzen of God. But the chyldzen of promes, are counted the seede. For this is a worde of promes: aboute this tyme wyl I come, and Sara shall haue a
gene.xviij.b sonne.

Nether was it so with hyr onlye: but also when Rebecca
¶ was ẅ chylde by one (I meane) by our father Isaac, yer the
gene.xxv.e childrē wer borne, whē thei had nether a* done good nether bad: that the purpose of God whiche is by election, myghte stande, it was sayde vnto hyr, not by the reason of workes, but by the caller: the elder shall serue the yonger. As it is
Malach.i.a wrytten: Jacob I loued, but Esau I hated. What shal we say then? is there any vnrightewesnes with God? God forbid. For he sayth to Moses: I wyll shewe mercye to whome I
Exo.xxxiij.d. shewe mercy: and wyll haue compassion on whome I haue compassion. So lieth it not then in a mans wyll or running, but in the mercye of GOD. For the scripture sayth vnto
Exod, ix.d Pharao: euē for this same purpose haue I stered thee vp, to shew my power on thee, and that my name myght be declared thorowout al the worlde. So hath he mercye on whom he will, and whom he wyll, he maketh harde herted.

D Thou wylt saye then vnto me: why then blameth he vs
Esay.xlv.b. Hie.xviij.a yet? For who can resiste his will? But O man b* what arte thou which disputest with God? shall the worke saye to the worke man: why hast thou made me on this fashion? Hath not the potter power ouer the claye, euen of the same lompe to make one vessell vnto honoure, and another vnto dishonoure?

Euen so, GOD wyllynge to shewe his wrathe, and to make his power knowen, suffered with longe pacience the vessels of wrath, ordeyned to damnation, that he myght declare the riches of his glory on the vessels of mercy, whiche he had prepared vnto glorye (that is to saye) vs whiche he
¶ called, not of the Jewes only, but also of the Gentyls. As he
Osee.ij.d. 1.Peter.ij.a sayth in Osee: I wyll call them my peopie, whiche were not my people: and hir beloued, which was not beloued. And it shall come to passe in the place where it was sayd vnto them

ye

ye are not my people: that there they shalbe called the chyldren of the lyuinge God.

But Esaias crieth concerninge Israel: though the nombre of the chyldren of Israel be as the sonde of ỹ sea, yet shall but a remnaunt be saued. He fynisheth the worde verely, and maketh it shorte in ryghtewesnes. For a shorte worde, wil god make on earth. Esai.x.c.

And as Esaias sayd before: excepte the Lorde of Sabboth had left vs seed, we hadde bene made as Sodoma, and had ben lykened to Gomorra. ff Esai.j.c

What shall we saye then? We saye that the Gentils whiche folowed not ryghtewesnes, haue ouertaken ryghtewesnes: (I meane the ryghtewesnes whiche commeth of fayth. But Israel whiche folowed the lawe of ryghtwesnes, could not attayne vnto the lawe of ryghtewesnes. Wherfore? Because they sought it not by fayth: but as it were by the workes of the lawe. For they haue stombled at the stomblynge stone, as it is written. Behold I put in Syon a stomblynge stone, and a rocke which shall make men fall. And al that beleue on hym, shall not be ashamed. Esa. xxviij.b i.Pet.ij.a. Act.iiij.b.

The Notes.

a. It is euident by this texte, that our workes or merytes do not iustifye vs, but that our saluation doth wholly depende vpon the free election of God, whiche beynge the ryghtewesnes it selfe, doth chose whome it pleaseth hym vnto lyfe euerlastynge.

b. We ought in no wyse to reason or murmure agaynste God, but rather we muste perswade our selues, that whatsoeuer he doth, the same he doth moste ryghteously, thoughe to carnall reason it seemeth farre otherwyse.

The.x.Chapter.

The vnfaythfulnes of the Iewes. Two maner of ryghtewesnes.

BRethren, my heartes desyre and prayer to God for Israel is, that they might be saued. For I beare them recorde, that they haue a a* feruent mynde to Godwarde, but not accordinge to knowledge. For they beyng ignorannt of the ryghtewesnes of God, and goynge about to stablyshe theyr owne ryghtewesnes, haue not bene obediente vnto the ryghtewesnes of GOD. For Christ is the ende of the lawe, to iustifye all that beleue. A

Leuit.xviij.a

For Moses describeth the ryghtewesnes which cometh of the lawe, how that the man whiche doth the thinges of the
B lawe, shall lyue therin. But the.b* ryghtewesnes whiche co-
Deut.xxx.c. meth of fayth, speaketh on this wyse. Say not in thine hert who shall ascende into heauen (that is euen to fetche Christe downe) Other who shall descende into the deepe: (that is euen to fetche vppe Christe agayne from death) But what sayth he: The worde is nye thee, euen in thy mouth, and in thyne hearte.

This worde, is the worde of fayth which we preache. For yf thou shalt knowledge with thy mouth that Jesus is the Lorde, and shalt beleue with thyne heart, that God raysed hym vp from death, thou shalt be safe.

The pistle on S andrewes daye.

For the beleif of the hert iustifyeth, and to knowledge with the mouth maketh a man safe. For the scripture sayth: whosoeuer beleueth on him, shal not be ashamed.

Esa. xxviij.d

For there is no difference betwene the Jew and the gentyll. For one is Lorde ouer all, whiche is ryche vnto all that
Joel.ij.g. Act.ij.c. call on hym. For whosoeuer shall call vpon the name of the
C Lorde, shalbe safe. But howe shall they cal on him, on whom they beleued not: Howe shall they beleue on hym, of whome they haue not heard: Howe shal they heare without a preacher: And howe shall they preache except they be sente: As it is written: howe beautiful are the feete of them which bryng glad tidinges of peace, and bringe glad tydinges of good thinges. But they haue not all obeyed to the Gospell.

Esai.liij.a. John.xij.f.

For Esayas sayth: Lord who hath beleued our sayings: So then fayeth commeth by hearynge, and hearynge commeth by the worde of God.

But I aske: haue they not hearde: No doubt they yr sounde went out into all landes: and their wordes into the endes
D of the worlde.

But I demaunde, whether Israell dyd knowe or not: First Moses sayth: I wyll prouoke you to enuye, by them
Deut.xxxij.c. that are no people, and by a folysh nation I wyll anger you.
Esay.lxv.a. Esayas after that is bolde, and sayeth: I am founde of them that sought me not, and haue appeared to them that asked

not

not after me. And agaynst Israell he sayeth: all daye longe haue I stretched forth my handes vnto a people that beleueth not, but speaketh agaynst me.

¶ The Notes.

a. There be two maner of feruentnes of mynde, or two maner of good intentes. The one is grounded vpon a vayne or fleshlye opinion, and not vpon goddes word, This good intente is dampnable before God. The other proceadeth of fayth, and suffereth it selfe to be ruled by the wysedome and iudgement of the spyryte of God, Suche feruentnes was in Moses, in Phinees, and in Helias, with other innumerable.

b. That is to saye: he that is iustified thorowe fayth, is not curious, he doubteth of nothynge that pertayneth vnto his saluation, but is perswaded, that in Christ he hath his full redemption. He asketh not for sygnes from heauen, where he knoweth that his sauioure and mediatour is: he goeth not about to learne the truth by the dead, for he beleueth that Christ beynge rysen from death, dyd teache all trueth. Reade the. xiij. Cha. Deut.

The. xi. Chapter.

¶ All the Iewes are not cast awaye, therfore Paule warneth the gentils that be called, not to be hye mynded, nor to despyse the Iewes, for the iudgementes of God are depe and secrete.

I Say then: hath God caste away his people? God forbid. For eue I also am an Israelit, of the seed of Abraham, and of the tribe of Beniamin, God hath not caste awaye his people whiche he knew before. Either wote ye not what the scripture saith of Helias, howe he maketh intercession to God agaynst Israel, sayinge? Lorde they haue kylled thy Prophetes, and digged downe thyne alters: and I am left alone, and they seke my lyfe. But what sayth the aunswer of God to him agayne? a* I haue reserued vnto my selfe seuen thousande men whiche haue not bowed the knee to ✲ Baal. Euen so at this tyme, is ther a remnaunte lefte thorowe the election of grace. If it be of grace, then is it not of workes. For thē were grace no more grace. If it be of workes, then is it no more grace. For then were deseruing no lenger deseruinge. What then? Israell hath not obtayned that he soughte. No, but yet the election hath obtayned it. The remnaunte are blynded, accordinge as it is written: God hath geuen them the spyrit of vnquietnes: eyes that they should not se, and eares that they should not heare, euen vnto this daye.

3 reg. xix. b.

✲ Som read: Image of Baal.

B

Esay. vi. c. Math. xiij. b. Iohn. xij. f. Acte. xxviij. c.

And Dauid saith: Let their table be made a snare to take them withall, and an occasion to falle: and a rewarde vnto them. Lette their eyes be blynded that they se not: and

bowe downe their backe allwayes.

I say then: haue they therfore stombled, that they shoulde fall? God forbyd: but thorowe their fall is saluation happened vnto the gentyles, for to prouoke them withall. Wherfore yf the faule of them, be the ryches of the world: and the minishynge of them, the ryches of the gentyls: How muche more (*should it be so*) ✲ yf they all beleued. I speake to you gentyles, in as muche as I am the Apostle of the gentyls, I will magnifie mine office, if by any meanes, I might prouoke thē which are my flesshe, and myght saue some of them.

✲ *Or, their perfectnes.*

1. Timo. ij. a.

For if the castynge awaye of them, be the reconcylyng of the worlde: what shall the receauynge of them be, but lyfe agayne from death? For if one pece be holy, the wholeheape is holye. And if the rote be holye, the braunches shalbe holy also. Though some of the [b*] braunches be broken of, & thou ℂ beynge a wylde Olyue tree, waste grafte in amonge them, and made partaker of the roote, and fatnesse of the Olyue tree, boast not thy selfe agaynste the braunches. For if thou boast thy selfe, remembre that thou bearest not the rote, but the rote thee.

Thou wylte saye then: the braunches are broken of, that I myght be grafte in. Thou sayest well: because of vnbeleue they are broken of, and thou standest stedfast in fayth. Be not hye mynded, but feare. For seynge that God spared not the naturall braunches (take heede) lest haply he also spare not thee.

Beholde therfore the kindnes, and rigorousnes of God. On them which fell, rigorousnes: but towardes thee, kyndnes: yf thou continue in his kyndnes. Or els thou shalte be hewen of, and they yf they bide not styll in vnbeleife, shalbe grafted in agayne. For God is of power to grafte them in agayne. For if thou waste cut out of a naturall wylde Olyue tree, & wast grafted contrary to nature in a true Olyue tree: how muche more shall the naturall braunches be grafted in their owne Olyue tree agayne.

xj. Cor. xij. d

For I would not that this secrete should be hyd from you my brethren (lest ye shoulde be wise in youre owne conceytes)

tes) that partly blyndnes is happened in Israel, vntyll the fulnes of the gentyls be come in: and so all Israell shalbe saued. As it is wrytten: There shall come oute of Syon, he that doth deliuer, and shall turne awaye the vngodlynes of Jacob. And this is my couenaunt to them, when I shal take awaye their sinnes. As concerninge the Gospell, they are enemies for your sakes: but as touchinge the election, they are loued for the fathers sakes. D Esay.lix.d. Psal.xciij.b

For verelye, the gyftes and callinge of GOD are suche, that it can not repent him of them. For looke, as ye in tyme passed haue not beleued God, yet haue now obteyned mercy thorowe their vnbeliefe: euen so nowe haue they not beleued the mercy whiche is happened vnto you, that they also maye obtayne mercye. God hath wrapped al nations in vnbeleue, that he myght haue mercy on all.

O the depenes of the riches, both of the wysedome and knowledge of God: how vnsercheable are his iudgementes and his wayes past findinge out. For who hath knowen the mynde of the Lorde? Or who was his counseller? Other who hath geuen vnto him fyrste, and he shalbe recompensed agayne? For of him, and thorowe him, and for hym, are all thinges. To him be glory for euer. Amen. Sapien.ix.c. Esay.xl.c. 1.Corin.ii.d.

¶ The Notes.

a. God doth preserue his elect, euen in the myddest of thousandes of Idolaters. Here also we do learne, that many mo do beleue the worde and folowe it, than we are ware of or knowe.

b. The braunches that are broken of, are the Iewes, whiche are forsaken and cast of. The wyld Olyue tree are the gentyles. The ryght Olyue tree is the couenaunt, or faith and vocation of the saintes. The fatnes therof is the grace of god, and the glory of the elect. The Iewes then beynge come of the fathers, were as a man myght saye, naturallye grafted in the couenaunte. But the Heathen beynge come of Idolaters, were as wylde Olyue trees grafted therin.

The.xii Chapter.

¶ The swete conuersation, loue, and workes of suche as beleue in Christ.



Beseech you therfore brethren, by the mercyfulnes of God, that ye make youre bodyes a quicke a* sacrifice, holye, & acceptable vnto God, whiche is your reasonable seruinge of God, and fashion not your selues lyke vnto this worlde: but be ye chaunged in youre shape A Phil.iiij,c. ¶ The pistle on the.i sonde after Twelfe.

shape, by the renuynge of youre minde, that ye maye proue what is the wyll of God, whiche thinge is good, acceptable, and perfecte.

For I saye (thorowe the grace that vnto me geuen is) to euery man amonge you, that no manne esteme of him selfe, more then it becommeth him to esteme, but that he discretly iudge of him self, according as God hath dealt to euery mā the measure of fayeth.

Roma.xiij.c.

B For as we haue many members in one bodye, & all members haue not one office: so we beynge many, are one bodye in Christ, and euery man amonge oure selues, one anothers members.

1.Cor.xii.b Ephe.iiij.b

Seynge that we haue diuers gyftes accordynge to the grace that is geuen vnto vs: if any man haue the gyft of prophecye, let him haue it, that it be agreing vnto the faith. Let him that hath an office, wayte on his office. Let him that teacheth, take hede to his doctrine. Let him that exhorteth geue attendaunce to his exhortation. If anye man geue, let him do it with singlenes. Let him that ruleth, do it with diligence. If any man shewe mercy, let him do it with chearfulnes. Let loue be without dissimulation. Hate that which is euyl, and cleaue vnto that whiche is good.

The pistle on the .ii. sond after Twelfd.

C Be kynde one to another with brotherlye loue. In geuynge honour, go one before another. Let not that busynes which ye haue in hand, be tedious to you. Be feruent in the spryte. Applye your selues to the time. Reioyce in hope. Be pacient in tribulation. Continue in prayer. Distribute vnto the necessitye of the sayntes, and be readye to harboure. Blesse them which persecute you: blesse but curse not. Be mery with them that are mery. Wepe with them that wepe

Amos.v.a Ephe.iiij.a 1.Pet.v.b.

D Be of lyke affection one towardes another. Be not hie minded: but make your selues equall to them of the lower sort. Be not wyse in your owne opinions. Recompence to no mā euyll for euyll. Prouyde afore hande thinges honeste in the syght of all men.

The pistle on the .iii. son aft, Twelfday

If it be possible, of your parte haue peace with all menne. Dearly beloued, auenge not youre selues, but geue roume vnto

vnto wrath. For it is wrytten: vengeaunce is myne, and I wyll reward sayth the Lorde. Deut.xxxij.d.

Therfore, yf thyne enemy honger, fede him, if he thurste, geue him drinke. For in so doing, thou shalt heape[b*] coles of fyre on his heade. Be not ouercome of euyll: but ouercome euyll with goodnes.

¶ The Notes.

a, The sacrifices of the newe testament are spirituall. This is a sacrifyce most acceptable vnto god, yf we mortifye our mortall bodyes, that is to saye: yf we kyll and slaye oure fleshly concupiscences and carnall lustes, and so bryng our flesh thorowe the helpe of the spryte, vnder the obedience of gods holye lawe.

b. This place may be vnderstanded two maner of wayes: ether that our gentle kyndenes towardes our enemye shalbe vnto hym a cause of greater dampnation, and so by the coales we shall vnderstande the vengeaunce of God: or that our enemy beynge ouercome by our gentleues, and as a man myght saye, beynge kindeled with loue, wyll repente and become our frende.

The.xiii.Chapter.

¶ The obedience of men to theyr rulers. Loue fulfylleth the lawe. It is nowe no tyme to folowe the workes of darknes.



Et euerye soule submitte him selfe vnto the (*auctoritie of the*) higher powers. For there is no power but of God. The powers that be, are[a*] ordeyned of God. Whosoeuer therefore resisteth power, resisteth the ordinaūce of God, And they that resist, shall receaue to them selues damnation. For rulers are not to be feared for good workes, but for euyll. Wylt thou be without feare of the power? Do well then: and so shalte thou be praysed of the same. For he is the minister of God for thy wealth. A *The pistle on the iiii so. after Twelfd. Sapien.,bi.a.*

But and if thou do euyll, then feare, for he beareth not a swerde for nought, but is the minister of God to take vengeaunce on them that do euyll. Wherfore ye muste nedes obey, not for feare of vengeaunce onelye: but also because of conscience. And euen for this cause pay ye tribute. For they are Gods ministers, seruynge for the same purpose. B

Geue to euery man therfore his dutye, tribute to whome tribute belongeth, custome to whom custome is due: feare to whome feare belongeth, honoure to whom honour pertayneth. *Math.xxij.c.*

Owe nothynge to anye man: but to loue one another. For he that loueth another, hath fulfilled the lawe. For these commaun- *¶ The pistle on the.i. sond. in Aduente.*

commaundementes. Thou shalte not commit aduoutrye:
Deut.v.b. thou shalt not kyll: thou shalt not steale: thou shalt not beare
false wytnes: thou shalt not desyre: and so forthe (if there be
Leuit.xix.d anye other commaundement) they are al comprehended in
Math.xxij.d. this saying: Loue thy neighbour as thy self. Loue hurteth
Galat.v.b. not his neyghboure. Therefore is loue the fulfyllyng of the
Jacob.ii.b lawe.

This also we knowe (I meane) the season, howe that it
is tyme that we should now awake out of slepe. For now is
our saluation nearer, then when we beleued. The nyght is
passed, and the daye is come nie. Let vs therfore cast away
Luke.xj.g. the deedes of darkenes, and lette vs put on the armoure of
lyghte. Let vs walke honestly as it were in the daye lyght:
not in eatynge and drinkinge, neither in chamberinge and
wantonnes, nether in stryfe and enuiynge: but put ye on the
Lorde Jesus Christe. And make not prouision for the flesh,
to fulfyll the lustes of it.

¶ The Notes.

a. We are bounde in all maner of thinges to obey the magistrates, syth that they are the ordinaunce of god, whether they be good or euyll, onelesse they commaunde Idolatry and vngodlynes, that is to saye: thinges contrary vnto true religion, then oughte we to saye with Peter: we ought rather to obey god then men. But we muste beware of tumulte and insurrection. The weapon of a Christian in this matter, ought to be the swearde of the spyryte, whiche is goddes worde and prayer coupled with humilitie and due submission, and with heart ready rather to dye, then to do any vngodlynes.

The.xiiij.Chapter.

¶ The weake ought not to be dispised. No man shoulde offende anothers conscience. Agayne, for outwarde thinges should no man condemne anothers.

Him that is weake in the fayeth, receaue vn-
Rom.xiij. to you, not in disputinge and troublynge his
conscience. One beleueth that he maye eate
all thinge. Another whiche is weake eateth
herbes. Lette not hym that eatethe, de-
spyse hym that eateth not. And let not hym
Jacob.iij. whiche eateth not, iudge hym that eateth. For God hath re-
ceaued hym. What arte thou that iudgest an other manns
seruaunt? Whether he stande or fall, that pertayneth vnto
*Some read: yea, he shal be holde vp that he may stande his master: yea, *he shal stand. For God is able to make him
stande.

This

This man putteth difference be twene daye and daye. Another man counteth all dayes a lyke. Se that no manne wauer in his owne meanynge. He that obserueth one daye more then another, doth it for the Lordes pleasure. And he that obserueth not one daye more then another, doth it to please the Lorde also. He that eateth, doth it to please the Lorde, for he geueth God thankes. And he that eateth not, eateth not to please the Lorde withall, and geueth God thankes. B

For none of vs liueth for himselfe: nether dothe anye of vs dye for hym selfe. If we lyue, we lyue vnto the Lorde. And yf we dye, we dye vnto the Lorde. Whether we lyue therfore or dye, we are the Lordes. For Christ therfore died and rose agayne, and reuiued, that he myghte be Lorde both of dead and quicke.

But why doest thou then iudge thy brother? Other why doest thou despyse thy brother? For we shall be all broughte before the iudgement seate of Christ. Iacob.iiij.e C

For it is wrytten: as truely as I lyue sayeth the Lorde, all knees shall bowe to me, and all tonges shall geue a knowledge to GOD. So shall euerye one of vs geue accomptes of him selfe to God. Let vs not therefore iudge one another any more. Esay.xlv.d. Phil.ij.b.

But iudge this rather, that no man putte a stomblynge blocke, or an occasion to fall in his brothers waye. For I knowe and am full certified in the Lorde Iesus, that there is nothynge comen of it selfe: but vnto him that iudgeth it to be comen: to him it is comen. If thy brother be greued with thy meate, now walkest thou not charitablye. Destroy not him with thy meate, for whom Christ dyed. D

Caule not your a* treasure to be euyll spoken of. For the kyngdome of God is not meate and drynke: but ryghtewesnes, peace and ioye in the holy goost.

For whosoeuer in these thinges serueth Christe, pleaseth well God, and is commended of men.

Let vs folow those thinges whiche make for peace, and thinges wherwith one maye edifye another. Destroye not

the

Titus.1,b. 1.Cor.viij.b. the worke of God for meates sake. All thinges are pure: but it is euyll for that man whiche eateth with hurte of his conscience. It is good nether to eate flesshe, nether to drinke wyne, nether any thinge, wherby thy brother stombleth, e- ther falleth, or is made weake. Hast thou faith: haue it with thy selfe before God. Happy is he that condemneth not him selfe in that thinge whiche he alloweth. For he that maketh conscience, is dampned if he eate: because he doeth it not of fayth. For whatsoeuer is not of fayth, that same is synne.

¶ The Notes.

a. We cause our treasure, that is to saye: the gospell and the libertye thereof to be euyll spoken of, when we without anye respecte of the weaker (Saynte Paule calleth them weake, whiche be not yet stronge in the fayeth, and for lacke of instruction, do yet make conscience of this meate or that meate) do eate indifferently all kyndes of meates, geuing therin to those weake persons an occasion to thinke and to saye, that we seke nothing els in the Gospell, but the pamperynge vp of our bealyes.

The .xv. Chapter.

¶ The infirmitie and fraylnes of the weake ought to be borne with all loue, and kyndnes, after the ensample of Christ.

Psa.lxviij.a. The pistle on the .ij. sond in Aduente.

A WE which are stronge, ought to beare the frail- nes of them which are weake, & not to stande in oure owne conceites. Let euery man please his neyghbour vnto his welth and edifiynge. For Christe pleased not him selfe: but as it is wrytten: The rebukes of them whiche rebu- ked thee, fel on me. Whatsoeuer thinges are written afore tyme, are wrytten for our learninge, that we thorowe pacy- ence and comforte of the scriptures, myght haue hope.

B The God of pacience & cõsolation, geue you that ye be like minded one towardes another, after the ensample of Christ Iesu, that ye all agreynge together, maye with one mouth prayse God and the father of oure Lorde Iesus. Wherfore receaue ye one another, as Christ receaued vs, to the praise of God. And I saye, that Iesus Christe was a* minister of the circumcision for the truth of God, to confyrme the pro- mises made vnto the fathers. And let the Gentyles prayse

2.Reg.xxij.b. God for his mercy, as it is wrytten: For this cause I wyll prayse thee amonge the gentyls, and synge vnto thy name.

C And agayne he sayth: reioyse ye Gentyles with his people.

Psalm.xviij.b And agayne prayse the Lorde all ye Gentils, and laude ye him

him all nations together. And agayne Esayas sayth: there shalbe the rote of Jesse, and he ꝑ shal ryse to raygne ouer the Gentyles: in him shal the Gentyles trust. The God of hope fyll you with all ioye and peace in beleuinge: that ye maye be ryche in hope thorowe the power of the holy goost. Psalm. cxvi, b Esay. xi. c.

I my selfe am full certified of you (my brethren) that ye your selues are full of goodnes, and filled with all knowe-ledge, and are able to exhorte one another. Neuertheless brethren I haue somewhat boldly wrytten vnto you, partly as one that putteth you in remembraunce, thorowe ꝑ grace that is geuen me of God, that I shoulde be the minister of D Jesu Christ amonge the Gentils, and shoulde minister the glad tidinges of God, that the Gentyles might be an accep-table offeryng, sanctified by the holy goost. I haue therfore whereof I may reioyse in Christ Jesu, in those thinges whi-che pertayne to God. For I dare not speake of anye of those thinges which Christ hath not wrought by me, to make the Gentyls obedient with worde and dede, in mightye sygnes and wōders, by the power of the spirit of God: so that from Jerusalem, and the costes rounde aboute vnto Illyricum, I haue fylled all countreis with the glad tydinges of Christe.

So haue I enforsed my selfe to preache the Gospell, not E where Christ was named, lest I shold haue built on another mannes foundation, but as it is wrytten: To whom he was Esay. lii. d. not spoken of, they shall se: and they that hearde not, shal vn-derstande. For this cause I haue bene ofte let to come vnto you: but nowe seynge I haue no more to do in these coun-treis, and also haue bene desyrous manye yeares to come vnto you, when I shall take my iorney into Spayne, I wyll come to you. For I trust to se you in my iorneye, and to be brought on my way thitherwarde by you, after that I haue somewhat enioyed your acquayntaunce.

Now go I vnto Jerusalem, and minister vnto the sayn-F Act. xi. a. ctes. For it hath pleased them of Macedonia and Achaia, to make a certayne distribution vpon the poore sayntes whi-che are at Jerusalem. It hath pleased them verely, & they-re detters are they. For yf the Gentyles be made partakers of

theyr spirituall thinges, theyr dutie is to minister vnto them
*Or, bodelie thinges. in * carnal thinges. When I haue perfourmed this, and haue brought them this frute sealed: I wyll come backe agayne by you into Spayne. And I am sure when I come, ỹ I shall come to you with aboundaunce of the blessynge of the Gospell of Christ.

I beseche you brethren for oure Lorde Jesus Christes
G sake, and for the loue of the spryte, that ye helpe me in my busynes with your prayers to God for me, that I may be delyuered from them whiche beleue not in Jewry, and that this my seruice, which I haue to do at Jerusalem, maye be accepted of the saynctes, that I may come vnto you with ioye, by the wyll of God, and maye with you be refreshed. The God of peace be with you all. Amen.

¶ The Notes.

a. Saynt Paule meaneth here, that Christ was peculiarlye sent vnto the Jewes, to confyrme the promises made vnto the fathers, but that neuertheles the gentyles were called vnto saluation, not of promyse (thoughe theyr callynge was spoken of before by the Prophetes) but thorowe the mere mercy of God. Sythe then that God hath called both the Jewes and the Gentyles vnto saluation, they ought to put away all stryfe, and with one accorde to receaue the grace of god, praysynge and laudynge hym together.

The. xvi. Chapter

¶ A chapter of salutations. He warneth them to beware of mens doctrine and commendeth vnto them certayne godlye menne, that were louers and brethren in the trueth.

I Commende vnto you Phebe oure syster (whiche is a minister of the congregation of Cenchrea) that ye receaue hir in the Lord as it becommeth saynctes, and that ye assist hyr in what soeuer busynes she nedeth of youre ayde.

Acte. xviij. a. ij. Timo. iiij. d

For she hath suckered manye, and myne owne selfe. Grete Prisca and Aquila my helpers in Christe Jesu, whiche haue for my lyfe layde downe theyr owne neckes. Vnto whiche not I only geue thankes, but also all the congregation of the Gentyles. Lykewyse grete the congregation that is in their house. Salute my welbeloued Epenetes, whiche is the first frute among thē of Achaia in Christ. Grete Mary whiche bestowed much labour on vs. Salute Andronicus and Junia my cosins, whiche were preseners

with

with me also, whiche are well taken amonge the Apostles, and were in Christe before me. Grete Amplias my beloued in the Lorde. Salute Urban oure helper in Christe, and Stachis my beloued. Salute Appelles approued in Christ Salute them which are of Aristobolus housholde. Salute Herodion my kynsman. Grete them of the housholde of Narcyssus whiche are in the Lorde. Salute Triphena and Triphosa, which wemen dyd labour in the Lorde. Salute the beloued Perlis, whiche laboured muche in the Lorde. Salute Rufus chosen in the Lorde, and his mother and myne. Grete Asyncritus, Phlegon, Herman, Patrobas, C Hermen, and the brethren whiche are with them. Salute Philologus and Julia, Nereus and his sister, and Olimpa, and all the saynctes whiche are with them. Salute one another with an holy a* kysse. The congregations of Christe salute you.

I beseche you brethren, marke them which cause diuision and geue occasions of euyll, contrary to the doctryne which ye haue learned: and auoyde them. For they that are suche, serue not the Lorde Jesus Christ: but theyr owne bellyes, and with swete preachinges and flatterynge wordes, de- ceaue the hertes of the innocentes. For youre obedience ex- D tendeth to all men. I am glad therfore no dout of you. But yet I wolde haue you wyse vnto that which is good, and to be innocente as concerninge euyll. The God of peace shall treade Satan vnder your fete shortlye. The grace of oure Lorde Jesu Christ be with you.

Timotheus my worke felowe, and Lucius and Jason, and Sosipater my kinsmen, salute you. I Tertius salute you, whiche wrote this epistle in the Lorde. Gayus myne hoste, & the hoste of all the cõgregations saluteth you. Eras- tus the chamberlaine of the citie saluteth you. And Quar- tus a brother saluteth you. The grace of our Lorde Jesus Christe be with you all. Amen.

To him that is of power to stablyshe you accordynge to my Gospell and preachinge of Jesus Christe, in vtterynge of the misterye whiche was kepte secrete sence the worlde

beganne, but nowe is opened by the Scriptures of the Pro phetes, at the commaundement of the euerlastinge GOD, to stere vp obedience to the fayeth, published amonge all nations. To the same GOD, whiche alone is wyse, be prayse thorow Jesus Christ for euer. Amen.

To the Romaines.

¶ Sent from Corinthum by Phebe, she that was the minister vnto the congregation at Cenchrea.

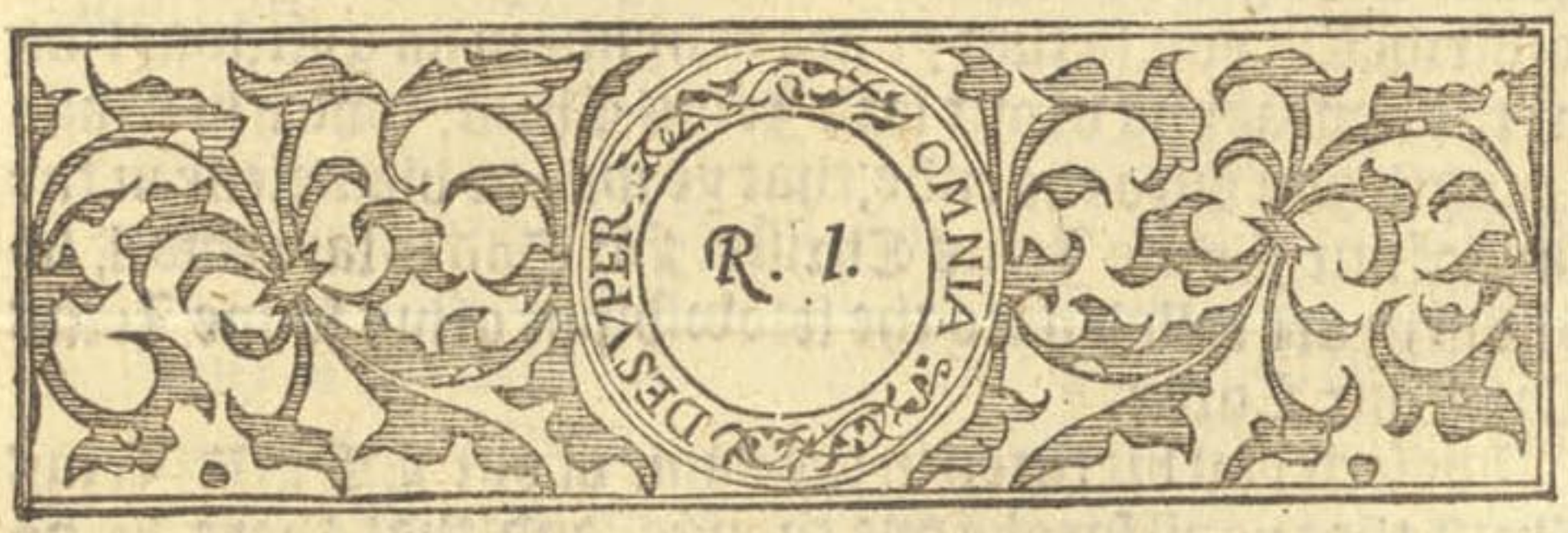
¶ The Notes.

a. To kysse one another amonge the Israelites, was a token of concorde and loue. And because loue oughte to be without feyninge or dissimulation, Saynt Paule dydde adde that this kysse myght be holy, that is to saye: commynge of a syncere and pure hearte. For he that kysseth one, and beareth malyce in his hearte agaynst hym, is no better then Judas, whiche betrayed Christ with a kysse.

¶ The Argumente of the fyrst Epistle to the Corinthians.

IN this Epistle, S. Paule doth not entreat vpon remission of sinnes and iustification, as he did in the Epistle to the Romaines, but vpon many other necessarie thinges, neadeful for men to be instructed in.

Firste he exhorteth them to beware of strife and of sectes, and that open and manifest offences ought not to be borne with all in the congregation. Againe, that they ought rather to suffer wronge, then to lawe one with another before vnbeleuinge Iudges. After this, he geueth them instruction touchinge matrimonye, and meates offered vnto Idolles, of the supper of the Lorde, of the giftes of the holy gooste, and howe they oughte to vse them to the edifienge of Christes churche. At the laste, he speaketh of the resurrection of the dead, and of the second comminge of Christe. And so after that he hath exhorted them to make certaine collections and gatheringes for the sainctes, he doth ende and conclude this first Epistle.



¶ The first Epistle of S. Paule the Apostle to the Corinthians.

The first Chapter.

¶ He commendeth the Corinthians, exhorteth them to be of one mynde, and rebuketh the diuision that was among them. Worldly wysdome is folyshnes before God, yea, there is no wysedome, but in the despysed Crosse of God.

PAULE by vocation an Apostle of Jesus Christ thorow the wil of God, and brother Sostenes. Unto the congregation of God which is at Corinthum. To them that are sanctified in Christe Jesu, saintes by calling, with all that call on the name of our lord Jesus Christe in euerye place, both of theirs, & of ours

Rom.i.a
Gala.i.a

Grace be with you, and peace from God oure father, & from the Lorde Jesus Christe.

2 *The pistle on the.xviii.s after trinitie*

I thanke my God alwayes on your behalfe, for the grace of GOD whiche is geuen you by Jesus Christe, that in all thinges ye are made ryche by hym, in all vtteraunce, and in all knowledge, euen as the testimony of Jesus Christe was confirmed in you, so that ye are behynde in no gyft, wayting for the appearyng of our lord Jesus Christ, which shall also

1.Corin.x.c
1.Tess.v.d

B strengthen you vnto the ende, that ye may be blameless in the daye of our Lorde Jesus Christe. For God is fayethfull, by whom ye are called vnto the felowshippe of his sonne Jesus Christ our Lorde.

I beseech you brethren in the name of our LORDE Jesus Christ, that ye all speake one thynge, and that there be no dissention among you: ✣ but be ye knyt togither in one mind and in one meaninge: For it is shewed vnto me (my brethren

✣ *Some read: but that ye may be a whole body.*

thzen) of you by them that are of the houſe of Cloe, that ther is ſtryfe amonge you.

And this is it that I meane: that euerye one of you ſay= eth: I holde of Paule: I holde of Apollo: I holde of Ce= phas: I holde of Chriſt. Is Chriſt deuided? Was a* Paule crucified foz you? Eyther were ye baptiſed in the name of Paule? I thanke GOD, that I baptiſed none of you, but Criſpus and Gayus, leſt any ſhoulde ſaye, that I had bapti= ſed in myne owne name. I baptyſed alſo the houſe of Ste= phana. Furthermoze knowe I not, whether I baptiſed any man oz no. C

Foz Chriſt ſent me not to baptyſe, but to preache the Gol= pell, not wyth wiſedome of wozdes, leſt the croſſe of Chriſte ſhoulde haue bene made of none effecte. Foz the preachinge of the croſſe, is to them that periſhe folyſhnes: but vnto vs whiche are ſaued, it is the power of God. Foz it is wzytten: I wyll deſtroye the wyſedome of the wyſe, and wyll caſte a= waye the vnderſtandynge of the pzudente. Where is the wyſe? Where is the ſcribe? Where is the diſputer of this wozld? Hath not god made the wyſdom of this wozld foliſh nes? Foz when the wozld thozow wyſdom knew not God, in the wyſedom of God: it pleaſed God thozowe foliſhnes of preachinge, to ſaue them y' beleue. Foz the Iewes requyze a ſygne, & the Grekes ſeke after wyſedome. But we pzeach Chriſte crucified, vnto the Iewes an occaſion of fallynge, and vnto the Grekes folyſhnes: but vnto them whiche are called both of the Iewes and Grekes, we pzeache Chriſte the power of God, and the wyſdome of God. Foz the folyſh= nes of God, is wiſer then men: and the weakenes of God, is ſtronger then men. Bzethzen, loke on your callynge, howe that not many wyſe men after the fleſhe, not many myghty, not many of hye degre, are called: But God hath choſen the folyſhe thinges of the wozlde, to confounde the wyſe. And God hath choſen the weake thinges of the wozlde, to con= found thinges which are mighty. And byle thinges of the wozld, & thinges whiche are deſpiſed, hath God choſen, yea, & thinges of no reputacion, foz to bzing to noughte thinges

a* Paule crucified for you? Either were ye baptiſed in the name of Paule?

Eſai. xxix. c.

Eſay. xxxiii. c.

D Math. viij, b. Luke. xi. d. John. vi. d.

Jere.ix.d. 1.Cor.i.d. of reputacion, that no flesshe shoulde reioyce in his presence. And of hym are ye, in Christ Jesu, whiche of God is made vnto vs wisedome, and ryghtwesnes, and sanctifyinge, and redemption. That according as it is wrytten: he whiche reioyseth, shoulde reioyce in the Lorde.

¶ The Notes.

a. It is euidente by Saynte Paules sayinge, that Christe onely, who was crucified for vs, ought to be our Lorde, and that in matters of religion, we oughte onely to haue our name of hym, and not to be called after this doctoure or that doctours name. For that is to deuyde Christe, and to bringe agayn the hypocriticall sectes of Fryers & Monkes.

The .ii. Chapter.

¶ It is not eloquente and glorious paynted wordes of worldlye wysdome, that can edifye and conuerte Soules vnto Christe: but ye playne wordes of the scripture, for they make mention of hym and his crosse.

A AND I brethren when I came to you, came not in gloriousnes of words or of wysdome, shewyng vnto you the testimonye of God. Nether shewed I my selfe that I knew any thinge amonge you saue Jesus Christ, euen the same that was crucified. And I was amonge you in weaknes, and in feare, and in muche tremblynge. And my wordes, and my preachynge was not with entysinge wordes of mannes wysdome: but in shewynge of the spirite and of power, that your fayth should not stande in the wysdome of men: but in the power of God.

B And we speake of wysdome amonge them that are perfecte: not the wysdome of this worlde, nether of the rulars of this worlde (which go to nought) but we speake the wysdome of GOD, whiche is in secrete and lyeth hyd, whiche GOD ordeyned before the worlde, vnto our glory: whiche wysdome none of the rulars of this worlde knewe. For had they knowen it, they wolde not haue crucifyed the Lorde of
Esay. lxiiij.d. glory. But as it is wrytten: The eye hath not sene, and the eare hath not hearde, nether haue entred into the hearte of
C man, the thynges whiche GOD hath prepared for them
Rom.viij.d that loue hym.

But God hath opened them vnto vs by his spirite. For the spirite searcheth all thinges, yea the bottome of Goddes

secretes

secretes. For what man knoweth the thinges of a man: saue the spyte of a man which is within him? Euen so the thynges of God knoweth no man, but the spyryte of God. And we haue not receaued the spyte of the worlde: but the spyryte which commeth of God, for to knowe the thinges that are geuen to vs of God, whiche thinges also we speake, not in the cunnynge wordes of mannes wysdome, but with the cunnynge wordes of the holy goost, makyng spirituall comparisons of spiritual thinges. The naturall man perceaueth not the thinges of the spyte of God. For they are but folishnes vnto him. Nether can he perceaue them, because they are spiritually examined. But he that is a* spirituall, discusseth all thinges: yet he him selfe is iudged of no manne. For who knoweth the mynde of the Lorde, other who shall informe him? But we vnderstande the mynd of Chryst. D

Esa.xl.b
Rom.xi.b

The Notes.

a. Paule dothe call hym spirytual, whiche is renued by the spryte and worde of God, & beynge gouerned wyth the same spryte, dothe examyne and trye all thinges with the true touchstone of Goddes worde: whiche is set forth vnto vs by the inspiracion of the spryte that he is indued wythall, but he hym selfe (that is to saye, the spryte) iudged of no man.

Here also the naturall man is taken for hym, whiche beynge wythout the spryte of God, is ledde by his naturall affections.

The. iii. Chapter.

¶ Paule rebuketh the sectes and authours therof. Christe is by the foundacion of his Churche. No man ought to reioyce in men, but in God.

AND I coulde not speake vnto you brethren as vnto spirituall: but as vnto carnall, euen as vnto babes in Christ. I gaue you milke to drinke, and not meate. For ye then were not stronge, nether are ye as yet. For ye are yet carnal. As longe verely as there is amonge you enuyinge, stryfe, and sectes: are ye not carnall, & walke after the manner of men?

A

For as longe as one sayth, I holde of Paule, and another I am of Apollo, are ye not carnall? What is Paule? What thinge is Apollo? Onelye ministers are they by whome ye beleued, euen as the Lorde gaue euerye man (grace) I haue planted. Apollo watred: but God gaue the encreace. So then, nether is he that planteth any thinge, neyther he that

B

Actes.xviij.d.
i.Cor.i.b.

watreth,but God that gaue the encreace.Ye that planteth, & he that watreth are one.Euery man yet shall receaue his reward,accordyng to his labour. For we are Goddes labourers,ye are Goddes husbandry,ye are Gods buylding. According to the grace of God geuen to me,as a wyse builder haue I layde the foundation.And another built theron ℂ But let euery man take hede howe he buildeth vpon. For other foundation can no man laye, then that which is layde a* which is Jesus Christ. If any man build on this foũdatiõ golde,syluer,precious stones:tymber,haye,or stoble: euery Ephe.ij.d mannes worcke shall appeare.

For the daye shall declare it, and it shalbe shewed in b* fyre.And the fyre shall trye euery mannes worcke what it is. If anye mannes worcke that he hathe buylte vppon, byde,he shall receaue a rewarde. If anye mannes worcke burne,he shall sucker losse, but he shalbe safe him selfe: neuertheless,yet as it were thorowe fyre.

D Are ye not ware that ye are the temple of God, and how ij.Cor.vi.d. that the spirite of God dwelleth in you? If anye man defyle the temple of God,hym shall God destroy.For the temple of God is holye,whiche temple ye are.Lette no man deceaue him selfe.

If any man seme wyse amonge you,lette him be a fole in thys worlde,that he maye be wyse. For the wysdome of this worlde,is folyshnes with God.For it is wrytten:he compaseth the wise in their craftines. And agayne, God knoweth the thoughtes of the wyse that they be vayne. Therfore let no man reioyce in men.For all thinges are yours, whether it be Paule, ether Apollo, ether Cephas: whether it be the worlde, ether lyfe, ether death, whether they be presente thinges,or thinges to come: all are youres: & ye are Christes,and Christ is Goddes.

Job.v.b Psal.xciij.b

ℂ The Notes.

a. If Christ be the foundation,then are they foule deceaued,that wyll haue the church to be buylded vpon Peter.

b. By fyre Saynt Paule doth here vnderstande persecution and trouble. By golde, syluer,and precious stones, he vnderstandeth them that in the myddest of persecution do abyde stedfastlye in the worde. By tymber, haye, and stubble, are meante suche as in the tyme of persecution do fall awaye from the trueth. Yf they then whiche beleue do in the tyme of persecution stande stedfastlye in the truth, the buylder shall receaue a rewarde,

and

and the worke shalbe preserued and saued. But if so be that they swarue and goo backe, when persecution ryseth, he shall suffer losse, that is to saye: the buylder shall lose his labour and cost, but yet the buylder (I meane) the preacher of the worde shalbe saued, if he beynge tryed by persecution, do abyde fast in the fayth.

The. iiii. Chapter.

¶ The preachers are but ministers. Iudgement belongeth onelye vnto God.

LEt a man this wyse esteme vs, euen as the ministers of Christ, and disposers of the secretes of God. Furthermoze, it is requyred of the disposers, that they be founde fayethfull. With me is it but a very small thynge, that I shuld be iudged of you, ether of (mans daye.) No, I iudge not myne owne selfe. For I knowe nought by my selfe: yet am I not thereby iustified. It is the Lorde that iudgeth me. Therefore iudge nothynge before the tyme, vntyll the Lorde come, whiche wil lyghten thynges that are hyd in darcknes, and open the counsels of the hertes. And then shall euery man haue prayse of God.

A 1. Cor. vi. 8. The pistle on the. iij. sonday in Aduente.

These thinges brethren I haue figuratyuely described in myne owne person and Apollos, for youre sakes, that ye might learne by vs, that no man counte of himselfe beyond that whiche is aboue wrytten: that one swell not agaynste another for any mās cause. For who preferreth thee? What a* hast thou, that thou hast not receaued? If thou haue receaued it, why reioisest thou, as though thou haddest not receaued it? Nowe ye are full: nowe ye are made ryche: ye raygne as kynges without vs: and I would to God ye did raygne, that we myght raygne with you.

B Iacob. i. &.

For me thynketh that God hath set forth vs whiche are Apostles, for the lowest of all, as it were men appoynted to death. For we are a galynge stocke vnto the worlde, and to the aungels, and to men. We are foles for Christes sake, and ye are wyse thorow Christ. We are weake, & ye are stronge. Y e are honorable, and we are despised. Euen vnto this daie we honger and thirst, and are naked, and are buffetted with fystes, and haue no certayne dwellynge place, and labour worckynge with oure owne handes. We are reuyled, and yet we blesse. We are persecuted, and suffer it. We are euyll

C Actum. xx. g. i. Thess. ij. b ij. Thes. iij. b.

Acres. xx. g

spoken

spoken of, and we praye. We are made as it were the fylthynes of the worlde, the offcowrynge of all thinges, euen vnto this tyme.

I write not these thinges to shame you: but as my beloued
D sonnes I warne you. For though ye haue ten thousande instructours in Christ: yet haue ye not many fathers. For in Christ Jesu, I haue begotten you thorowe the Gospell.
Wherfore, I desyre you to folowe me. For this cause haue I sent vnto you Timotheus, whiche is my deare sonne, and faythfull in the Lord, which shall put you in remembraunce of my wayes whiche I haue in Christe, euen as I teache euery where in all congregations. Some swell as though I wold come no more at you. But I wyll come to you shortely, yf God wyll: and wyll knowe, not the wordes of them which swell, but the power: for the kingdome of God is not in wordes, but in power. What wyll ye? Shall I come vnto you with a rodde, or els in loue, and in the spyt of mekenes?

The Notes.

a. This sentence ought to be had in remembraunce of al men. For if we haue nothynge but that which we haue receaued, what can we deserue I pray you. Or what nede we to dispute of our owne merites: It commeth of the gift of God, that we liue, that we loue God, that we walke in hys feare, where be our deseruynges then?

The fifth Chapter.

¶ After what maner Paul curseth the man that had committed fornication with his mother in law.

A

Here goeth a commune saying, that there is
Colos.3.5. fornication amonge you, and suche fornication as is not once named amonge the Gentyls: that one should haue his fathers wife. And ye swell, and haue not rather sorowed, that he which hath done this dede, myghte be put from amonge you. For I verelye as absente in bodye, but presente in spirite, haue determined alreadye (as thoughe I were present) of hym that hath done this dede:
B in the name of oure Lord Jesu Christe, when ye are gathered together, and my spirite with the power of oure Lorde Jesus Christ, to a* deliuer him vnto Satan, for the destruction of the flesh, that the spirite maye be saued in the daye of the Lorde Jesus.

Youre

Your reioysynge is not good: knowe ye not that a lyttle leuen, sowreth the whole lumpe of dowe. Purge therefore the olde leuen, that ye maye be newe dowe, as ye are swete breade. For Christ our Easterlambe, is offered vp for vs. Galą. v. b. C

Therfore lette vs kepe holye daye, not with olde leuen, neyther with the leuen of maliciousnes and wyckednes: but with the swete breade of purenes and trueth.

I wrote vnto you in a pistle, that ye shoulde not companye with fornicatours. And I meante not at all of the fornicatours of this worlde, ether of the couetous, or of extorcioners, ether of the idolaters: for then muste ye nedes haue gone out of the world. But now I wryte vnto you, that ye companye not together, yf any that is called a brother, be a fornicator, or couetous, or a worshipper of ymages, ether a raylar, ether a dronkard, or an extorcionar: with hym that is suche, se that ye eate not. For what haue I to do, to iudge them whiche are wythout? Do ye not iudge them that are within? Them that are without, God shal iudge. Put away from amonge you that euyll person. D Deu. xiij. d

The Notes

a. To delyuer to Satan, is to banysh a man from ỹ congregacion of the faythful, which is the mistical bodye of Christe. Ye shal vnderstande that there be but two kyngdoms, ỹ is to saye: the kyngedome of Christe, whiche is the churche or the congregacion of the faythfull, and the kyngdome of Satan. Whosoeuer then is as a rotten member cut of frō the bodye of Christ, he is immediatlye receaued into the kyngdomeof of the deuyll, as thoughe he were delyuered vp vnto Satan, and that ought to be done to the intente that carnall and fleshly wysedome and hautenesse of mynde, may be there throughe abated.

The. vi. Chapter.

C He rebuketh them for goyng to lawe together before the Heathen, and reproueth vnclennes.

DARE anye of you haunynge busynes with another, go to lawe vnder the wycked, and not rather vnder the saynctes? Do ye not knowe, that ỹ sayntes shal iudge the worlde? If the worlde shalbe iudged by you: are ye not good ynoughe to a* iudge small trifles? A Math. xix. b.

knowe ye not howe that we shall iudge the Aungels? How muche more maye we iudge thinges that pertayne to the lyfe?

If

If then ye haue iudgementes of worldlye matters, take them whiche are despysed in the congregatyon, and make them iudges. This I saye to your shame. Is there vtterlye no wyse manne amonge you? What not one at all, that
B can iudge betwene brother and brother, but one brother, goeth to lawe with another: and that vnder the vnbeleuers?

Now therefore there is vtterlye a faute amonge you, because ye go to lawe one with another. Why rather suffer ye not wronge? why rather suffre ye not youre selues to haue harme? Nay, ye your selues do wronge, robbe, and that the brethren. Do ye not remember how that the vnryghteous shall not inheret the kyngdome of God? Be not deceaued.
Ephe.v.a. 1.Timo.j.b For neither fornicatours, neither worshyppers of ymages, neither aduouterers, neither weaklinges, neither abusers of them selues with the mankynde, neither theues, neither couetous, neither dronckards, neither cursed speakers, neither
C pyllers shall enheryte the kyngedome of GOD. And suche were some of you, but ye are washed: but ye are sanctified: but ye are iustified by the name of the Lorde Jesus, and by the spryte of our God.
Eccl.xxxvij.d. 1.Cor.x.d. All thinges are lawfull vnto me: but all thinges are not profytable. I may do all thinges: but I wyll be brought vnder no mannes power. Meates are ordeyned for the bellye, and the belly for meates: but God shall destroye both it and them. Let not the bodye be applyed vnto fornication, but vnto the LORDE, and the Lorde vnto the body. GOD hath rayled vp the LORDE, and shall rayse vs vp by his power.

Ether remember ye not, ỹ your bodies are the mẽbers of
D Christ? shall I now take the mẽbers of Christ, & make them the mẽbers of an harlot? God forbid. Do ye not vnderstand that he which coupleth him selfe with an harlot, is become one body? For two (sayth he) shalbe one flesche. But he that
Gen.ij.d. Math.xix.a Mark.x.a Ephe.v.g. is ioyned vnto the Lorde, is one spryte.

Fle fornication. All sinnes that a man doth, are without the body. But he that is a fornicator, synneth agaynste his owne

owne body. Ether knowe ye not, howe that youre bodyes are the temple of the holy ghost, whiche is in you, whome ye haue of God, and howe that ye are not your owne? For ye are dearly boughte. Therfore glorifye ye God in youre bodies, and in your spirites: for they are Gods.

¶ The Notes,

a. We learne here in this place, that we maye haue our matters discussed before Christian Iudges, that is to saye: before them that be of a good and vncorrupted conscience. Howbeit, it were good that in euery paryshe, some honest and conscionable men shoulde be appoynted to make vnitie and peace betwene neyghbour and neyghbour.

The. vii. Chapter.

¶ Of marlage, birginitie, and wydowheade.

AS concerning the thinges whereof ye wrote vnto me: it is good for a man not to touche a woman. Neuertheles, to auoyde fornication let euery man haue his wife: & let euery woman haue hir husbande. Let the man geue vnto the wyfe due beneuolence. Lykewyse also the wyfe vnto the man. The wife hath not power ouer hir owne bodye: but the husbande. And lykewyse the husbande hath not power ouer his owne body: but the wyfe. Withdrawe not your selues one from another, excepte it be with consent for a time, for to geue youre selues to fastynge and prayer. And afterwarde * come agayne to the same thinge, lest Satan tempt you for your incontinencye. Tob. vi. d.

* Some read: come together againe.

This I saye of fauoure, and not of commaundement. For I wolde that all men were as I my selfe am: but euery man hath his proper gifte of God, one after this maner, another after that. I saye vnto the vnmaried men & wydowes: it is good for them yf they abide euen as I do. But and yf they can not abstayne, lette them mary. For it is better to marry then to burne. 1. Timo. v. c

Vnto the maried commaunde not I, but the Lorde: let not the wyfe be separated from the man. If she be separated let hir remayne vnmaried, or be recõciled vnto hir husband agayne. And lette not the husband put away his wyfe from him. Math. v. e and. xix. a

To the remnaunt speake I, and not the Lord. If any brother haue a wyfe that beleueth not, if she be content to dwel

with

with him, let him not put hir awaye. And the woman which hath to hir husbande an infidell, yf he consent to dwell with hir, lette hir not put him awaye. For the vnbeleuynge husbande is sanctified by the wyfe, and the vnbeleuynge wyfe is sanctified by the husband. Or els were your chyldren vnclene: but now are they holy. But and yf the vnbeleuyng departe, lette hym depart. A brother or a sister is not in subiection to suche. God hath called vs in peace. For how knowest thou O woman, whether thou shalt saue thy husband or no? Other how knowest thou O man, whether thou shalt saue thy wyfe or no? but euen as God hath distributed to euerye man.

D As the Lorde hath called euery person, so let him walke: and so ordayne I in all congregations. If any man be called beynge circumcised ✲ let him adde nothinge therto. If anye be called vncircumcised: let him not be circumcised. Circumcision is nothinge and vncircumcision is nothinge: but the kepynge of the commaundementes of God.

Ephes. iiij. a.

✲ *Some read: let him not adde vncircumcision.*

1. Timo. vi. a. Let euerye man abyde in the same state wherein he was called. Arte thou called a seruaunt? care not for it. Neuertheles if thou mayst be free, vse it rather. For he that is called in the Lorde beynge a seruaunt, is the Lordes free man. Lykewyse he that is called beyng free, is Christes seruaunt. Ye are dearly bought, be not mennes seruauntes. Brethrē let euery man wherin he is called, therein abyde with God.

E As concerninge virgins, I haue no commaundement of the Lorde: yet geue I counsel, as one that hath obtayned mercye of the Lord to be faythfull. I suppose that it is good for the present necessitie. For it is good for a man so to be. Arte thou bounde vnto a wyfe? seke not to be lowsed. Arte thou lowsed from a wyfe? seke not a wyfe. But and yf thou take a wyfe, thou synnest not. Lykewyse yf a virgin marye, she synneth not. Neuertheles, suche shall haue trouble in their flesh: but I sauer you.

Psalm. lv. a. This saye I brethrē the tyme is short. It remayneth that they which haue wiues, be as though they had none, & they that wepe, be as though they wept not: and they that reioyce,

ioyce,be as though they reioyced not: and they that bye, be as though they possessed not:and they that vse this worlde, be as though they vsed it not. For the fassion of this worlde goeth awaye. I wolde haue you without care. The syngle F man careth for the thinges of the Lord, how he may please the Lorde. But he that hath maried,careth for the thinges of the worlde,howe he may please his wyfe. There is difference betwene a virgin and a wyfe. The single woman careth for the thinges of the Lorde, that she may be holy both in body and also in spryt. But she that is maried, careth for the thinges of the worlde,how she maye please hir husband. This speake I for your profit,not to tangle you in a snare: but for that which is honest and comly vnto you,and that ye maye quietly cleaue vnto the Lorde without separation. Eclay.xl.b.

If[a*] any man thinke that it is vncomly for his virgin yf she passe the tyme of mariage, and if so nede requyre let him G do what he lysteth,he synneth not,let them be coupled in mariage. Neuertheless he that purposeth surely in his herte, hauynge no nede:but hath power ouer his owne wyll: and hath so decreed in his herte, that he wyll kepe his virgyn, doth well.

So then he that ioyneth his virgin in mariage, doth well. But he that ioyneth not his virgin in mariage,doth better. Rom.vij.a The wyfe is bounde to the lawe, as longe as hir husbande lyueth. If hir husband slepe,she is at libertye to mary with whom she wyll,only in the Lorde. But she is happier yf she so abyde,in my iudgement. And I think verely that I haue the spryte of God.

The Notes.

a. Here we learne that it is the parentes parte to mary forth theyr chyldren. For in the olde tyme,no contracte of matrimonye toke effecte without aucthoritie of the parentes. Reade Deutern.vij. Also parentes ought to prouide betymes for theyr chyldren, and in no wyse to compell them ether to virginitye,or to wedlocke,onelesse they see them to mysuse them selues. Reade. Gene.xxiij.

The.viij.Chapter.

The rebuketh them that vse theyr libertye to the sclaunder of other, and sheweth howe men oughte to behaue them towarde suche as be weake.

To

AS speake of thinges dedicate vnto ydols we are sure that we all haue knowledge. Knowledge maketh a man swell: but loue edifieth. If any man thinke that he knoweth any thinge, he knoweth nothinge yet as he ought to knowe. But yf any man loue God, the same is knowen of him.

To speake therfore of meate dedicat vnto ydols, we are sure that an ydoll is nothinge in the worlde, and that there is none other GOD but one. And though there be that ar
B called Goddes, whether in heauen, other in earth (as there be Goddes many, and Lordes many) yet vnto vs is there but one God, which is the father, of whom are all thinges, and we in him: and one Lord Jesus Christ by whom are al thinges, & we by him. But euery man hath not knowledge. For some hauing conscience because of the ydoll vntyll this
1.Cor.viij.g houre, eate as a thinge offered vnto the ydoles, and so their consciences beynge yet weake, are defyled. But meate maketh vs not acceptable to God. Nether yf we eate, are we
C the better. Nether yf we eate not, are we the worsse.

But take hede lest by any meanes this libertye of yours, be an occasion of fallynge to them that are weake. For yf some man se thee which hast knowledge, syt at meate in the ydols temple, shal not the conscience of him which is weake, be boldened to eate those thinges whiche are offered to the
D ydole? And so thorow thy knowledge, shall the weake brother perysshe for whome Christe dyed. When ye synne so agaynst the brethren, and a* wound their weake consciences, ye synne agaynst Christe. Wherfore, yf meate hurte my brother, I will eate no flesshe while the worlde standeth, because
Rom.xiiij.d. I wyll not offend my brother.

The Notes.

a. we must beware that we misuse not our libertye, and so wounde the consciences of the weake, for in so doynge we synne agaynst Christ.

The.ix.Chapter.

Loue forbeareth the thynge that she may do by the lawe. He exhorteth them to runne on forth in the course that they haue begonne.

Am

AM I not an Apostle? am I not fre? haue I not sene Jesus Christ oure Lord? Are ye not my worke in the Lorde? If I be not an Apostle vnto other yet am I vnto you. For the seale of myne Apostleshippe are ye in ỹ Lord. Myne aunswer to them that aske me, is this Haue we not power to eat and to drynke? Ether haue we not power to leade about a sister to wyfe, as well as other Apostles, and as the brethren of the Lord, and Cephas? Ether only I and Barnabas haue not power this to do? Who goeth a warfare any tyme at his owne coste? Who planteth a vyneyarde, and eateth not of the fruite therof? Or who fedeth a flocke, and eateth not of the mylcke of the flocke? A Act.ix.a.

Saye I these thynges after the maner of men? Or sayth not the lawe the same also? For it is wrytten in the lawe of Moses: Thou shalt not mosell the mouth of the oxe that treadeth out the corne. Doth God take thought for oxen? Ether sayth he it not all together for oure sakes? For oure sakes no doute this is written: that he which eareth, should eare in hope: and that he which threscheth in hope, should be partaker of his hope. If we sowe vnto you spirituall thynges: is it a great thinge yf we repe youre * carnall thinges? If other be partakers of this power ouer you, wherfore are not we rather? Deut.xxv.b. i.Timo.v.b Roma.xv.c B *Or reade: tẽporal thinges.

Neuertheless, we haue not vsed this power: but suffre al thynges, leste we shoulde hynder the Gospel of Christe. Do ye not vnderstande, how that they whiche minister aboute the sacrifice, lyue of the sacrifice? And they whyche wayte at the aulter, are partakers with the aulter. Euen so also dyd the Lorde ordayne, that they whiche preache the Gospell, shoulde lyue of the Gospell. But I haue vsed none of these thinges.

Nether wrote I these thynges, that it shoulde be so done vnto me. For it were better for me to dye, thẽ that any man should take this reioysynge from me. For yf I preache the Gospel, I haue nothynge to reioyce of. For necessitie is put C

vnto me. Wo is it vnto me, yf I preache not the Gospel. If I do it with a good wyll, I haue a reward. But yf I do it agaynst my wyl, an office is committed vnto me. What is my rewarde then? Verely that when I preache the Gospell, I make the Gospell of Christ fre, that I misuse not myne auctozitie in the Gospel.

For though I be fre from al men, yet haue I made my selfe seruaunt vnto al men, that I myght wynne the moo. Unto the Iewes, I became as a Iewe, to wynne the Iewes. To them that were vnder the lawe, was I made as thoughe I had bene vnder the law, to wynne them that were vnder the lawe. To them that were without lawe, became I as though I had bene wythout lawe (when I was not wythout lawe as perteyning to God, but vnder a law as concernyng Christ) to wynne them that were wythout lawe. To the weake became I as weake, to wynne the weake. In all thynges I fashioned my selfe to al men, to saue at the leaste way some. And this I do for the gospels sake, that I might haue my part therof.

Acres. xvi, a. Gala. ij. a

1. Corin. ix. g.

Perceaue ye not, how that they which runne in a course runne al, yet but one receaueth the reward. So runne, yͤ ye may obtayne. Euerye man that prouyth masteries, abstayneth from all thinges. And they do it to obtayne a corruptible crowne: but we to obtayne an vncorruptible crowne, I therfore so runne, not as at an vncerteyne thyng.

The pistle on the sonday called Septuagesima.

So fight I, not as one that beateth the ayre: but I tame my bodye, and bryng it into subiection, lest by any meanes after that I haue preached to other, I my selfe shoulde be a cast away.

¶ The Notes.

a. By this saying of Saynt Paule, we haue a full instruction that the Apostles dydde carye about their owne wyues wyth them. If the Apostles had put away their wyues, they shoulde haue done agaynst the law of their mayster Christ. Mat. v. xix.

The. x. Chapter.

¶ He fearyth them wyth the ensamples of the olde Testament, and exhorteth them to a Godly conuersation.

The pistle on the ix sonday after Trinite

Rethren, I woulde not that ye shoulde be ignoraunte of this, how that our fathers were al vnder a cloude, and al passed thorowe the sea, and were

were al baptised vnder Moses in the cloude, and in the sea:
and dyd all eate of one spirituall meate, and did all drincke of
one maner of spiritual drincke. For they dranck of the spi-
ritual rocke that folowed them, and that rocke was Christ.
But in many of them had God no delyght. For they were o-
uerthrowen in the wyldernes. These are ensamples to vs,
that we shuld not lust after euill thinges, as they lusted. Ne
ther be ye worshyppers of ymages as were some of them, ac
cording as it is written: The people sate downe to eate and
drincke, and rose vp agayne to playe. Nether let vs commit
fornication, as some of them committed fornication, & were
destroyed in one daye. xxiij. thousand. Nether let vs tempt
Christ, as some of them tempted, and were destroyed of ser-
pentes. Nether murmure ye as some of them murmured,
and were destroyed of the destroyer.

Exode.xvi.c.
Exode.xvii.b.
Num.xx.a.
Num.xxv.b
Num.xiiij.a.

B

Exo.xxxij.b.

Num.xxv.a.
Psal.cv.d.

All these thinges happened vnto them for ensamples,
and were wrytten to putte vs in remembraunce, whom the
endes of the world are come vpon. Wherfore let him that
thynketh he stondeth, take hede lest he fal. There hath none
other temptation taken you, but suche as foloweth the na-
ture of man. But God is faythful, which shal not suffer you
to be tempted aboue your strength: but shall in the middes
of the temtation make away, that ye may be able to beare
it. Wherfore my deare beloued, flee from worshippynge of y-
dols.

C

I speake as vnto them whych haue discretion, iudge ye
what I say. Is not a* the cuppe of blessinge which we bless
* partakinge of the bloud of Christ? Is not the bread why-
che we breake, partakynge of the bodye of Christ? because
that we (though we be many) yet are one breade and one
bodye, inasmuche as we al are partakers of one bread. Be-
holde Israel after the flesh. Are not they whych eate of the
sacrifice, partakers of the aulter?

D

* Or: cõmunion of the blud of Christ

What saye I then? that the ymage is anye thynge? or
that it whych is offered to ymages, is anye thynge? Nay,
but I saye, that these thynges whyche the Gentyles offer,

E

they offer to deuils,and not vnto God.

And I would not that ye ſhould haue felowſhyppe wyth the deuyls. Ye can not dryncke of the cuppe of the Lorde, and of the cuppe of the Deuylles. Ye can not be the partakers of the Lordes table,and of the table of Deuyls. Ether
Eccle. xxxb.d. do we prouoke the Lorde? Or are we ſtronger then he? All thynges are lawefull for me,but all thynges are not expediente. All thynges are lawfull to me,but al thynges edifye not. Let no man ſeke his owne profit:but let euery man ſeke anothers wealth.

Whatſoeuer is ſolde in the fleſhe market, that eate, and aſke no queſtions for conſcience ſake. For the earth is the
Pſal. xxiiij.a. Lordes,and all that there in is. If anye of them whyche beleue not bydde you to a feaſte,and if ye be diſpoſed to God, whatſoeuer is ſette before you:eate,aſkyng no queſtion for conſcience ſake. But and yf any man ſaye vnto you:thys is dedycate vnto ydols,eate not of it for hys ſake that ſhewed
G it,and for hurtynge of conſcience.

For the earth is the Lordes,and al that therin is. Conſcience I ſay,not thyne:but the conſcience of that other. For why ſhoulde my libertie be iudge of another mannes conſcience. For yf I take my parte with thankes: why am I euyll ſpoken of for that thynge wherefore I geue thankes.

Whether therfore ye eate or dryncke, or whatſoeuer ye do,do all to the praſe of God. Se that ye geue none occa-
Colloſſ.iij.c. ſion of euyll,nether to the Iewes,nor yet to the gentils nether to the congregation of God:euen as I pleaſe al men in all thynges,not ſekynge myne owne profite,but the profite of many,that they might be ſaued.

The Notes.

a. That is to ſaye: They that do eate of the breade,and drynke of the cuppe of the Lorde wyth thankes geuynge,are the communion of the bodye and bloude of Chriſte,that is to ſaye:the congregation of them that are waſhed in the bloude of Chriſte,beynge made his bodye and members.

The.xi. Chapter.

He rebuketh them for the abuſe and miſorder that they had about the Sacramente of the bodye and bloude of Chriſte,and bryngeth them agayne to the fyrſte inſtitution.

BE ye the folowers of me, as I am of Chriſte. A
I commend you brethren, that ye remembre me in al thynges, and kepe the ordinaunces, euen as I deliuered them to you. But I Ephe.v.c.
would ye knewe, that Chriſt is the heade of euerye man. And the man is the womans head. And GOD is Chriſtes head. Euerye man prayinge or propheſyinge hauinge any thinge on his heade, ſhameth hys heade. Euery woman that praye th or propheſieth bare headed, diſhoneſteth hir head.

For it is euen all one, and the very ſame thynge, euen as B
though ſhe were ſhauen. Yf the woman be not couered, let hir alſo be ſhoren. If it be ſhame for a woman to be ſhorne or ſhauen, let hir couer hir heade.

A man ought not to couer his head, forasmuche as he is the ymage and glory of God. But the woman is the glorye of the man: For the man is not of ỹ woman, but the woman Gene.ij.b.
of the man. Nether was the man created for the womans C
ſake: but the woman for the mannes ſake. For thys cauſe ought the womã to haue a* power on hir head, for ỹ angels ſakes. Neuertheles, nether is the man without the woman nether the woman wythout the man in the Lorde. For as the woman is of the man, euen ſo is the man by the woman: but all is of God.

Judge in your ſelues, whether it be comly that a woman praye vnto god bare headed. Or els doth not nature it ſelfe teache you, ỹ it is a ſhame for a man, if he haue long heare: and a prayſe to a woman, yf ſhe haue longe heare? For hir heare is geuen hir to couer hir with all. If anye man luſte to ſtryue, we haue no ſuch cuſtome, nether the congregacions of God.

Thys I warne you of, and commende not that ye come D
together: not after a better maner, but after a worſſe. For ☞ The piſtle
firſt of al when ye come together in the congregatiõ, I hear on the thurſd before Easter.
that there is diſſencion amonge you: and I partelye beleue it. For ther muſt be ſectes amonge you, that they whych are perfect amonge you, myght be knowen. When ye come to-

gether therfore into one place, a man can not eate the Lordes supper. For euerye man begynneth afore to eate his owne supper. And one is hungry, and another is droncken. Haue ye not houses to eat and to dryncke in? Or els despise ye the congregation of god, and shame them that haue not? What shal I say vnto you? shal I praise you? In this praise
¶ I you not. That which I deliuered vnto you, I receaued
Math. xxvi. c. Mark. xiiij. b Luke. xxij. b. of the Lord. For the Lord Jesus the same night in whiche he was betrayed, toke bread: and when he had geuen thankes he brake it and said: Take ye, and eate ye: this is my bodye whiche is broke for you. This do ye in the remembraunce of me. After ỹ same maner also he toke the cup, when supper was done sayinge, Thys cup is the newe Testament in my
¶ bloud. This do as oft as ye drincke it, in remembraunce of me. For as often as ye shall eate this bread, and drincke this
Some read: ye shall shewe cup * shewe the Lordes death, tyl he come. Wherfore whosoeuer shal eate of this bread, or drinke of the cup vnworthely shalbe b* gilty e of the body and bloud of the Lorde. Lette a man therfore examen hymselfe, and so lette hym eate of the breade, and dryncke of the cup. For he that eateth or dryncketh vnworthely, eateth & dryncketh hys owne damnacion, because he maketh no difference of the Lordes bodye. For this cause many are weake and sycke amonge you, and many slepe. For if we had iudged our selues, we shuld not haue
¶ bene iudged. But when we are iudged of the Lord, we are chastened, because we should not be dampned with ỹ world. Wherfore my brethren, when ye come together to eat, tary one for another. If any man hunger, lette him eate at home, that ye come not together vnto condemnacion. Other thinges wil I set in order when I come.

¶ The Notes.

a. Power is as muche to saye, as a sygne that the woman is in subiection, and hathe a heade ouer hyr.

b. As Christ is other refreshed or despised in his poore members. Math. xxv. chap. so is he other honored or dishonored in his holye ordinaunces and institutions. Reade more of this holye sacrament in the. xxij. chap. of Luke.

The. xii. Chapter.

¶ The diuersitie of the gyftes of the holy gooste, geuen to the comforte and edifienge of one another, as the membres of a mans bodye serue one another

Oncernyng spirituall thynges (brethren) I woulde not haue you ignorannt. Ye knowe that ye were gentyls, and went your wayes vnto domme ydoles, euen as ye were ledde. Wherfore, I declare vnto you that no man speaking in the spyte of God, defieth Jesus. Also no man can[a] saye that Jesus is the Lorde: but in the holye goost. a Rom. xij. a

The pistle on the. x. son. after Trinite. Math. ix. f

There are diuersities of gyftes verely, yet but one spyte. And there are differences of administrations, & yet but one Lord. And there are diuers maners of operations, and yet but one God which worketh al in all. The gyft of the spyte is geuen to euery man, to edify withall. For to one is geuen thorow the spyryte, the vtteraunce of wysedome. To another is geuen the vtteraunce of knowledge by the same spirite. To another is geuen fayth, by the same spyryte. To another the gyftes of healynge by the same spyte. To another power to do miracles. To another prophesye. To another B iudgement of spytes. To another diuers tonges. To another the interpretation of tonges. And these all worketh euen the selfe same spyryte, deuidynge to euery man seuerall gyftes, euen as he wyll.

B ✠ Or: tridl. Roma. xij, a. Ephe. iiij. a

For as the body is one, and hath manye membres, and all the membres of one body though they be many, yet are but one body: euenso is Christ. For in one spyryte are we all baptysed to make one body, whether we be Jewes or Gentyls, whether we be bonde or fre, and haue all droncke of one spirite. For the body is not one member, but many. C

If the fote saye: I am not the hande, therfore I am not of the body: is he therfore not of the body? And yf the eare say, I am not the eye: therfore I am not of the body: is he therefore not of the body? If al the body were an eie, where were then the eare? If al were hearynge: where were the smelynge? But now hath God disposed the membres euery one of them in the body, at hys owne pleasure. If they were all one member: where were the body? Now are there manye membres, yet but one body. And the eye can not saye vnto

the hand, I haue no nede of thee: nor ỹ head also to the fete, I haue no nede of you,

Yea, rather a great deale those membres of the body whiche seme to be more feble, are necessary. And vpon those mẽbres of the body whych we thinke least honest, put we more honestie on. And oure vngodlye parties haue more beautie on. For oure honest membres nede it not. But God hath so disposed the body, and hath geuen the more honour to that part whiche lacked, lest there should be any stryke in the bodye, but that the membres shoulde indifferentelye care one for another. And yf one member suffer, al suffer wyth hym: yf one member be had in honour, all membres be glad also.

Ephes. iiij. b. Ye are the body of Christe, and membres one of another. And God hath also ordeyned in the congregation, fyrst the Apostles, secondarely prophetes, thirdly teachers, then thẽ that do miracles: after that the giftes of healyng, helpers, gouerners, diuersitye of tonges.

Are all Apostles? Are all Prophetes? Are all teachers? Are all doars of miracles? Haue al the gyftes of healynge? Do all speake wyth tonges? Do all interprete? Couet after the best gyftes. And yet shewe I vnto you a more excellente waye.

The Notes

a. That man confesseth Jesus to be the Lorde, whych as he beleued that Christ is both God and man, so he setteth forth nothyng contrary vnto his doctrine, whiche thynge cannot be done wythout the holye goost.

The .xiij. Chapter.

The nature and condition of loue.

The pistle on Quinquage sima sondaye.

Though I spake wyth the tonges of men and aungels, and haue no loue, I am euen as soũ dyng brasse: or as a tynklynge cymball. And though I coulde prophesy, and vnderstand al secretes, and al knowledge: yea, yf I had a* al fayth, so that I could moue mountains out of their places, and yet had no loue, I were nothynge. And though I bestow al my goodes (*to fede the poore*) & though I gyue my body euen that I burned, and yet haue no loue, it profeteth me nothyng.

Math. xvij, a. Luke. xvij. c

Loue

Loue suffreth long, and is courteous. Loue enuyeth not. Loue doth not frowardlye, swelleth not, dealeth not dishonestlye, seketh not hir owne, is not prouoked to anger, thinketh not euyll, reioyseth not in iniquitie: but reioyseth in the trueth, suffreth all thynges, beleueth all thynges, hopeth al thynges, endureth all thynges. Thoughe that Prophesyinges fayle, other tounges cease, or knowledge vanyshe awaye, yet loue falleth neuer away. B 1. Cor.x.a.

For our knowledge is vnperfect, and oure prophesyinge is vnperfect. But when that whych is perfecte is com, then that whych is vnperfecte, shalbe done awaye. When I was a chylde, I spake as a chylde. I vnderstode as a chylde, I ymagined as a chylde. But assone as I was a man, I put awaye chyldeshnes. Nowe we se in a glasse, euen in a darcke speakyng: but then shal I know euē as I am knowen. Now abydeth fayth, hope, and loue, euen these thre: but the chiefe of these is loue. D Phil.iij.c.

¶ The Notes.

a. Here fayth is taken for the power to do miracles. For when fayth is taken for thee assured trust in God through the bloud of Jesus Christe, it can in no wyse be without charitye and loue.

The xiiij Chapter.

¶ Paule sheweth the gyfte of Prophecye, interpretynge or preachynge excelleth the gyfte of tonges, and how they both ought to be vsed.

A Boure for loue, and couet spirituall gyftes: and most chiefly for to prophesy. For he that speaketh wyth tonges, speaketh not vnto men, but vnto God. For no mā heareth him. Howbeit in the spyrite he speaketh misteries. But he that prophesieth, speaketh vnto men to edifiynge, to exhortation, and to comforte. He that speaketh wyth tonges, profiteth him selfe: he that prophesieth, edifieth the congregation. I woulde that ye all spake with tonges: but rather that ye prophesyed. A Rom.xij. B Num.xi.g.

For greater is he that Prophesieth, then he that speaketh wyth tonges excepte he expounde it also: that the con-

B congregation maye haue edifyinge. Nowe brethren, yf I come vnto you ſpeakynge wyth tonges: what ſhal I profite you, except I ſpeake to you, other by reuelacio, or by knowledge, or by prophecyinge, or by doctrine. Moreouer when thinges without life geue ſound: whether it be a pipe or an harpe, except they make a diſtinction in the ſoundes: howe ſhal it be knowen what is piped or harped? And alſo if the trompe geue an vncertayne voyce: who ſhall prepare hym ſelfe to fyght? Euen lykewyſe, when ye ſpeake wyth tonges except ye ſpeake wordes that haue ſignification, howe ſhall it be vnderſtande what is ſpoken? For ye ſhall but ſpeake in the ayre.

C Many kyndes of voyces (as a man might ſay) are in the world, and none of them are without ſignification. If I knowe not what the voyce meaneth, I ſhalbe vnto hym that ſpeaketh an aliant, and he that ſpeaketh, ſhalbe an aliant vnto me.

Euen ſo ye (for as muche as ye couet ſpirituall gyftes) ſeke that ye maye excell vnto the edifyinge of the congregation.

Wherfore, let hym that ſpeaketh wyth tonges, pray: that he maye interprete alſo. For if I pray wyth tonges, my ſpirite prayeth: but my mind is without frute. What is it then? I wyll praye wyth the ſpirite, and wyll praye wyth the mind alſo. I wyll ſynge with the ſpirite, and wil ſinge with ỹ mind alſo.

For els, when thou bleſſeſt wyth the ſpryte, howe ſhall he that occupieth the rowme of the vnlearned, ſaye Amen at thy geuinge of thankes, ſeynge he vnderſtandeth not what

D thou ſayeſt. Thou verely geueſt thankes well, but the other is not edified. I thanke my God, I ſpeake wyth tōges more then ye all. Yet had I leuer in the congregation, to ſpeake fiue wordes with my mind to the information of other, rather then ten thouſand wordes with tonges.

Eſay. xxviij. c Brethren, be not chyldren in wyt. Howbeit, as concerning maliciouſnes, be children, but in witte, be perfecte. In the law it is written: with ſundrye tonges, and with ſundry lippes wil I ſpeake vnto this people, and yet for all that wil

they

they not heare me, sayeth the Lorde. Wherfore tonges are for a signe, not to them that beleue: but to them that beleue not. Contrarywyse, prophesyinge serueth not for them that beleue not, but for them whych beleue.

If therfore, when al the congregation is come togither, and all speake wyth tonges, there come in they that are vnlearned, or they which beleue not: will they not saye that ye are out of your wittes?

But and if all prophecye, and there come in one that beleueth not, or one vnlearned, he is rebuked of all men, and is iudged of euery man: Also are the secretes of his heert opened, and so falleth he downe on his face, and worshippeth God, and sayeth that God is in you in dede.

How is it then brethren? When ye come together, euery one of you hath a songe, hath a doctrine, hath a tonge, hath a reuelation, hath an interpretation. Let al thinges be done vnto edifyinge. If any man speake with tonges, let it be by two or at the most by thre, and that by course, and let te another interprete it. But if ther be no interpreter, let him kepe silence in the congregation, and let him speake to him selfe & to God.

Let the Prophetes speake two or thre, and let the other iudge. If any reuelation be made to another that sytteth by let the first holde hys peace. For ye may all prophesy one by one, that al may learne, and al maye haue comforte. For the a* spyrytes of the Prophetes, are in the power of the prophetes. For God is not causer of stryfe: but of peace, as he is in in al other congregations of the sayntes.

Let your wyues kepe sylence in the congregations. For it is not permitted vnto them to speake: but to be vnder obedience, as sayeth the lawe. If they will learne any thyng, let them aske their husbandes at home. For it is a shame for women to speake in the congregation. Spronge the worde of God from you? Ether came it vnto you onelye? If anye man thinke him selfe to be a Prophet, ether spirituall: let te hym vnderstand, what thynges I write vnto you. For they are the commaundementes of the Lord. But and if any mã be

E

F

1. Timo. ij. b. Gene. iij. c.

be ignorannte, let him be ignorannt. Wherfore brethren, couet to prophecy, and forbyd not to speake with tonges. Let all thynges be done honestlye and in order.

¶ The Notes.

1. Here he speaketh not of the holye goost, in whose power all men ought for to be: but of the seuerall gyftes of the spryte, whych are so in the power of them that haue them: that they maye alwayes without contention, vse them to the edifying of the churche of Christ

The .xv. Chapter.

¶ The resurrection of the deade.

The pistle on the .xi. son after trinitie

BRethren, as pertaynynge to the Gospel whiche I preached vnto you, whych ye haue also accepted, and in the whyche ye continue, by the whyche also ye are saued: I do you to wytte, after what maner I preached vnto you, yf ye kepe it, excepte ye haue beleued in vayne.

For first of al, I deliuered vnto you that whych I receaued: how that Christ dyed for oure synnes, agreynge to the scriptures: & that he was buried, and that he arose agayne the thirde day according to the scriptures: and that he was sene of Cephas, then of the twelue. After that, he was sene of moo then fyue hundred brethren at once: of which manye remayne vnto this daye, and many are fallen a slepe. After that appered he to James, then to al the Apostles.

Ekay. liij. b. Jonas. ij. a Osee. vi. a. John. xx. c Actu. ix, a. Ephe. iij. b

And last of all he was sene of me, as of one that was borne out of due tyme. For I am the least of the Apostles, whiche am not worthy to be called an Apostle, because I persecuted the congregation of God. But by the grace of God, I am that I am.

And hys * grace whych is in me, was not in vayne, but I laboured more aboundauntly then they all, yet not I, but ỹ grace of god whych is with me. Therfore whether it were I or they, so we preache, and so haue ye beleued.

* Some rede: his grace which is come on me.

If Christ be preached howe that he rose from the deade: howe saye some amonge you, that ther is no resurrection of the dead: If ther be no rysynge agayne of the dead: then is Christ not rysen. If Christe be not rysen, then is oure preachynge vayne, and your fayth is also in vayne. Yea, and we

are

are founde also false wytnesses of God. For we haue testi-
fyed of God, how that he raised vp Christ: whome he rayse
not vp, yf it be so that the dead ryse not agayne. For yf the
dead ryse not agayne, then is Christ not rysen agayne. If it
be so that Christe rose not, then is youre faith in vayne, and
yet are ye in youre synnes. C

Therfore they whyche are fallen a slepe in Christ, are pe-
rysshed. If in this lyfe onelye we beleue on Christe, then are
we of all men the miserablest.

But nowe is Christe rysen from the dead, and is become
the fyrst frutes of them that slept. For by a man came death, Collect. i.c.
and by a man came the resurrection of the dead. For as by i. Chell. iiij. d.
Adam al dye: euen so by Christ, shall al be made alyue, and e-
uerye man in hys owne order.

The fyrste is Christe, then they that are Christes at hys
commynge. Then commeth the ende, when he hath deliue-
red vp the kyngedome to God ✣the father, when he hathe ✣Or: to God
put downe all rule, auctoritie, & power. For he must raygne & the father.
tyll he haue put all his enemyes vnder hys fete. The last
enemye that shalbe destroyed, is death. For he hath put all
thinges vnder his fete. But when he sayth, all thynges are D
put vnder him, it is manifest, that he is excepted, whiche dyd Psal. cix. a.
put all thynges vnder him. When all thinges are subdued Heb. i. d. & x. c
vnto him: then shall the sonne also him selfe be subiect vnto Psal. viii. d.
him that dyd put all thynges vnder him, that God maye be Heb. ij. d.
all in all thynges. Els what do they whyche are baptysed
✣ouer the a*dead, yf the dead ryse not at all? Why are they ✣Some read:
then baptised ouer the dead? Yea, & why stand we in ieoper for the deade.
dy euery houre? By oure reioysinge which I haue in Christ
Jesu oure Lorde, I dye dayly. That I haue fought with
beastes at Ephesus after the maner of men: what auaunta-
geth it me, yf the dead ryse not agayne? Let vs eate and
dryncke: For to morowe we shall dye. Be not deceaued: euel E
speakinges corrupt good maners. Awake truly out of slepe Sapient. ij. b
and synne not. For some haue not the knowledge of God. Esay. xxij.
I speake this to youre rebuke.

But some man will saye: how aryse the dead? with what
bodye

body come they? Thou fole, that whych thou sowest, is not quickened, except it dye. And what sowest thou? Thou sowest not that body that shalbe: but bare corne (I meane ether of wheat, or of some other) and God geueth it a body at hys pleasure, to euery seed hys owne body.

All flesh is not one maner of flesh, but there is one maner flesh of men, another maner flesche of beastes, another maner flesche of fyshes, and another of birdes. Ther are also ce-
¶ lestiall bodyes, & ther are bodies terrestriall. But the glory of the celestiall is one, and the glory of the terrestriall is another. Ther is one maner glory of the sunne, and another glory of the mone, and another glory of the starres. For one starre diffreth from another in glorye. So is the resurrection of the dead. It is sowen in corruption, and riseth in incorruption. It is sowen in dishonoure, and ryseth in glorye. It is sowen in weakenes, and ryseth in power. It is sowen a naturall body, and ryseth a spiritual body. Ther is a naturall bodye, and there is a spirituall bodye: as it is also
Gene.ij.b. wrytten: the fyrst man Adam was made a lyuing soule: and the laste Adam was made a quickenyng spyryte. Howebeit, that is not fyrst whych is spirituall: but that which is natural, & then that which is spiritual. The first man is of the earth erthy: the second man is the Lorde from heauen. As
¶ is the erthy, such are they that are erthye. And as is the heuenly, such are they ỹ are heueniy. And as we haue borne the ymage of the erthye, so shall we beare the ymage of the heuenly.

Thys saye I brethren, that flesche and blond can not inheret the kingdom of God. Eether doth corruption, inheret incorruption. Behold I shew you a mystery. We shall not al slepe: but we shal al be chaunged, and that in a momente, in the twynclinge of an eye (*at the sounde*) of the last trompe. For the trompe shal blowe, and the deade shal ryse incorruptible and we shalbe chaunged. For thys corruptible, muste putte on incorruption: and this mortall, must put on immortality.

When this corruptible hath put on incorruption, and this mortall hath put on immortalitie: then shall be broughte to passe

passe the saying that is written: Death is swalowed vp into victorye. Death where is thy stynge? Hell where is thy victory? The stynge of death is synne: and the strengthe of synne is the law. But thankes be vnto god whych hath geuē vs victory, thorow our Lord Jesus Christ. Therfore my deare brethren, be ye stedfast and vnmouable, alwayes riche in the workes of the Lord, forasmuch as ye know, how that your labour is not in vayne in the Lord. Ose.xiij.d. Heb.ij.d.

¶ The Notes.

a. Ouer the dead or for the dead. Amonge the Corinthians, yf anye had deceassed afore they could be baptised: some did take in hand to be baptised for them, thinkynge that the same should be auayleable vnto the dead agaynst the resurrection. Tertullian, Theophilactus, Ambrose. Though saynt Paul dyd not alowe this superstition, yet therby dydde he take an occasion to confute them, whych among the Corinthians, denied the risyng agayne of the dead.

The.xvi.Chapter.

¶ He putteth them in remembraunce of the gathering, for the poore Christen at Jerusalem, and concludeth his Epistle wyth the salutations of certayne louyng brethren.



Oncernynge the gatherynge for the saynt̄es, as I haue ordeyned in the congregatiōns of Galacia, euen so do ye. Upon some Sondaye let euery one of you put aside at home, and laye vp whatsoeuer he thynketh mete, that there be no gatheringes when I come. When I am come, whosoeuer ye shal alowe by youre letters, them wyll I sende to bringe youre liberalitye vnto Jerusalem. And yf it be mete that I go, also they shal go wyth me. I wil come vnto you after I haue gone ouer Macedonia. For I wyll go thorowout Macedonia. Wyth you paraduenture I wyl abyde a whyle: or els winter, that ye may bringe me on my way, whyther soeuer I go. A Act.xi.a. Rom.xv.f. j.Cor.xiij.e.

I wyl not se you now in my passage: but I trust to abyde a whyle wyth you, yf God shal suffre me. I wyll tarye at Ephesus vntyl whitsontide. For a greate dore and a frutefull is opened vnto me: and there any many aduersaries. If Timotheus come, se that he be without feare with you. For he worketh the worke of ỹ Lord as I do: Let no man therfore dispyse hym: but conuay him forth in peace, that he may come vnto me. For I loke for hym wyth the brethren.

To

To speake of brother Apollo: I greatly desyred him, to come vnto you with the brethren, but his mynd was not at
Actes.xviij.c. all to come at this tyme. Howbeit, he wyll come when he
1.Cor.i.b. shall haue conuenient tyme. Watche ye, stande faste in the fayth, quyte you lyke men, and be stronge. Let all your busines be done in loue.

Brethren, ye knowe the house of Stephana, howe that they are the fyrst frutes of Achaia, and that they haue appoynted them selues to minister vnto the sayntes. I beseche you that ye be obedient vnto such, and to al that helpe
D and labour. I am gladde of the commynge of Stephana, Fortunatus and Achaicus: for that whiche was lackynge *(to me)* on your part, they haue supplied. For they haue comforted my spirite and youres. Loke therfore that ye knowe them that are suche.

The congregations of Asia salute you. Aquila and Priscilla salute you much in the Lord, and so doeth the congregation yt is in their house. All the brethren grete you. Grete ye one another with an holye kysse. The salutation of me Paul with myne owne hand. If any man loue not the Lord Jesus Christe, the same be a* Anathema maranatha. The grace of the Lorde Jesus Christe be with you. My loue be with you all in Christ Jesu. Amen.

The ende of the first Epistle to the Corinthians.
Sent from Philippos, by Stephana, and Fortunatus, and Achaicus, and Timotheus.

¶ The Notes.

a. Saynt Hierome doth expounde this worde Maranatha, the Lorde commeth, as yf he shoulde say: yf any man do not loue our Lorde Jesus Christe, let hym be accursed, and lette him be sure that the Lorde (agaynst whom no hatred can preuayle) doth come. Some agayne do expounde thus. Lette hym be as a rotten member cut of, and perysshe vtterlye.

The

¶ The Argumente of the

second epistle to the Corinthians.



Aynte Paule in this Epistle doth principallye entreate of .iiii. thinges. Firste he sheweth how God did comforte him in his trouble, and that all men ought in the crosse of affliction, to comfort them selues by the word of grace, and hope of eternall life, commaundynge that the synner, whome he had excommunicated. i. Corin. v. shoulde be receaued agayne. He doth compare goodlye the lawe and the Gospell together, shewing how excellent and confortable doctrine the gospel is, whereby we receaue remission of sinnes. Secondly, he doth moste earnestlye call them to repentaunce, exhortinge them to liue a godlye and christian life. Thirdelye, he exhorteth the Corinthians to make collections and gatheringes for the poore saintes that were at Ierusalem, alledginge many goodlye causes, or argumentes, to prouoke them to it. Last of all, he doth arme the congregation against false Preachers, settinge forth to the vttermost his vocation and office, and what he had done by the Gospell, therby to encourage the Corinthians to abide stedfaste in the doctrine, and not to suffer them selues to be frayed awaye from it.

OMNIA PROBATE. QVOD DESVPER.

The second Epistle of S. Paule the Apostle, to the Corinthians.

The first Chapter.

¶ The consolation of God in trouble. The loue of Paul toward the Corinthians, and his excuse that he came not vnto them.



PAule an Apostle of Jesu Christe by the wyl of God, and brother Timotheus.

Unto the congregation of God, which is at Corinthum with all the saynctes whych are in all Achaia. Grace be with you and peace from God oure father, and from the Lord Jesus Christ.

Blessed *be God the father of our Lorde Jesus Christe, the father of mercyes and the God of all comforte, whyche comforteth vs in al our tribulation, in so muche that we are able to comforte them whiche are in anye maner of trouble with the same comfort, wherwith we our selues are comforted of God. For as the afflictions of Christ are plenteous in vs, euen so is our consolation plenteous by Christ.

*Or: be God & the father

Ephes.i.a
1.Pet.vi.a.

Whether we be troubled for your consolation and saluation, whyche saluation sheweth hir power in that ye suffre the same afflictions, whych we also suffre: or whether we be conforted for your consolation and saluation: yet oure hope is stedfast for you, inasmuch as we know now that as ye are partakers of the afflictions, so shall ye be partakers also of the consolation.

Colloss.i.c.

Brethren, I would not haue you ignorant of oure trouble, whyche happened vnto vs in Asia. For we were greued out of measure passynge strength, so greatly that we despered euen of lyfe. Also we receaued an aunswere of death in our selues, and that because we should not put [a] our trust in oure selues, but in God: whych rayseth the deade to lyfe a-

1.Reg.ij.b.

gayne, and whyche delyuered vs from so great a death, and doth delyuer. On whome we truste, that yet hereafter he

wyll

wyll delyuer, by the helpe of your prayer for vs, that by the meanes of many occasions, thankes maye be geuen of manye on our behalfe, for the grace geuen vnto vs. ¶

For oure reioysinge is this, the testimonye of oure conscience, that in synglenes and Godlye purenes, and not in fleshly wysedome, but by the grace of God, we haue hadde our conuersation in the worlde, and mooste of all to you wardes. We wryte none other thinges vnto you, then that ye reade, and also knowe.

Yea, and I truste ye shall fynde vs vnto the ende, euen as ye haue founde vs partelye: for we are your reioysynge, euen as ye are ours, in the daye of our Lorde Jesus.

And in this confidence was I mynded fyrst to haue come vnto you, that *ye myght haue had one pleasure more, and to haue passed by you into Macedonia, and to haue ben led forthe to Jewrye warde of you. When I thus wyse was mynded: dyd I vse lyghtnes? Or thinke I carnallye those thynges whiche I thynke, that with me shoulde be yea, yea and naye, naye. God is fayethfull. For our preaching to you was not yea, and naye.

1. Cor. xvi. c.

*Some read: that I mighte haue had one pleasure more with you.

Math. v. f.

For Goddes sonne Jesus Christ whiche was preached among you by vs (that is to saye, by me, and Siluanus, and Timotheus) was not yea, and naye: but in hym it was yea. For all the promises of God, in him are yea: and are in hym Amen, vnto the laude of God thorowe vs. For it is GOD whiche stablished vs wyth you in Christ, and hath annoynted vs, which hath also sealed vs, and hath geuen the earnest of the spryte into our hertes.

Ephe. i. f.

¶ The Notes.

a. God doth helpe and deliuer vs, when we do patiently beare his crosse, that is to saye: the persecution, trouble, and aduersitye that he doth sende vnto vs. For God wyll neuer forsake them that do patiently wayte for his ayde and succour. Agayne, they that wil not wayte for hys helpe, but go about without him to helpe them selues by their owne workes and wysedome, or are impatient in their troubles, them doth he forsake vtterly in the middes of their afflictions.

The .ij. Chapter.

¶ He sheweth the cause of his absence, and exhorteth them to forgeue the man that was fallen, and to receaue him agayne with loue.

A I Call God for a recorde vnto my ſoule, that for to ſauer you withal I came not any more vnto Corinthum. Not that we be lordes ouer your fayth, but helpers of your ioye. For by fayth ye ſtande. But I determined thys in my ſelfe, that I woulde not come agayne to you in heuines. For yf I make you ſorye, who is it that ſhoulde make me glad, but the ſame whiche is made ſory by me. And I wrote this ſame vnto you, leſt if I came, I ſhuld take heauines (*of them*) of whom I ought to reioyce. This cõfidence haue I in you all, that my ioye is the ioye of you all. For in great affliction and anguyſhe of hert, I wrote vnto you with many teares: not that ye ſhould be made ſory: but that ye myght perceaue the loue whyche I haue, moſte ſpecially vnto you.

B If anye man hath cauſed ſorowe, the ſame hath not made
t, For, b, b me ſory: but partely: leſt I ſhoulde greue you all. It is a* ſufficient vnto the ſame man, that he was rebuked of many. So that nowe contrarywiſe, ye oughte rather to forgeue him & comforte him: leſt that ſame perſone ſhoulde be ſwalowed vppe with ouer muche heuynes. Wherfore, I exhorte you that loue maye haue ſtrength ouer him. For thys cauſe verely dyd I write, that I myght knowe the profe of you, whether ye ſhould be obedient in all thynges. To whom ye forgeue any thyng, I forgeue alſo. And verely yf I forgaue
C any thyng, to whom I forgaue it, for your ſakes forgaue I
✣ Some read: in the ſighte of Chriſt. it, in the ✣ roume of Chriſt, leſt Satan ſhoulde preuent vs. For his thoughtes are not vnknowen vnto vs.

When I was come to Troada for Chriſtes Goſpels ſake (and a great dore was opened vnto me of the Lorde) I had no reſt in my ſpryte, becauſe I founde not Titus my brother: but toke my leaue of them and wente awaye into Macedonia. Thanckes be vnto GOD whyche alwayes geneth vs the victorie in Chriſt, and openeth the ſauour of his
D knowledge by vs in euery place. For we are vnto God the ſwete ſauoure of Chriſte, both amonge them that are ſaued, and alſo amonge them in whyche peryſhe. To the one part are

ye

we the sauour of death vnto death. And vnto ỹ other parte are we the sauour of lyfe vnto lyfe. And who is mete vnto these thinges? For we are not as many are whiche choppe and chaunge with the worde of God: but euen out of pure-nes, and by the power of God, and in the sighte of God, so speake we in Christ.

¶ The Notes.

a. We must beware that we do not vse to muche rigour in the ecclesiasticall discipline. For that should be to turne that moost comfortable salue and wholesome Phisicke into poyson. We ought to excommunicate to this ende, that the open sinner maye acknowledge his synne and repente, and so be reconciled agayne, and that betymes, lest Satan do get hys praye, and dryue the poore miserable manne, thus banyshed from the congregation, to bitter desparynge. It is sayde, that the churche forgeueth, when ether it doth comforte them that are troubled in conscience, or receaueth the repentaunte into fauoure agayne.

The iij Chapter.

¶ He prayseth the preachynge of the Gospell, aboue the preachyng of the lawe.

WE begyn to prayse our selues agayne. Nede we as some other, of Epistles of recommen- A
dation vnto you? or letters of recõmendation from you? Ye are oure epistle written in our hertes, which is vnderstande and reade of all men, in that ye are knowẽ, how that ye are the epistle of Christe, ministred by vs and written, not with ynke: but with the spryte of the liuinge God, not in tables of stone, but in fleshly tables of the heart. Exo. xxxij. d Deut. v. d

Such trust haue we thorowe Christe to Godwarde, not B
that a* we are sufficient of our selues to thynke any thynge as it were of oure selues: but oure ablenes commeth of God whych hath made vs ✣ able to minister the newe testament not of the letter, but of the spryte, for the letter kylleth, but the spryte geueth life. ❧ The pistle on the. xij. sõ. after Trinite. ✣ Or able ministers of.

If the ministration o fdeath thorowe the letters figured in stones was glorious, so that the childzen of Israel coulde not beholde the face of Moses for the glorye of his countenaunce (which glory is done away) why shall not the mynistration of the spryte be muche more glorious? For yf the ministringe of condempnatyon be glorious: muche more doth the ministration of ryghtewesnes, excede in glory. For C

no dout, that whiche was there glorified, is not once glorifyed in respect of this exceding glory. For if that whiche is destroyed was glorious, much more shal that which remayneth, be glorious.

Seyng then that we haue such trust, we vse great boldnes, and do not as Moses, which put a vayle ouer his face, that ỹ children of Israel should not se, for what purpose that serued which is put away. But their mindes were blinded. For vntill this day remayneth the same couering vntaken awaye in the olde testamente when they reade it, whyche vayle in Christ is put away. But euen vnto this daye when Moses is reade, that vayle hangeth before theyr heartes. Neuertheless, when they tourne to the Lorde, the vayle shalbe taken awaye. The LORD no dout is a spyrite. And where the spyrite of the Lord is, there is libertie. But we al beholde in a myrrour the glory of the Lord with his face open, and are chaunged vnto the same similitude, from glory to glory, euen of the spyrite of the Lord.

Exo. xxxiiij. d.

D

John. viij. d.

¶ The Notes.

a. If any manne doth affirme, or holdeth opinion, that a man can by the strength of hys owne nature thynke a good thought pertayning to his saluation, or that he can without the inspiration of the holy goost consent and agree to the wholesome preachyng of the gospell: he is deceaued by an hereticall spyrite, and vnderstandeth not the worde of Christe, sayinge: Without me ye can do nothyng, nor that saying of Paule: We are not sufficiente. &c. The counsayle of Miluentum.

The .iiij. Chapter.

¶ A true preacher is diligent, he corrupteth not the worde of GOD, he preacheth not hym selfe, but seketh the honoure of Christ, yea, though he it be with the parill of his life.

THerfore, seyng that we haue suche an office, euen as mercye is come on vs, * we faynte not: but haue caste from vs the clokes of vnhonestie: and walke not in craftynes, nether a* handle we the worde of God disceytfully: but in open truth, and reporte our selues to euery mannes conscience in the syght of God. If oure Gospell be yet hyd, it is hyd amonge them that are lost, in whom the God of this worlde hath blynded the myndes of them whyche beleue not, lest the lyght of the glorious Gospell of Christ

A

* Some read. We go not out of kinde.

a The pistle on S. Mathy. day.

Christ which is the ymage of God, should shyne vnto them.

For we preache not our selues, but Christ Jesus to be the B
Lord, and oure selues your seruauntes, for Jesus sake. For
it is God that commaunded the lyght to shyne out of darc- Gene.i.a
nes, which hath shyned in our heartes, for to geue the light
of the knowledge of the glorye of God, in the face of Jesus 2.Pet.i.b
Christe.

But we haue this b* treasure in earthen vessels, that the
excellencye of the power, myght be Goddes and not oures. 1.Cor.v.b
We are troubled on euery side, yet are we not without shift,
We are in pouertie: but not vtterly without somwhat. We C
are persecuted: but are not forsaken. We are cast downe: ne-
uertheless we perishe not. And we alwayes beare about in Gala.vi.d
our body, the dyinge of the Lord Jesus, that the lyfe of Je-
su myght also appeare in our bodies.

For we whyche lyue are alwayes deliuered vnto death for Rom.viij.b
Jesus sake, that the lyfe also of Jesu myght appeare in oure
mortal flesche. So then death worketh in vs, and lyfe in you.
Seyng then that we haue the same spyrit of fayth, according
as it is wrytten: I beleued, and therefore haue I spoken, Psalm.xv.b
We also beleue, and therefore speake. For we knowe that
he whyche raysed vp the Lorde Jesus, shal rayse vp vs also D
by the meanes of Jesus, and shall set vs wyth you. For all
thynges do I for youre sakes that the plenteous grace by 1.Cor.i.a
thanckes geuen of manye, maye redounde to the prayse of
God.

Wherfore, we are not wery'd, but though oure vtwarde
man perishe, yet the inwarde man is renewed daye by day.
For our exceding tribulation which is momentany & lyght,
prepareth an exceding and an eternall wayght of glory vn- Psal.xxx.b
to vs, while we loke not on the thinges which are sene, but Rom.viij.d
on the thinges whiche are not sene. For thinges which are
sene, are temporal: but thinges which are not sene, are eter-
nall.

The Notes.

a. To handle the worde of God wythoute deceptfulnesse, is to sette it forth syncere-
lye and purelye wythoute addynge anye thynge therunto, or takynge anye thynge away
from it.

b. By thys treasure, Christe hym selfe and the wholesome doctrine of the Gospell

is vnderstanded. Mathew. xiij. chap. By the earthen vessels, the fraylenes of our flesshe is meante. God for his owne laude doth set forth hym selfe by those thynges that are weake and feable, because that the whole glorye shoulde be geuen vnto God alone, and not vnto man, that is made of earth. Ambro.

The. v. Chapter.

¶ The reward for suffring trouble.

A

g. Cor. iiij. b

For we knowe that yf oure earthye mancyon wherin we now dwell were destroyed, we haue a buyldyng (ordeyned) of God, and habitation not made with handes, but eternall in heauen.

Rom. viij. d

And therfore syghe we, desiring to be clothed with oure mansion which is from heauen: so yet if that we be founde a* clothed, and not naked. For we that are in this tabernacle, syghe and are greued, because we wold not be vnclothed, but woulde be clothed vpon, that mortalitie myght be swalowed vp of lyfe. He that hath ordeyned vs for this thinge, is God: whiche very same hath geuen vnto vs the earnest of the spyryte.

Therefore, we are alway of good chere, and knowe that as longe as we are at home in the body, we are absent from

B GOD. For we walke in fayth and not after the vtter appearaunce. Neuertheless, we are of good comforte, and hadde leuer to be absent from the body, and to be present with the lord. Wherfore, whether we be at home or frō home, we endeuoure oure selues to please hym. For we must appeare before the iudgement seate of Christ, that euery man may receaue the workes of his bodye accordynge to that he hath done, whether it be good or bad.

Seynge then that we knowe, how the Lord is to be feared, we fare fayre with menne. For we are knowen well ynough vnto God. I trust also that we are knowen in your consciences.

We prayse not our selues agayne vnto you, but geue you an occasion to reioyce of vs, that ye may haue somewhat a-

C gaynst them, whych reioyce in the face, and not in the heart. For yf we be to feruent, to GOD are we to feruent. If we kepe measure, for your cause kepe we measure. For the loue

of

of Christ constrayneth vs, because we thus iudge, yf one be deade for all, that then are all dead, and that he died for all, that they which liue, should not hence forth lyue vnto them selues, but vnto hym which dyed for them and rose againe.

Wherfore, hencefoorth know we no man after the flesshe. In so much though we haue knowen Christ after the flesshe now hencefoorth know we him so no more. Therfore yf anye man be in Christ, he is a newe creature. Olde thynges are passed awaye, beholde all thinges are become newe. Neuer theless all thinges are of God, whiche hath reconciled vs vnto him selfe by Jesus Christ, and hath geuen vnto vs the office to preache the attonement. For God was in Christe, and made agrement betwene the world and him selfe, and imputed not their synnes vnto them: and hath committed to vs the preachinge of the attonement.

D Esay.xliij.c. Apoc.xxi.b

Coloss.j.c.

Now then are we messengers in the roume of Christ, euē as though god did besech you thorow vs. So pray we you in Christes stede, that ye be at one with God: for he hath made hym to be synne for vs, which knew no synne, that we by his meanes should be that righteweines, whiche before God is alowed.

Esay.liij.b Rom.viij.b

¶ The Notes.

a. They are naked, that haue not the weddynge garmente of fayth workinge thorowe loue vpon them. They are naked, that without all shame, do geue them selues in thys world, to filthy, wicked, and deuilish conuersation, putting away from them the spryte of God, and reason. It is sayd, that our mansion is from heauen, not because that it commeth from heauen, but because that it receaueth from thence, the grace or gyfte of immortalitye and incorruption.

The. vi. Chapter.

¶ An exhortation to receaue the word of God with thankefulnes and amendement of lyfe. The diligence of Paule in the Gospell, and howe he warneth them to eschewe the company of the heathen.

WE as helpers therfore exhort you, that ye receaue not the grace of God in vayne. For he sayth: I haue heard thee in a time accepted: and in the daye of saluation, haue I suckered thee. Behold, now is that wel accepted time: behold, now is that day of saluation. Let vs geue no occasion of euill in any thinge, that in oure office be founde no faute: but in all thinges let vs behaue our selues as

A *The pistle on the first sond. in Lent.* Esay. xlix. a.

as the ministers of God.

B In muche pacience, in afflictions, in necessitie, in anguish,
in strypes, in prisonmente, in stryfe, in laboure, in watching,
in fastinge, in purenes, in knowledge, in longe sufferinge, in
1.Cor.iiij.a kyndnes, in the holy goost, in loue vnfayned, in the wordes
of trueth, in the power of God, by the armour of rightwes-
nes of the ryght hand and on the lyfte, in honoure, and dis-
honoure, in euill reporte, and good reporte, as deceauers,
and yet true, as vnknowen, and yet knowen: as dyinge, and
beholde we yet lyue: as chastened, & not killed: as sorowing
and yet alwaye mery: as poore, and yet make many rich: as
hauinge nothinge, and yet possessinge all thinges.

O ye Corinthians, oure mouth is open vnto you. Oure
C hearte is made large: ye are in no strayte in vs, but are in a
strayte in your owne bowelles: I promyse you lyke reward
with me, as to my children. Set youre selues therefore at
large, and beare not a straunge yoke with the vnbeleuers.
For what felowshyp hath ryghtwesnes with vnrightewes-
nes? What company hath light with darcknes? What con-
corde hath Christ with Beliall? Ether what parte hath he
2.Cor.vj.b that beleueth, with an infidell? howe agreeth the temple of
GOD with ymages? For ye are the temple of the lyuinge
Leui, xxvi.c God, as sayde God. I wyl dwell amonge them and walcke
Esay, lij.c among them, and wyll be theyr God: and they shalbe my
people.

Wherfore come oute from amonge them, and separate
Esay.lij.c. youre seues (sayth the LORDE) and touche none
vncleane thynge: so wyll I receaue you, and wyll be a fa-
ther vnto you, and ye shalbe my sonnes and doughters say-
eth the Lorde almyghty.

The Notes.

a. Nothyng in this world can hynder a man so much from true Godlines, as doth the amitye and frendeshyppe wyth the vngodly. The sonnes of God dyd in the begynnynge ioygne them selues in amitye and frendshyp with the children of men, and they were all destroyed by a floude.

He that toucheth pytche, shalbe defyled therewith. Beware therfore (yf ye wyll continue and abyde stedfast in the true doctrine) that ye accompanye not youre selues with vngodlye Epicures, whyche without the feare of God, do gyue them selues to all kynde of mischiefe and blasphemy.

The

The .vj. Chapter.

¶ He exhorteth them to receaue the promises of God thankefully. The Corinthians are commended for their obedience and loue toward Paule.



Eynge that we haue suche promyses (dearlye beloued) lette vs cleanse oure selues from all fylthynesse of the flesche and spyrte, and grow vp to full holynesse in the feare of GOD. A

Understande vs, we haue hurte no manne: we haue corrupte no manne: we haue defrauded no manne. I speake not this to condemne you: for I haue shewed you before, that ye are in our hertes to dye and lyue with you.

I am very bolde ouer you, and reioyce greately in you. I am fylled with comfort, and am exceadynge ioyouse in all our tribulations.

For when we were come into Macedonia, oure flesche hadde no reste, but we were troubled on euery syde. Outwarde was fyghtinge, inwarde was feare. Neuertheless, God that comforteth the abiecte, comforted vs at the commynge of Titus. B

And not with his commynge onelye: but also wyth the consolation wherewyth he was comforted of you. For he tolde vs youre desyre, youre mournynge, youre feruente minde to me warde: so that I now reioyce the more. Wherfore, thoughe I made you sory with a letter, I repent not: though I dyd repent.

For I perceaue that the same Epistle made you sorye, thoughe it were but for a season. But I nowe reioyce, not that ye were sory, but that ye so sorowed that ye repented. For ye sorowed Godly: so that in nothynge ye were hurte by vs. For a* Godly sorowe causeth repentaunce vnto salnation not to be repented of: when the worldelye sorowe causeth death. C

i. Pet. vj. c.

Eccle. xxx. c.

For beholde this thynge, what diligence this Godlye sorowe that ye toke hath wrought in you: yea, it caused you to cleare your selues. It caused indignation, it caused feare: it caused desyre, it caused a feruente mynde, it caused punyshement.

nyshement.

For in all thynges ye haue shewed your selues, that ye were cleare in that matter. Wherefore, thoughe I wrote vnto you, I did it not for his cause that dyd hurte: nether for his cause that was hurte: but that oure good mynde whiche we haue towarde you in the syght of God, myghte appeare vnto you.

Therefore we are comforted, because ye are comforted: D yea, and exceadynglye the more ioyed we, for the ioye that Titus hadde: because his spyrite was refreshed of you all. I am therefore not nowe ashamed, thoughe I boasted my selfe to him of you.

For as all thinges whiche I preached vnto you are true, euen so is oure boastynge, that I boasted my selfe to Titus withall, founde true. And nowe is his inwarde affection more aboundaunt towarde you, when he remembreth the obedience of euerye one of you: how wyth feare and tremblynge ye receaued hym. I reioyce that I may be bolde ouer you in all thinges.

¶ The Notes.

a. There be two maners of sorow. The one cometh of God, and engendreth repentaunce vnto life. The other commeth of the flesshe, and breadeth desperation vnto death. We haue ensamples of both in Cayne and Dauid, in Judas and Peter, for they all sorowed: but the sorowe of Cayne and Judas was fleshely and carnall, and therfore beynge without godly comfort, it did driue them to desperation. Where as Dauid and Peter in their godly sorow, dyd flee vnto the father of mercies, with a true repentaunt heart, and were receaued agayne into the fauour of God,

The .vij. Chapter.

¶ He putteth them in remembraunce to helpe the poore sayntes at Jerusalem, accordyng as the Macedonians did.



A Do you to wit brethren of the grace of God whyche was geuen in the congregations of Macedonia, howe that the aboundaunce of their reioysinge is, that they are tryed with muche tribulation. And thoughe they were exceadyng poore, yet haue they geuen exceadynge richly, and that in singlenes. For to their powers (I beare recorde) yea, and beyonde their power, they were willynge of their owne accorde, and prayed vs with greate instaunce, that we would receaue their benefite, & suffre them

to

to be partakers with other in ministringe to the sayncte̅s. And this they dyd, not as we loked for: but gaue their owne selues fyrste to the Lorde, and after vnto vs by the wyll of God: so that we could not but desyre Titus to accomplishe the same benivolence amonge you also, euen as he had begonne.

B Actes.xi.d. 1.Cor.ix.a. ij.Cor.ix.a Rom.xv.f

Now therfore, as ye are rych in al partes, in fayth, in word, in knowledge, in all feruentnes, & in loue, whiche ye haue to vs: euen so se that ye be plenteous in this benivolence also. This saye I not as commaundinge: ✲but because other are so feruent, therfore proue I your loue, whether it be perfect or no. For ye know the liberalitie of our Lord Jesus Christ which though he were ryche, yet for youre sakes became poore: that ye thorowe his pouertye, might be made riche.

✲ *Or reade: but throughe the feruentes nes of other, prouynge also the perfectnes of your loue.*

And I geue councel hereto. For this is expedient for you which beganne, not to do only: but also to wyll a yere a go. Now therfore performe the thinge that ye beganne to do: that as there was in you a redines to wyll, euen so ye maye performe the dede, of that which ye haue. For yf ther be first a wyllinge mynde, it is accepted accordynge to that a man hath, and not accordinge to that he hath not. C

It is not my mynde that other be set at ease, and ye brought into combraunce: but that ther be egalnes now at this tyme, that your aboundaunce sucker their lacke: and that their aboundaunce maye supplye your lacke: that ther maye be equalitie, agreynge to that whyche is written: He that gathered much, had neuer the more aboundaunce, and he that gathered litle, hath neuer the lesse. Thankes be vnto God, which put in the hert of Titus the same good mind toward you. For he accepted the request, yea rather he was so well willing, that of his owne accord, came vnto you. We haue sent with him that brother, whose laude is in the Gospell thorowout al the congregations: and not so onlye, but is also chosen of the congregations to be a felowe wyth vs in our iourney concernynge this benivolence, that is ministred by vs vnto the praise of the same Lord, and to stere vp your prompt mynde. D

Exod.xvi.d.

For

For this we eschewe, that anye man should rebuke vs in this plenteous distribucion that is ministred by vs, & therfore make prouision for honeste thinges, not in the sighte of God only, but also in the sight of men.

We haue sent with them a brother of oures, whome we haue oftetymes proued diligent in many thinges, but nowe muche more diligent. The great confidence whiche I haue in you, hath caused me this to do: partelye for Titus sake whych is my felowe and helper as concernyng you, partely because of other whyche are our brethren, and the messengers of the congregations, and the glory of Christ. Wherefore shewe vnto them proffe of youre loue, and of the reioysynge that we haue of you, that the congregations maye se it.

¶ The Notes.

a. Liberalitye ought so to be moderated, that they whych do geue, be in no wyse therby brought to extreme penurye and pouerty, the other, vnto whome it is geuen in the meane season, liuynge at ease, and in ydelnes. This is the equalnes that S. Paule doth speake of here. The Corinthians had riches, and the Sayntes at Jerusalem had wholesom doctrine coupled with godlines (at that time there was greate dearthe in Jerusalem and in all Syria) This is then the meaning of the Apostel, I wil that with your riches (wher of ye haue plenty and aboundaunce) ye succour their nede, and that they, with their godly doctrine, do supplye that, which is wanting in you.

The.ix Chapter.

¶ In this chapter doth he the same that he did in the chapter goynge before, that is, moueth them to helpe the poore brethren at Jerusalem.

Actes.xi,d
i.Corin.xvi.a,

As touchynge the ministringe to the sayntes, it is but superfluous for me to wryte vnto you: for I knowe your redines of mind, wherof I boste my selfe vnto them of Macedonia, and saye that Achaia was prepared a yeare a go, and your feruentnes hath prouoked many. Nevertheles, yet haue I sent these brethren, lest our reioysing ouer you should be in vayne in this behalfe, and that ye (as I haue sayde) prepare your selues, lest peraduenture if they of Macedonia come with me, and finde you vnprepared, we (I saye not ye) shoulde be ashamed in thys matter of boastynge.

Wherfore I thought it necessary to exhorte the brethren
B to come before hande vnto you, and to prepare youre good
blessyng

blessynge promysed afore, that it might be readye: so that it be a blessynge and not a defraudinge.

This yet remember, howe that he whiche soweth lytel, shall reape lytell, and he that soweth plenteously, shal reape plenteously. And let euerye man do accordinge as he hath purposed in his herte, not grudgingly, or of necessitie. For God loueth a cherefull geuer. Prouer. xi. d Eccle. xxxv. b.

God is able to make you ryche in all grace, that ye in al thinges hauyng sufficient vnto the vtmoost, maye be ryche vnto all manner of good workes, as it is wrytten. He hath sparsed abrode and hath geuen to the poore, his righteweslnes remayneth for euer. He that findeth seede to the sower doth minister also bread for foode, and multiply youre seed, and increase the frutes of your righteweslnes, that on al parties, ye maye be made ryche in all singlenes, whiche causeth thorowe vs, thankes geuynge vnto God. ℭ Psal. cxi. a

For the office of this ministration, not onelye supplyeth the nede of the sayntes: but also is aboundaunt herein, that for this laudable ministringe a* thankes might be geuen to God of many, whiche prayse God for the obedience of your professinge the Gospell of Christ, and for your singlenes of distributyng to them and to all men, and in their prayers to God for you, longe after you, for the aboundaunte grace of God geuen vnto you. Thankes be vnto God for his vnspeakeable gyft. ℭ

ℭ The Notes.

a. If we gene almes, we shall therby prouoke menne, to gene immortall thankes vnto the Lord. So that by our almes two profites shal ensewe and folowe. First, our poore brethren shalbe succoured and helped: Secondely, God the auctor of all goodnes, shalbe (thorowe the same liberalitie that he hath stirred vp in vs) be prayed and lauded, whyche thing all Christians ought to seke.

The .x. Chapter.

ℭ He teacheth the false Apostles, and defendeth his auctorite and callyng.

Paule my selfe beseche you by the mekenes and softnes of Christ, which when I am present among you am of no reputation, but am bold towarde you beinge absent. I beseche you that I nede not to be bolde when I am present (with that same cõfidence, wherwith I am ℵ

I am supposed to haue bene bolde) ag aynst some whiche re-
pute vs as though we walked carnallye *a Neuertheleſſe,
Ephe. vi,c though we walke (compaſſed) with ỹ fleſhe, yet we do not warre
B fleſhlye. For the weapens of our warrefare are not carnall
thynges, but thinges mighty in God, to caſt downe ſtronge
holdes, wherwith we ouerthrowe ymaginations, and eue-
ry hye thynge that exalteth it ſelfe agaynſte the knowledge
of God, and bringe into captiuite al vnderſtanding to the o-
bedience of Chriſt, and are ready to take vengeaunce on all
diſobedience, when your obedience is fulfilled. Loke ye on
thinges after the vtter appearaunce.

If anye manne truſte in hym ſelfe that he is Chriſtes, let
C the ſame alſo conſyder of hym ſelfe, ỹ as he is Chriſtes, eueu
ſo are we Chriſtes. For thoughe I ſhoulde boaſte my ſelfe
somewhat more of oure auctoritie, whyche the Lorde hath
geuen vs to edifye, and not to deſtroye you: it ſhoulde not
be to my ſhame. (This ſaye I) leſte I ſhoulde ſeme as thoughe I
2. Cor. xiij. c wente aboute to make you afrayed wyth letters. For the
Epiſtles (ſayeth he) are ſore and ſtronge, but hys bodelye
preſence is weake, and his ſpeache is rude. Let him that is
ſuche, thynke on thys wyſe, that as we are in wordes by let-
ters when we are abſente, ſuche are we in deedes, when we
are preſent.

For we can not fynde in our hertes to make our ſelues of
D the number of them, or to compare our ſelues to them, whi-
che laude them ſelues: neuertheleſſe, whyle they meaſure
them ſelues wyth them ſelues, and compare thē ſelues with
them ſelues, they vnderſtand nought. But we will not re-
ioyce aboue meaſure: but *accordyng to the quantity of the
*Some reade: according vnto measure which God hath diſtributed vnto vs, a meaſure to
the meaſure of the rule reache euen vnto you. For we ſtretche not our ſelues beyōd
meaſure, as though we had not reached vnto you.

For euen to you alſo haue we come with the Goſpell of
Chriſt, and we boaſt not oure ſelues out of meaſure in other
mennes laboures. Yea, and we hope, when your fayeth is
increaſed amonge you, to be magnified accordynge to oure
meaſure more largelye, and to preache the Goſpell in thoſe
regions

regions whiche are beyond you: and not to reioyce of that whiche is by an other mannes measure prepared already. Heb.ix.g, i.Cor.iy.g.
Let hym that reioyceth, reioyce in the Lorde. For he that prayseth hym selfe, is not alowed: but he whom the Lorde prayseth.

The Notes.

a. That is to saye: Thoughe we be menne, and carye about thys mortall body with vs: yet this that we teache is not infantes doctrine, but Gods trueth. Wherby we do learne, that God doth vse the Prophetes and Apostles as instrumentes. And therfore was S. Paule called the chosen vessell of god.

The.xi. Chapter.

¶ Paul (vnder sufferaunce) commendeth him selfe, and defendeth his auctoritie agaynst the false Prophetes.

WOulde to God, ye coulde haue suffred me a litle in my folishnes: yea, and ye do also forbeare me. For I am a* gelous ouer you, with godly gelously. For I coupled you to one man, to make you a chast virgin to Christ. But I fear least as the serpent begyled Eue thorowe his sutteltie: euen so your wittes shoulde be corrupte from the singlenes that is in Christ. For yf he that commeth, preache another Jesus thē him whom we preached: or if ye receaue another spyrit then ẏ which ye haue receaued: ether another gospel, then that ye haue receaued, ye might rightwel haue bene contente. For I suppose that I was not behynde the chief Apostles. Thoughe I be rude in speakynge, yet I am not so in knowledge. Howbeit amonge you we haue bene knowen to the vtmoost what we are in all thinges. Dyd I therin synne, because I submytted my selfe, that ye myghte be exalted, and because I preached to you the gospel of God fre? I robbed other congregations, & toke wages of them, to do you seruyce withall. And when I was presente with you, and had nede, I was greuous to no man for that which was lackynge vnto me, the brethren which came from Macedonia, supplied, and in all thinges I kepte my selfe that I shoulde not be greuous to you: and so wyll I kepe my selfe. Actes.xx.g. ÿ.Cor.xÿ.d

¶ If the truth of Christ be in me, this reioysyng shall not be taken from me in ẏ regions of Achaia. Wherfore? Because I loue you not? God knoweth. Neuertheles, what I do,

that wyl I do to cut away occasion from them which desyre occasion, that they might be founde lyke vnto vs in that wherin they reioyce.

D

✣Or: such.

For ✣ these false Apostles are disceytfull worckers, and fashion them selues lyke vnto ỹ Apostles of Christe. And no maruayle, for Satan him selfe is chaunged into the fashion of an aungel of light. Therfore it is no great thyng, though his ministers fashion them selues as though they were the ministers of ryghtewesnes: whose ende shalbe accordynge to theyr dedes.

I saye agayne, leste any man thinke that I am folysshe: or els euen nowe take me as a fole, that I also maye bost my selfe a lytell. That I speake, I speake it not after the Lord: but as it were folishlye, in this matter of bostinge. Seynge that manye reioyce after the flesshe, I wyll reioyce also. For ye suffre foles gladlye, because that ye your selues are wise.

E

For ye suffre euen if a man bring you into bondage: if a man deuoure: yf a man take: yf a man exalte him selfe: if a man smyte you on the face. I speake as concernynge rebuke, as though we had bene weake.

✣ The pistle on sexagesima sondaye.

Howbeit, wherin soeuer any man dare be bolde (I speake folysshelye) I dare be bolde also. They are Ebrues, euen so am I: They are Israelites, euen so am I: They are the seede of Abraham, euen so am I. They are the ministers of Christe (I speake as a fole) I am more: In laboures more aboundaunte: In strypes aboue measure: In pryson more plenteously: In deathe ofte. Of the Iewes fiue times, re-

Phil. iij. a

F

ceaued I euery tyme. xl. strypes saue one. Thryse was I beaten with roddes. I was once stoned, I suffered thryse shipwracke. Nyght and daye haue I bene in the depe of the sea. In iorneyinge often: in perels of waters: in perels of robbers, in ieopardies of mine owne nation, in ieopardies amonge the hethen, in perels in the citie, in perels in wilder nes, in perels in the sea, in perels amonge false brethren, in labour and trauayle, in watchinge often, in honger, and in thyrst, in fastynges often, in colde and in nakednes: And be-syde the thynges, whiche outwardelye happen vnto me,

Actes. xvi. c
Act. xiiij. c

Act. xxvij. g

I am

I am combred daylye, and do care for all congregations. Who is weake, and I am not weake? Who is offended, & I burne not? If I must nedes reioyce, I wyl ✣reioyce of mine infirmities.

✣Or: I will boaste of the thinges that concerne mine infirmities.

¶ The Notes.

a. For this cause was Saynt Paule gelous ouer the Corinthians, because that he had trulye instructed them in the Christian fayeth, and was afrayed lest they beynge deceaued and vndermined by the wylye crafte of them that sclaundered hym, shoulde fal away from the true doctrine, that they had receaued. This godlye gelousye oughte to be in all byshops and pastors.

The.xii. Chapter.

¶ Paul is taken vp into the thirde heauen, and heareth wordes not to be spoken of.

THe God and father of our Lord JESUS Christe, whiche is blessed for euermore, knoweth that I lye not. In the citye of Damascon, the gouerner of the people vnder kinge Aretas, layde watche in the cyty of the Damascens, and woulde haue caughte me, and at a wyndowe was I let doune in a basket thorow the wal, and so scaped his handes. a Actes.ix.b

It is not expediente for me no doute to reioyce: Neuertheless, I wyl come to visions and reuelations of the lord. I knowe a man in Christe aboue. xiiii. yeares agone, whether he were in the body I can not tell, or whether he were oute of the bodye I can not tell (God knoweth) whiche was taken vp into the thyrde heauen. And I knowe the same man (whether in the bodye, or oute of the bodye: I can not tell, God knoweth) howe that he was taken vp into Paradyse, and hearde wordes not to be spoken, whiche no man can vtter. Of this man wyll I reioyce, of my selfe wyll I not reioyce, except it be of mine infirmites. And yet though I woulde reioyce, I should not be a fole: for I woulde saye the truthe. Neuertheless I spare, leste anye man shoulde thinke of me aboue that he seyth me to be, or heareth of me. b

And leste I shoulde be exalted oute of measure thorowe the aboundaunce of reuelations, there was geuen vnto me vnquietnes of the flesshe, the a* messenger of Satan to buffet me: because I shoulde not be exalted oute of measure.

For thys thynge besoughte I the Lorde thryse, that it
C myght depart from me. And he sayde vnto me: my grace is sufficient for thee. For my strength is made perfect thorow weakenes. Uerelye gladlye therfore wil I reioyce of my weakenes, that the strength of Christ may dwel in me.
Therfore haue I delectation in infirmyties, in rebukes, in nede, in persecutions, in anguishe, for Christes sake. For when I am weake, then am I stronge.

I am made a fole in bosting my selfe. Ye haue compelled
me. For I ought to haue bene cõmended of you. For in no-
1,Cor,ix,a thinge was I inferior vnto the chiefe Apostles, thoughe I be nothing, yet ỹ tokens of an Apostle were wrought amõg you with all pacience, with signes and wonders, and myghtye dedes.
D For what is it wherin ye were inferiors vnto other congregations, except it be therein, that I was not chargeable vnto you. Forgeue me this wronge done vnto you. Beholde now the third time I am ready to come vnto you: and yet wyll I not be chargeable vnto you. For I seke
13,Cor,xi,c not youres, but you. Also the childzen ought not to laye vp for the fathers and mothers: but the fathers and mothers for the childzen.

I will very gladly bestowe, and wil be bestowed for your soules (though the more I loue you, the lesse I am loued a-gayne. But be it that I charged you not: neuertheless I was crafty, and toke you wyth gyle. Dyd I pill you by anye of them which I sent vnto you? I desired Titus, & with him I sent a brother. Did Titus defraude you of anye thinge? walked we not in one spirite? walked we not in like steppes? Againe, thinke ye that we excuse oure selues vnto you? We speake in Christ in the sight of God.

But we do all thynges dearly beloued for youre edifying
Galath,b,d For I feare lest it come to passe, that when I come, I shall not fynde you such as I woulde: and that I shalbe founde vnto you, suche as I woulde not. I feare lest there be found amonge you debate, enuyinge, wrath, strife, backebitynges, whisperynges, swellynges and discorde. I feare lest when I come agayne, God bringe me lowe amonge you, and I be con-

constrayned to bewayle many of them whiche haue synned already, and haue not repented of the vnclennes, foznicati- i.Coz.b.a
on and wantonnes, whiche they haue committed.

¶ The Notes.

a. By the messenger of Satan, whyche he calleth the vnquietnesse of the flesshe, Paule doth vnderstande the enemies of the trueth, false Prophetes, the persecutours of Gods worde, wyth all kyndes of aduersitycs and troubles, wherewyth the flesshe is disquieted and vexed: and these thynges sydde (by the diuine prouidence of God) happen vnto S. Paule, leste he shoulde be puft vp aboue measure, because of hys reuelation. Ambrosius, Erasmus.

The.xiij.Chapter.

¶ He prompseth to come vnto them, and exhorteth them so to ordre them selues, that he may synde them perfect and of one mynde.

NOw come I the thyrd time vnto you. In the mouth of two or thre wytnesses, shall euery worde stande. I tolde you before, and tel you before: and as I sayde when I was presente with you the seconde tyme, so wryte I now being absent to them which in time past haue sinned, and to all other: that yf I come agayne, I wyll not spare, seynge that ye seke experience of Christe, whyche speaketh in me, whiche amonge you is not weake, but is mighty in you, And though it came of weaknes that he was crucified, yet liueth he thorow the power of God. And we no dout are weake in him: but we shall liue with him, by the might of God amonge you. A Deut.xix.b Mat.xviij.c Iohn,viij.a Heb.x.c B

Proue your selues whether ye are in a* the fayth or not. Examen your owne selues: knowe ye not youre owne selues how that Iesus Christ is in you, except ye be castawayes? I trust that ye shall knowe that we are not castawayes. i.Coz.xi.f Eccle.xviij.e C

I desire before GOD, that ye do none euyll, not that we should seme commendable, but that ye should do that which is honest: and let vs be counted as lewde persones. We can do nothinge agaynst the trueth, but for the trueth. We are glad when we are weake, & ye strong. Thys also we wyshe for, euen yͤ ye were perfect. Therfore wryte I these thinges being absent, lest when I am present, I should vse sharpenes accordinge to the power whiche the Lorde hath geuen me, D

to edifye, and not to destroye. Finally brethren fare ye well, be perfect, be of good comfort, be of one minde, lyue in peace, and the God of loue and peace, shalbe with you. Grete one another in an holye kysse. All the saynctes salute you. The grace of our Lorde Jesus Christ, and the loue of God, and the fellowshippe of the holy gooste be with you all. Amen.

The ende of the seconde Epistle to the Corinthians.
Sent from Philippos, a citie in Macedonia
by Titus and Lucas.

¶ The Notes.

a. By this do we knowe, that we are in fayth, yf our consciences be quiet, yf we be fully perswaded that Christ by his death and bloudsheding, hath made a peace betwene God and vs, so that our synnes shalbe no more for Christes sake, imputed vnto vs.

The argument of the epistle to the Galathians.

THis epistle is very excellent, for in it saint Paule as in the epistle to the Romaines, doth entreat vpõ the chief article of our Christian religion, that is to say: that we obtaine remission of oure synnes, and life euerlastinge thorow faith only in Iesus Christ, and that the law profiteth or helpeth nothinge vnto it. Here therefore are. ij. articles set forth vnto vs. First howe that we haue thorowe faith only fre forgeuenesse of oure sinnes, and life euerlastinge. Secondlye, that the lawe is so abrogate, and abolished, that not onlye it profiteth nothinge to our saluation, but also, that they whiche beleue in Christe, are in no wise compelled to circumcision, nor to the kepinge of the Sabboth daies, nor to any other ceremonies commaunded in the lawe In the ende he doth also geue godly preceptes, and instructions of Christian life, and goodlye conuersation, whiche are the fruites of that liuelie faith which we haue spoken of before.

The

The Epistle of S. Paule the Apostle, vnto the Galathians,

The first Chapter.

Paul rebuketh them, because they were fallen away from the gospell, sheweth his owne conuersation, magnifieth his office and Apostelshyp, and declareth him selfe to be equall with the hye Apostles.

PAule an Apostle not of a* men, nether by A man, but by Jesus Christe, and by God the father which he rayled him from death: and all the brethren whiche are with me.

Unto the congregations of Galacia. Roma.1.a. 1.Cor.1.a.

Grace be with you and peace from God the father, and from our Lorde Jesus Christ, whiche gaue him selfe for our synnes, to delyuer vs from this presente euyll worlde ✣ thorow the wyll of God oure father, to whome be prayse for euer and euer. Amen. ✣ Or: accordinge to.

I marueyle that ye are so sone tourned from him that called you in the grace of Christ, vnto another Gospell: whiche is nothinge els, but that there be some whiche trouble you, and intende to peruerte the gospel of Christ. Neuertheless B though we our selues, or an Aungell from heauen, preache any other Gospell vnto you, then that which we haue preached vnto you, holde him as accursed. As we sayd before, so 1.Cor.16.A saye I nowe agayne: yf any man preache any other thynge vnto you, then that ye haue receaued, holde him accursed.

Preache I mannes doctrine, or gods? Other go I aboute to please mē? For if I studied hitherto to please men, I were not the seruaunt of Christ.

I certifie you brethren, that the gospel which was preached of me, was not after the manner of men, for nether receaued C I it of man, nether was I taughte it: but receaued it by the reuelation of Jesus Christe. For ye haue hearde of my conuersation in time paste, in the Jewes wayes, how that beyonde measure I persecuted the congregation of God, and spoyled it: and preuayled in the Jewes waye, Act.7.c. aboue many of my companions, whiche were of mine owne

nation, and was a muche moze feruent mayntener of the traditions of the elders.

But when it pleaſed God, whiche ſeperated me from my mothers wombe, and called me by his grace, foz to declare his ſonne by me, that I ſhoulde pzeache him among the he-
Act.ix.a. then: immediately I commened not (*of the matter*) with fleſhe and bloud, nether returned to Jeruſalem to them whiche were Apoſtles befoze me: but went my wayes into Arabia, and came agayne vnto Damaſco. Then after thze yeares, I
D returned to Jeruſalem to ſe Peter, & abode with hym. xv. dayes, no nother of the Apoſtles ſawe I, ſaue James the Lozdes bzother. The thinges which I wzite vnto you, beholde, God knoweth I lye not.

After that, I went into the coſtes of Syzia and Cilicia:
Act.xvj.d. and was vnknowen as touchinge my perſon vnto the congregations of Jewzye, whiche were in Chziſte. But they hearde only, that he which perſecuted vs in tyme paſt, now pzeacheth the fayth whiche befoze he deſtroyed. And they glozified God on my behalfe.

¶ The Notes.

a. There be .iiij. maners of Apoſtles oz meſſengers. The fyzſt, which are nether ſent of men, noz by man, but by Jeſus Chziſte and God the father, as was Eſaye the Pzophete, and Paule hymſelfe. The ſeconde of God, but by man, as Joſua was ozdeyned of God, but by Moſes which was a man. The thyzde ſoꝛte, are ſuche as by fauoure oz moneye doo get the rowme of miniſters. The fourth are falſe Pzophetes and Apoſtles, of whome Saynt Paule wzyteth on this wyſe: Such falſe Apoſtles do faſhion them ſelues, as though they were the Apoſtels of Chziſt, and dare ſaye: Thus ſayeth the Lozde, wher as the Lozde hath not ſent them. Hierome.

The .ij. Chapter.

¶ He withſtandeth Peter in the face, and pzoueth that the lawe and circumciſion are not neceſſary to ſaluation.



Then .xiiij. yeares therafter, I wente vp agayne to Jeruſalem with Barnabas, and toke wyth me Titus alſo. Yea & I went vp by reuelation, & commened with them of the Goſpell which I
Act.xvij.a pzeache amonge the Gentyls: ✣ but betwene oure ſelues, with them whiche were counted chiefe, leſte it ſhoulde haue bene thought that I ſhoulde runne oz had runne in vayne. Alſo Titus which was with me, though he were a Greke, yet was not compelled to be circumciſed, and that becauſe of

✣ *Or: but priuately.*

incommers

incommers beynge false brethren, whiche came in ✣ among other to spye out oure libertie, whiche we haue in Christ Jesus, that they myght bringe vs into bondage. To whom a* we gaue no roume, no not for the space of an hour, as concerninge to be broughte into subiection: and that because that the trueth of the Gospell might continue with you.

✣ Or: came in

a* prieuely.

Of thē which semed to be great (what they were in tyme passed it maketh no matter to me: God loketh on no mans person) neuertheless, they which semed greate, added nothyng to me. But contrary wyse, when they sawe that the Gospell ouer the vncircumcision was commytted vnto me, as the Gospel ouer the circumcision was vnto Peter: for he that was myghty in Peter in the Apostleship ouer the circumcision, the same was myghtye in me amonge the Gentyls: and therfore when they perceaued the grace that was geuen vnto me, then James, Cephas, and John, whiche semed to be pillers, gaue to me and Barnabas the right handes of felowshyppe, that we shold preache amonge the Hethen, and they amonge the Jewes: warninge only that we shoulde remember the poore. Which thinge also I was diligent to do.

B

ij. Para. xix. a
Rom. ij. d
Colloss. iij. b

Act. xi. d
j. Cor. ix. a

And when Peter was come to Antioche, I withstode him in the face, for he was worthy to be blamed. For yer that certayne came from James, he ate wyth the Gentyls. But when they were come, he withdrue and separated him selfe, fearynge them wchyche were of the circumcisyon. And the other Jewes dissembled lykewyse, insomuche that Barnabas was brought into their simulation also.

C

But when I saw, that they went not the ryght waye after the trueth of the Gospell, I sayde vnto Peter before all men: yf thou beynge a Jewe, lyuest after the maner of the Gentyls & not as do the Jewes: why causest thou the Gentyls to lyue as do the Jewes? We which are Jewes by nature, and not synners of the Gentyls, knowe that a man is not iustifyed by the dedes of the lawe: but by the faith of Jesus Christ. And (*therfore*) we haue beleued on Jesus Christe, that we myght be iustifyed by the fayth of Christe, and not by

Phil. iij. a
Rom. iij. b

by the dedes of the lawe: because that by the dedes of the lawe, no flesshe shalbe iustified.

D If then whyle we seke to be made rightewes by Christe, we our selues are founde sinners, is not then Christe the minister of synne? God forbyd. For yf I buylde agayne that whiche I destroyed, then make I my selfe a trespaser. For I thorow the lawe, am dead to the lawe: that I myght lyue vnto God. I am crucified with Christe. I liue verelye: yet nowe not I, but Christ lyueth in me. For the lyfe whiche I nowe lyue in the flesshe, I liue by the fayth of ỹ sonne of God whiche loued me, and gaue him selfe for me. I despyse not the grace of God. For yf ryghtewesnes come of the lawe, then Christ dyed in vayne.

Ephes.v.a

Roma.viij.c.

¶ The Notes.

a. In thys dede of Paule, we learne, that as the weake ought to be borne withall, so in no wyse we ought to geue place vnto them, that are of malice, stifnecked and stubborne.

The .iij. Chapter

¶ He rebuketh the vnstedfastnesse of the Galathians, shewynge the vnperfectnes of the law, and declareth neuertheless that it was not geuen for nought.

A Folishe Galathians: who hath bewitched you, that ye shoulde not beleue the trueth? To whom Jesus Christe was described before the eyes, and amonge you crucifyed. This only wolde I learne of you, receaued ye the spyrite by the dedes of the lawe, or elles by preachynge of the fayth? Are ye so vnwyse, that after ye haue begonne in the spyrite, ye nowe ende in the flesshe? So many thinges ye haue suffred in vayne, yf that be vain. He therfore that ministred to you the spyrite, and worketh miracles amonge you: doth he it thorowe the dedes of the lawe, or by preachinge of the fayth? Euen as Abraham beleued God, and it was asscribed to him for ryghtewesnes. Vnderstande therfore, that they which are of faith, the same are the children of Abraham.

Gene.xv.b
Rom.iiij.a.
Jaco.ij.d.

For the scripture sawe afore hande, that GOD would iustifye the Hethen thorow fayth, and therefore shewed before hand glad tidinges vnto Abraham: In thee shall all nations be blessed. So then they whiche be of faith, are blessed

Gen.xij.d

with

with kaythfull Abraham.

For as many as are vnder the dedes of the lawe, are vnder malediction. For it is written: cursed is euery man that continueth not in all thinges which are wrytten in the boke of the lawe, to fulfyll them. That no man is iustified by the law in the syght of God, is euydent. For the iust shall lyue by kayth. The lawe is not of kayth: but the man that fulfilleth the thinges contayned in the lawe, shall liue in them. Christ hath delyuered vs from the curse of the law, and was made a cursed for vs. For it is written: cursed is euerye one that hangeth on tree, that the blessynge of Abraham might come on the Gentyls thorowe Jesus Christ, and that we might receaue the promys of the spryte thorowe kayth.

Deut.xxvij.d. Rom.x.b Heb,x.b Deut.xxi.b.

Brethren, I wyl speake after the maner of men. Though it be but a mans testamēt, yet no man despiseth it, or addeth any thinge thereto, when it is once alowed. To Abraham and his seed were the promyses made. He sayth not in the seedes, as many: but in thy sede, as in one, whiche is Christ. This I saye, that the lawe whiche beganne afterwarde, beyonde foure hundred and thyrtye yeares, doth not disanull the testament, that was confyrmed afore of GOD vnto CHRIST Eward, to make the promes of none effecte. For yf the inheritaunce come of the lawe, it commeth not then of promis. But GOD gaue it vnto Abraham by promis.

C

The pistle on the .xiii. so day aft. Trin.

Gene.xv.c. Exo.xij.k.

Rom.iiij.c.

Wherefore then serueth the lawe? The lawe was added because of transgression (tyll the seede came to whiche the promis was made) and it was ordeyned by Aungels in the hande of a mediatoure. A mediatour is not a mediatoure of one. But GOD is one. Is the lawe then agaynste the promyse of God? God forbyd.

Roma.v.c. and.vij.b.

Howbeit, if there had bene a lawe geuen whiche coulde haue geuen lyfe: then no doubte rightewesnes should haue come by the lawe. But the scripture concluded all thynges

i.Timo.v.k.

D

vnder sinne, that the promise by the kayeth of Jesus Christ, should be geuen to them that beleue. But before that kayeth came, we were kept and shutte vp vnder the lawe, vnto the

kayeth

sayeth whych should afterward de declared.

Wherfore, the lawe was oure scholemaster vnto the time of Christ, that we myght be made ryghteous by fayth. But after that faith is come, now are we no longer vnder a scole-master. For ye are all the sonnes of God, by the fayth whi-
Roma.vi.d che is in Christ Jesus. For all ye ẏ are baptised, haue put on Christe. Nowe is there no Jewe nether Gentyll: there is nether bonde nor free: there is nether man nor woman: but
Johñ.xviij.c ye are all one thynge in Christ Jesu. If ye be Christes, then are ye Abrahams sede, and heyres by promise.

The .iij Chapter.

¶ Paule sheweth that thorowe Christ we be deliuered from the lawe, and rebuketh the vnthankefulnes of the Galathians.

The pistle on the sonday after Christm.

AND I saye, that the heyre as longe as he is a chylde, differeth not from a seruaunt, thoughe he be LORD of all, but is vnder tuters and gouerners, vntyll the tyme appoynted of the father: Euen so we, as longe as we were chyldren, were in bondage vnder the ordinaū ces of the worlde. But when the tyme was full come, God sent his sonne borne of a woman, and made bonde vnto the lawe, to redeme them whych were vnder the lawe: that we
Johñ.iij.b Roma.viij.a thorowe election, might receaue the inheritaunce that belongeth vnto the naturall sonnes. Because ye are sonnes,
Roma.viij.c. God hath sent the spryte of his sonne into our heartes, whiche cryeth Abba father. Wherfore now, thou arte not a seruaunt, but a sonne. If thou be a sonne, thou arte also ẏ heire of God thorow Christ.

Notwithstandynge, when ye knewe not God, ye dydde
B seruice vnto them, whiche by nature were no Goddes. But now seinge ye know God, (yea, rather are knowen of God) howe is it that ye tourne agayne vnto the weake and beggarly ceremonies, whervnto agayne ye desire a freshe to be in bondage? Ye obserue a* dayes, and monethes, and times, and yeres. I am in feare of you, lest I haue bestowed on you labour in vayne.

Brethren I beseech you, be ye as I am: for I am as ye are.

Ye

Ye haue not hurte me at all. Ye knowe, how thorowe infir- B
mitye of the flesshe, I preached the Gospell vnto you at the
first. And my temptation whyche I suffred by reason of my
flesshe, ye despised not, nether abhorred: but receaued me as
an Aungel of God: yea as Christ Jesus. *How happy were *Or: What
ye then? for I beare you recorde, that if it had bene possible, was your feli-
ye would haue plucked out youre owne eyes, and haue ge- citie then
uen them to me. Am I (therfore) become your enemye, because
I tell you the trueth.

They are gelous ouer you amisse. Yea, they intende to C
exclude you, that ye should be feruent to them warde. It is
good alwayes to be feruent, so it be in a good thing, and not
only when I am present with you.

My lytell children (of whome I trauayle in birth agayne
vntyll Christ be fashioned in you) I would I were with you The pistle
now, and coulde chaunge my voyce: for I stande in a doute on the. iij sō.
of you. Tel me ye that desire to be vnder the lawe, do ye not in Lent.
heare of the lawe? For it is wrytten, that Abraham had two Gene. xvi. a
sonnes, the one by a bonde mayd, the other by a fre woman, Gene. xxi. a.
yea and he which was of the bonde woman, was borne after Heb. xi. a
the flesshe: but he whych was of the fre woman, was borne D
by promes.

*Whych thynges betoken misterye. For these (women) are *Some read:
two testamentes, the one from the mounte Syna, whyche Whyche thin-
gendreth vnto bondage, which is Agar. For mount Syna ges are spo-
is called Agar in Arabia, and bordreth vpon the citie which ken in an alle-
is now Jerusalem, and is in bondage with hir children. gorye.

But Jerusalem which is aboue, is fre: whiche is the mo-
ther of vs all. For it is wrytten: reioyce thou baren that bea- Apoc. xxi. a
rest no chyldren, breake forth and crye, thou that trauelest
not. For the desolate hath many moo chyldren, then she whi-
che hath an husbande. Brethren, we are after the maner of Esaye. liiij. a
Isaac, chyldren of promys. But as then he that was borne
carnally, persecuted him that was borne spirituallye: euen
so it is nowe. Neuertheless, what sayth the Scripture: put Gen. xxi. d
away the bonde woman and hir sonne. For the sonne of the
bonde woman, shall not be heyre wyth the sonne of the free

woman

woman. So then brethren, we are not chyldren of the bond woman: but of the free woman.

¶ The Notes.

a. By the dayes he vnderstandeth the Sabothes and newe moones, by the monethes the first and seuenth moneth, by the times, whitsontide. Easter, and the feast of the tabernacles, by the yeares he vnderstandeth the yeare of (Jubilee) or of forgiuenes. It is not mente, but ỳ we maye well kepe certayne dayes, not that one daye, is holyer then an other, but that we may haue time to come together, both to preache and to heare the word of god offryng with one accord our commune supplications vnto him.

The v Chapter.

¶ He laboureth to drawe them away from circumcision, sheweth them the battayle betwixt the spryte and the flesshe, and the frutes of them both.

STande faste therfore in the a* libertye wherwith Christ hath made vs free, and wrappe not youre selues agayne in the yoke of bondage. Beholde I Paul saye vnto you, that if ye be circumcised, Christ shall profyt you nothyng at all. I testifye agayne to euery man Esay.ix.a. Act.xxiij.c whych is circumcised, that he is bounde to kepe the whole lawe. Ye are gone quyte from Christe, as manye as are iustified by the lawe, and are fallen from grace. We loke for Galat.vi.a and hope in the spryte, to be iustifyed thorowe fayth. For in Jesu Christe, nether is circumcision any thynge worth, nether yet vncircumcision, but fayth whych by loue is myghtye in operation. Ye did runne wel: who was a let vnto you that ye shoulde not obeye the trueth? Euen that counsell that is not of hym that called you. A litell leuen doth leuen B the whole lompe of dowe.

I haue truste towarde you in the Lorde, that ye wyll be none otherwyse mynded. He that troubleth you, shall beare his iudgement whatsoeuer he be. Brethren, if I yet preache circumcision: why do I then yet suffre persecution? Then is the sclander of the crosse ceased. I would to GOD they were ✣separated from you, whych trouble you. Brethren, ye were called into libertye, onelye let not your libertye be an occasion vnto the flesshe, but in loue serue one another. For all the lawe is fulfylled in one word, which is this: thou C shalt loue thyne neyghbour as thy selfe. If ye byte and deuoure one another: take hede lest ye be consumed one of another. Roma.xiij.c Jaco.ij.b. 1.Pet.ij.c

✣Or: cut of

I say

I saye walke in the spryte, and fulfyll not the lustes of the flesshe. For the flesshe lusteth contrary to the spryte, and the spryte contrary to the flesshe. These are contrary one to the other, so that ye can not do that whyche ye would. But and yf ye be ledde of the spryte, then are ye not vnder the lawe. The dedes of the flesshe are manifeste, whyche are these, adultry, fornication, vnclennes, wantonnes, idolatry, witchcrafte, hatred, variaunce, zele, wrath, stryfe, sedicion, sectes enuying, murther, dronkennes, glottonye, and such lyke, of the whyche I tell you before, as I haue tolde you in tyme paste, that they whiche commit suche thinges, shall not inherite the kingedome of God. But the frute of the spryte is loue, ioye, peace, longe suffering, gentlenes, goodnes, faythfulnes, mekenes, temperancye. Agaynst suche there is no lawe. They that are Christes, haue crucified the flesshe with the appetites and lustes.

If ye liue in the spryte, let vs walke in the spryte, lette vs not be vayne glorious, prouokinge one another, and enuying one another.

a. They do not stande in the libertye of Christ, whyche beynge not contente wyth the sole and onelye grace of Christe, do set their mindes vpon the lawe, as though Christe were not sufficiente to saue alone, but hadde nede of the helpe of the lawe. Yet we muste take hede, that we do not misuse this libertye, thynkynge that we maye do whatsoeuer we lust.

a The pistle on the .xiiii. so day aft. Trin. Mat. xxb. c

D

i. Cor. vi. b
Ephe. vi. b

The Notes

The vi Chapter.

The exhorteth them to brotherly loue, and one to beare with another. In the ende he warneth them to beware of circumcision.

BRethren, yf any man be fallen by chaunce into any faute: ye whych are spiritual, helpe to amend him in the spryte of mekenes: considering thy selfe, lest thou also be temted. Bear ye one anothers burthen, and so fulfyll the lawe of Christe. For if anye man seme to him selfe that he is somewhat, when in dede he is nothinge, the same deceaueth him selfe in his ymaginacion. Lette euerye man proue hys owne worke, and then shall he haue reioysinge in his owne selfe, and not in another. For euerye man shal beare his owne burthen.

A

Rom. xb. a

Let

B Let hym that is taught in the worde, minister vnto him
Rom.xiiij,d that teacheth hym, in all good thynges. Be not deceaued,
GOD is not mocked. For whatsoeuer a man soweth, that
Rom.xb,d shall he reepe. For he that soweth in his flesshe, shall of the
flesshe reepe corruption. But he that soweth in the spryte,
shall of the spryte reepe lyfe euerlastyng. Let vs not be we-
1.Thess.iij.b. ry of well doyng. For when the time is come, we shall reepe
C without werynes. Whyle we haue therefore tyme, let vs
do good vnto all men, and speciallye vnto them whiche are
of the houshold of fayth.

Beholde howe large a letter I haue wrytten vnto you
with myne owne hande. As many as desyre with vtwarde
☞ The pistle on the .xv. sonday aft. Trin. apperaunce to please carnally, they constrayne you to be cir-
cumcised, onlye because they woulde not suffre persecution
with the crosse of Christe. For they them selues whiche are
circumcised, kepe not the law: but desyre to haue you circū-
cised, that they myght reioyce in your flesshe.

D God forbyd that I shoulde reioyce, but in the crosse of
our Lorde Jesu Christe, whereby the worlde is crucyfyed
vnto me, and I vnto the worlde. For in Christe Jesu, ne-
ther circumcision auayleth anye thynge at all, nor vncyr-
cumcision: but a newe creature. And as manye as walke
accordynge to this rule, peace be on them, and mercye, and
vpon a* Israel that pertayneth to GOD. From hence
forthe, let no man put me to busynes. For I beare in my
bodye the markes of the Lorde Jesu. Brethren, the grace
of oure Lorde Jesu Christ be with your spryte. Amen.

Vnto the Galathians written from Rome.

a. Because that they whiche taught circumcision, mixinge the lawe wyth the gospell were of the Israelites, here Saynt Paul semeth to put a difference betwyxte them, and the other, whiche preached the gospell syncerelye, whom he calleth the Israel of God or that pertayned vnto god.

¶ The Argumente of the Epistle to the Ephesians.



IN thys epistle Saynt Paul doth highlye prayse and set forth the Gospell, and the vocation or callynge of the Christians, whome he doth exhorte, to abide stedfaste in the same, and to liue a godly life according to this glorious callinge. For they that liue in sinne, and will not frame or fasshione them selues after the worde of God, do purchase vnto them selues death and damnation But chieflye Sayncte Paule doth set forth the excellent grace of God, in this that the Gentiles are also called vnto these spirituall and heauenly richesse. Laste of all he sheweth the duetye of all persons in their vocation, and what oughte to be the armoure and weapons of them that beleue.

¶ The Epistle of S. Paul the Apostle vnto the Ephesians.

The first Chapter.

¶ The euerlastynge ordinaunce and election of God in sauynge all men thorow Christ Jesus his sonne, we are ordeyned vnto good workes. The dominion of Christ.



PAul an Apostle of Jesu Christe, by the wil of God. A

To the sayncte̅s, which are at Ephesus, and to them which beleue on Jesus Christ.

Grace be with you, and peace from God oure father, and from the Lorde Jesus Christe. Blessed be GOD * the father of our Lorde Jesus Christe, whyche hath blessed vs with all maner of spirituall blessinges in heauenlye thynges by Christe, accordynge as he had chosen vs in him, before the foundation of the worlde was layde, that we shoulde be holy, and without blame be-

1.Cor.1.a. 1.Pet.1.a

* Or: be God and the father.

fore him, thorow loue. And [a*] ordeyned vs before, thorowe
B Iesus Christe to be heyres vnto himselfe, accordinge to the
good pleasure of his wyll, to the prayse of the glorye of his
grace, wherwith he hath made vs accepted in the beloued.

By whome we haue redemption thorowe his bloude,
Colos.i.b. euen the forgeuenes of synnes, accordinge to the ryches of
his grace, which grace he shed in vs aboundantly in al wys-
dome and prudence. And hath opened vnto vs the mystery
Gala.iiij.a. of his wyll accordinge to his good pleasure, and purposed
C the same in himself, to haue it declared when the tyme were
full come, * that all thinges, both the thynges whyche are
Some read: that he might set vp al thinges perfectlye by Christe. in heauen, and also the thinges whiche are in earth, shoulde
be gathered together, euen in Christe: *(that is to saye)* in him in
whome we are made heyres, and were thereto predestinate
accordinge to the purpose of him whiche worketh all thyn-
ges after the purpose of his owne wyll: that we whiche be-
fore beleued in CHRISTE, shoulde be vnto the prayse of
his glory.

In whome also ye (after that ye hearde the worde of
trueth, I meane the Gospell of youre saluation, wherein ye
Roma.viij.c viij.Cor.i.d. beleued) were sealed with the holy spryte of promys, which
is the earnest of our inheritaunce, to redeme the purchased
D possession, and that vnto the laude of his glory.

Wherfore, euen I (after that I hearde of the faith, which
Rom.i.b. Phil.i.b ye haue in the Lorde Iesu, and loue vnto all the saynctes)
cease not to geue thankes for you, makynge mention of you
in my prayers, that the God of oure Lorde Iesus Christe
and the father of glorye, myght geue vnto you the spryte of
wysedome, and open to you the knowledge of hym selfe, and
lighten the eyes of your mindes, that ye might know what
that hope is, wherevnto he hath called you, and what the
ryches of his gloryous inheritaunce is vpon the saynctes,
and what is the exceadynge greatnes of his power to vs
warde, whiche beleue accordynge to the workynge of that
his mightye power, whiche he wrought in Christe, when
Psalm.cx.a he raysed him from the deade, and sette him on his ryghte
hande in heauenlye thinges, aboue all rule, power, & might

and

and domination, and aboue all names that are named, not in this worlde only, but also in the worlde to come: and hath put all thinges vnder his feete, and hath made him aboue al thinges, the head of the congregation whiche is his body, & the fulnes of him that fylleth all in all thynges. Psalm.viii.b. Heb.ii.b.

¶ The Notes.

a. This is the true vnderstandinge of predestination, that without any meryts or deseruinges of oures, yea afore the foundations of the worlde were layed, God hath decreed with him selfe to saue through Christ, all them that do beleue.

The.v. Chapter.

¶ Paul sheweth them what maner of people they were before their conuersion, and what they are now in Christe.

AND you hathe he quickened also that were dead in trespasses and synnes, in the whiche in tyme passed ye walked, accordynge to the course of this worlde, and after the gouerner ỹ ruleth in the ayer, the spirit that nowe worketh in the childzen of vnbelefe, among which we also had our conuersatiõ in time past, in the lustes of our flesshe, and fulfylled the wyll of the flesshe and of the mynde: and were naturallye the chyldzen of wrath, euen as well as other. A Collos.iij.a. Colos.iij.a.

But God whiche is ryche in mercye thorowe his greate loue wherwith he loued vs, euen when we were deade by sinnes, hath quickened vs together in Christ (for by grace are ye saued) and hath rayled vs vp together, and made vs sytte together in heauenlye thinges thorowe Christe Jesus, for to shewe in tymes to come the exceadynge ryches of his grace, in kyndnes to vswarde in Christe Jesu. For by grace are ye made safe thorowe fayth, and that not of youre selues. For it is the gyfte of GOD, and commeth not of workes, leste anye man shoulde boste hym selfe. For we are his workemanshyp created in Christe Jesu vnto good workes, whiche God ordeyned vs before, that we shoulde walke in them. B Esay.xxvi.b. Titus.i.b

Wherfore remember that ye beinge in tyme passed gentyls in the flesshe, and were called vncircumcision of them, whiche are called circumcision in the flesshe, whiche circumcision is made by handes. Remember I saye, that ye were C Phil.iij.a Col.iij.b

at that tyme wythoute Christe, and were reputed aliantes from the commen welth of Israel, & were straungers from the testamentes of promis, and had no hope, and were without a* god in this world. But now in Christ Jesu, ye which a while agoo were farre of, are made nye by the bloude of Christ.

For he is our peace, which hath made of both one, & hath broken doune the wal that was a stoppe betwene vs, & hath also put away thorow his flesshe, the cause of hatred, that is to say, the lawe of commaundementes contayned in the lawe writtē, for to make of twayne one newe man in him selfe: so makinge peace, & to reconcile both vnto God in one bodye thorowe his crosse, & slewe hatred therby, & came and preached peace to you which were a farre of, and to them that were nye. For thorowe him we both haue an open waye in, in one spryte vnto the father.

1.Cor.iij.b *The pistle on S. Thomas daye.* Esay.xxviij.a Actes.iiij.b Rom.ix.f. Psalm.xviij.c

Nowe therefore ye are no mooze straungers and forenners: but citesyns wyth the sayntes, and of the housshoulde of God, and are buylte vpon the foundation of the Apostles and Prophetes, Jesus Christ, being the head corner stone, in whome euery buyldynge coupled together, groweth vnto an holy temple in the Lorde, in whome ye also are buylte together, and made an habitation for God in the spryte.

The Notes

a. They are without God, which eyther beleue not that there is a god, or yf they do beleue, yet do they not beleue him to be such one as he is. And truly as manye as are wythout the true liuing, and eternall God, it is wel sayd they are without God.

The.iii. Chapter.

The sheweth the cause of hys prysonment, desyreth thē not to faynt because of his trouble, and prayeth God to make them stedfast in his spryte.

The pistle on Twelf daye Galath.i.b

For this cause I Paule, am in the bondes of Jesus Christ for your sakes whiche are heythen: If ye haue heard of the ministration of the grace of god, which is geuen me to youwarde. For by reuelation shewed he this mistery vnto me, as I wrote aboue in few wordes, wherby when ye rede, ye may knowe myne vnderstandyng

dynge in the mistery of Christ, whiche mistery in tymes passed was not opened vnto the sonnes of men, as it is now declared vnto his holy Apostles & Prophets by the spryt, that the Gentyles shoulde be inheritours also, and of the same body, and partakers of his promis that is in Christe, by the meanes of the Gospell, wherof I am made a minister, by the gyfte of the grace of God geuen vnto me thorowe the workynge of his power.

Vnto me the leaste of all saintes is this grace geuen, that I shoulde preache amonge the Gentyles, the vnsearcheable 1. Tor. xv. riches of Christe, and to make all men se what the fellowe-shyppe of the misterye is, whiche from the begynninge of the worlde hath ben hyd in GOD, whiche made all thynges thorowe Jesus Christe, to the intente, that nowe vnto rulers and powers in heauenly thinges, myght be knowen by the congregation, the manyfolde wysedome of GOD, accordinge to the eternall purpose, whiche he wroughte in Christe Jesu oure Lorde, by whome we haue boldnes and C entraunce with the confydence, whiche we haue by fayth on hym. Wherfore I desyre that ye faynt not because of my tribulations for your sakes: whiche is your prayse.

For this cause I bowe my knees vnto the father of oure *The pistle on the. xvi. so day aft. Trin.* Lorde Jesus Christ, whiche is father ouer all that is called father in heauen and in earth, that he woulde graunte you accordynge to the ryches of his glorye, that ye maye be strengthed with myght by his spryte in the inner man, that Christ maye dwell in your hertes by fayth, that ye beynge rooted and grounded in loue, might be able to comprehend with all sayntes, what is the breadth, and a* length, depth, and heygth: and to knowe what is the loue of Christ, whiche loue passeth knowledge: that ye myght be fulfylled with D all maner of fulnes which commeth of God.

Vnto him that is able to do exceadynge abounndauntlye aboue all that we aske or thinke, accordynge to the power that worketh in vs, be prayse in the congregation by Jesus Christe, thorowoute all generations from tyme to tyme. Amen.

¶ The Notes.

a. That is to saye: that ye maye comprehend howe farre aboue measure, the goodnesse of God doth reache forth it self, in heygh to the very aungelles, in deapth to the lowe ste partes of the worlde, in length and breadth, vnto all the corners of the earth.

The.iiii. Chapter.

¶ He exhorteth them vnto mekenes, longe sufferyng, vnto loue and peace, euery one to serue and edifye another with the gyfte that god hath geuen hym, to beware of straunge doctrine, to laye aside the olde conuersation of gredy lustes, and to walke in a newe lyfe.



A ☞ The pistle on the .xvii. sonday aft. Trin.

Therfore whiche am a prysoner of the Lordes, exhorte you that ye walke worthye of the vocation wherwith ye are called, with all humblenes of minde, and mekenes, & longe suffryng, forbearynge one another thorowe loue, and that ye be diligent to kepe the vnitie of the spryte, in the bonde of peace, beynge one body, and one spryte, euen as ye are called in one hope of your calling. Rom. xij. b. & Cor. xij. b

One God. One Lorde One fayth. One baptisme

Lette there be but one Lorde, one fayth, one baptisme: one God and father of all, whiche is aboue all, thorowe all, and in you all.

B ☞ The pistle in S. Markes daye. Rom. xij. b 1. Cor. xij. b

Vnto euery one of vs is geuen grace, accordynge to the measure of the gift of Christ. Wherfore he sayth: He is gone vp an hye, and hath ledde captiuitie captyue, and hath geuen gyftes vnto men. That he ascended, what meaneth it, but that he also descended first into the lowest parties of the earth? He that descended, is euen the same also that ascended vp, euen aboue all heauens, to fulfyll all thinges. Eph. iv. d. Psal. lxviij. e.

C

And the very same, made some Apostles, some Prophetes, some Euangelistes, some Shepherdes, and some Teachers: that the saynctes might haue all thinges necessarye to worke and minister withall, to the edifiynge of the bodye of Christ, tyll we euery one (in the vnitie of fayth, and knowledge of the sonne of God) grow vp vnto a perfecte man, after the measure of age, of the fulnes of Christ. 1. Cor. xii. d Math. x. a.

That we hence forth be no more childrẽ, wauering and caried about with euery wynde of doctryne, by the wilines of men, and craftynes, wherby they laye awayt for vs to deceaue vs. But let vs folow the truth in loue, and in all thinges growe in him, which is the heade, that is to saye: Christ Col. ii. d

in whom all the body is couplede and knit together in eue-
ry ioynt, wherwith one ministreth to another (accordynge
to the operation as euerye parte hath his measure) and in-
creaseth the body, vnto the edifyeng of it selfe in loue.

Rom.i.b.

This I saye therefore, and testifie in the Lorde, that ye hence forth walke not as other Gentyles walke, in vanitye of theyr mynde, blynded in theyr vnderstandynge, beynge straungers from the lyfe whiche is in GOD, thorowe the ignorauncye that is in them, because of the blindnes of their hertes, whiche beynge past repentaunce, haue geuen them selues vnto wantonnes, to worke all maner of vnclennes, euen with gredines. But ye haue not so learned Christe.

e The pistle on the. xix. s. after Trinitie

Yf so be ye haue hearde of hym, and are taughte in hym, euen as the truth is in Jesu. So then as concernynge the conuersation in tyme past, laye from you that old man, whiche is corrupt thorowe the deceaueable lustes, & be ye renewed in the spryte of your minde, and put on that newe man, whiche after God is shapen in ryghtwesnes, and true holynes.

Rom.vi.n. Colloss.iij.f

Wherfore put away lyinge, and speake euery man truth vnto his neyghboure, forasmuche as we are members one of another. Be angrye, but synne not: let not the Sunne go downe vpon your wrath, nether geue place vnto the backebyter. Let hym that stole, steale no more, but let him rather labour with his handes the thinge whiche is good, that he maye haue to geue vnto hym that nedeth.

zacha.viij.c

Psalm.xxxvij.a.

f Leui.xix.c. ij.Tessa.iij.b.

Let no fylthy communication procede out of your mouthes: but that whiche is good to edifye withall, when nede is, that ye minister grace vnto the hearers. And greue not the holy spryte of GOD, by whome ye are sealed vnto the daye of redemption. Let all bytternes, fearcenesse, & wrath, rorynge and cursed speakynge, be putte awaye from you, with al maliciousnes. Be ye courteouse one to another, and mercyfull, forgeuynge one another, euen as GOD for Christes sake forgaue you.

Rom.viij.c ij.Cor.i.c.

The Notes.

a. Here we learne, that as the spryte of life doth come downe from the heade, into the whole bodye, whiche is sundrye wyse compacte, and made of manye members, so is

the congregation of the kaythfull quickened by the spyryte of Christe, whiche is the heade of the churche. The ioynt that ioygneth this misticall body togyther, and wherwith the grace of God is ministred vnto euery member, is loue and vnitye: for nether the hand nor yet the fote, beynge cut of, can be partaker of the heauenlye vertue, that cometh from the heade.

The .v. Chapter.

¶ He exhorteth them vnto loue, warneth them to beware of vnclennes, couetousnesse, folyshe talkynge and false doctryne: to be circumspecte, to auoyde dronkennesse, to reioyce and to be thanke full towarde god, to submit them selues one to another. He teacheth how wemen shulde obeye their husbandes, and how louingly men oughte to intreate theyr wyues.

BE ye therfore folowers of God as dere chyldren, and walke in loue euen as Christ loued vs, and gaue him selfe for vs, an offerynge, and a sacrifice of a swete sauer to God. So that fornication, and all vnclennes, or couetoulnes, be not once named amonge you, as it becommeth sayntes: nether fylthynes, nether folysh talkynge, nether gestinge, whiche are not comelye: but rather geuynge of thankes. For this ye know, that no whoremonger, ether vncleane person, or couetous person, which is the worshypper of ymages, hath any inheritaunce in the kyngdome of Christ and of God.

A ❧ The pistle on the. iii. sonday in Lent
John. xiij. d
1. Pet. ij. d

Let no man deceaue you with vayne wordes. For thorowe suche thinges, commeth the wrath of God vppon the chyldren of ✧ vnbelief. Be not therefore companions with them. Ye were once darcknes, but are nowe lyght in the Lorde.

Mat. xxiij. k
Mark. xiij. a.
Luk. xxi. b.
✧ Some rede. of disobediēce.
Iohn, xij. c.

Walke as chyldren of lyght. For the fruyte of the spyryte is in all goodnes, ryghteweslnes, and truth. Accepte that whiche is pleasynge to the Lorde: and haue no fellowshippe
¶ with the vnfruytfull workes a* of darknes: but rather rebuke them. For it is shame euen to name those thinges, whiche are done of them in secret, but all thinges when they are b* rebuked of the light, are manifest. For whatsoeuer is manifest, that same is lyght. Wherefore he sayeth: awake thou that slepest, and stand vp from death, and Christe shall geue the lyghte.

Take

Take hede therefore that ye walke circumspectly: not as foles: but as wyse redemynge the tyme: for the dayes are euyll. Wherfore, be ye not vnwise, but vnderstand what the wyll of the Lorde is, and be not droncke with wine wherein is excesse: but be fulfylled with the spryte, speakynge vnto your selues in psalmes and himnes, and spirituall songes, singynge and makynge melodye to the Lorde in your hertes, giuinge thankes alwayes for all thinges vnto God the father, in the name of our Lorde Jesus Christe: submittinge your selues one to another in the feare of God.

The pistle on the .xx. son after Trinite.

D

Psal. xxxiij. a. Collos. iij. c

Wemen submit your selues vnto your owne husbandes, as vnto the Lorde. For the husbande is the wyues heade, euen as Christe is the heade of the congregation, and the same is the saueour of the body. Therfore as the congregation is in subiection to Christ, lykewyse let the wyues be in subiection to their husbands in all thinges. Husbandes loue your wyues, euen as Christe loued the congregation, and gaue him selfe for it, to sanctifye it, and clensed it in the fountayne of water thorow the worde, to make it vnto him selfe a glorious congregation, without spot or wrincle, or anye suche thinge: but that it shoulde be holy and without blame. So ought men to loue their wiues, as their owne bodies. He that loueth his wyfe, loueth him selfe. For no man euer yet hated his owne flesche: but norisheth and cherysheth it, euen as the Lord doth the congregation. For we are members of his body, of his flesh, and of his bones. For this cause shal a man leaue father and mother, and shalbe ioyned to his wife, and two shalbe made one flesh. This is a great secrete, but I speake betwene Christ and the congregation. Neuertheles, do ye so that euery one of you loue his wyfe truely, euen as hym selfe. And let the wyfe se that she feare hyr husbande.

Gene. ij. d. j. Cor. xi. a.

E

Ephe. v. d.

F

Gene. ij. d. Math. xix. a. Mark. x. a. j. Cor. vi. d.

G

The Notes.

a. They are called darkenes, that walke yet in the night of incredulitie and misbeliefe, doynge the workes of darkenes, whiche are whoredome, aduoutrye, wantonnesse. &c. But they are contrarywyse called the chyldren of lyghte, that bryngeth forth the fruytes of the spryte. Galat. vi.

b. That is to saye: The synnes that are rebuked, and by rebuke brought to lyght, make them that haue any grace in them, to be ashamed of them selues, and so beginne to be lyght thorow repentaunce and amendment of lyfe.

The

The Epistle

The. vi. Chapter.

¶ Howe Chyldren should behaue them selues towarde their fathers and mothers, lykewyse Fathers towarde their Chyldren. Seruauntes towarde their masters, agayne Masters towarde theyr Seruauntes: An exhortation to the spiritual battayle, and what weapens Christen men shoulde fyght withall.

A Collos. iij. b.

Chyldren obey your fathers and mothers in the Lord: for so is it ryght. Honour thy father and mother: that is the fyrst commaundement that Exod. xx. b hath any promis, that thou mayst be in good estate, & lyue longe on earth. And ye fathers moue not your Deut. iiij. b. chyldren to wrath: but bryng them vp with the norter and information of the lord. Seruaũtes be obedient vnto your ✲ Or: bodelye ✲ carnall masters, with feare and trembling in singlenes of your hertes, as vnto Christ: not with seruice in the eye sight as men pleasers: but as the seruauntes of Christ, doyng the wyll of God from the hert with good wyl, seruyng the lord, and not men. And remember that whatsoeuer good thinge B any man doth, ỹ same shall he receaue agayne of the Lorde, whether he be bonde or free. And ye masters, do euen the same thinges vnto them, puttinge away threatninges: and ij. Para. xix. c Act. x. c. remember that euen your master also is in heauẽ, nether is Roma. ij. b there any respecte of person with hym.

Finally my brethren, be stronge in the Lorde, and in the ❧ The pistle on the. xxi so after Trinite. power of his myght. Put on the armour of GOD, that ye maye stande stedfast against the crafty assautes of the deuil. For we wrestle not against flesh and bloud: but agaynst rule, agaynst power, & agaynst worldly rulers of the darkenes of this worlde, agaynste spirituall wickednes ✲ for heauenlye ✲ Or: in heauenly thinges thinges.

For this cause take vnto you the armour of God, that ye C maye be able to resist in the euyll daye, and stande perfect in all thinges.

Stande therefore, and youre loynes girde aboute wyth Luk. xij. c. veritie, hauinge on the brefte plate of ryghteousnes, and 1. Pet. i. c. shood with shewes prepared by the Gospel of peace. Aboue all take to you the shield of fayth, wherwith ye may quenche all the fyrie dartes of the wicked. And take the helmet of saluation,

saluation, and the a* swearde of the spyte, which is the word of God. And praye alwayes with all maner prayer and supplication: and that in the spyte: and watche therunto with all instaunce and supplication, for all sayntes, and for me, that vtteraunce maye be geuen vnto me, that I maye open my mouth boldly, to vtter the secretes of the Gospel, whereof I am messenger in bondes, that therin I may speake freely, as it becommeth me to speake. D

Lu. xxiij. a. i. Tessa. v. c.

But that ye may also know what condition I am in, and what I do. Tichicus my deare brother and faythfull minister in the Lorde, shall shew you of all thinges, whom I sent vnto you for the same purpose, that ye might knowe what case I stande in, and that he myght comfort youre heartes. Peace be with the brethren, and loue with fayth from God the father, and from the Lorde Iesu Christe. Grace be with all them whiche loue our Lorde Iesus Christ in purenes. Amen.

Sent from Rome vnto the Ephesians by Tichicus.

¶ The Notes.

a. Howe this swearde of the sprite oughte to be vsed, learne of oure graundecaptayne Christ. Math. iiii.

The argument of the epistle to the Philippians.

FIrst Saint Paul exhorteth the Philippians to vnitie, and to suche conuersation as becommeth christians. Secondly, he geueth them wholsome admonition or warninge, that they should take hede to them selues, and beware of false prophetes, and false preachers, that they shoulde stande stedfast in the faith, nor suffre them selues to be broughte vnder the yoke of the lawe. In the ende he geueth them hartye thankes for the liberalitie, that they shewed towardes hym.

The

¶ The Epistle of S. Paul

the Apostle vnto the Philippians.

The first Chapter.

¶ He exhorteth them to increase in loue, in knowledge and experience of godlye thinges: maketh mention of his prysonmente at Rome, is glad to heare Christ preached, is content ether to dye or lyue, & prayeth them to lede a godlye conuersation, to be of one mynde, and to feare no persecution.

PAul and Timotheus the seruauntes of Iesu Christ. To all the saynctes in Christ Iesu, whiche are at Philippos with the Bysshops and Deacons.

Rom.1.a. Coll.1.a. Grace be with you, and peace from God oure father, & from the Lord Jesus Christ.

The pistle on the. xxii. sonday after Trinitie I thanke my God with all remembraunce of you, alwayes in my prayers for you, and praye with gladnes, because of the fellowshyppe whiche ye haue in the Gospell, from the fyrste daye vnto nowe: and am suerlye certified of this, that he whiche beganne a good worke in you, shall go forth with it vntyll the daye of Jesus Christ, as it becommeth me so to iudge of you all, because I haue you in my herte, & haue you also euerye one companions of grace with me, euen in my bondes, and in the defendynge and stablyshyng of the Gospell.

Ephes.1.b. For God beareth me recorde, howe greatlye I longe after you all from the very herte rote in Jesus Christe. And this I praye, that youre loue maye increase yet more and more in knowledge, and in all vnderstandynge, that ye may except thinges moste excellente, that ye maye be pure, and suche as hurte no mans conscience, vntyl the daye of Christ, fylled with the fruytes of ryghtewesnes, whiche fruytes come by Jesus Christ vnto the glory and laude of God.

I would ye vnderstode brethren, that * my bulynes is happened vnto the great furtherynge of the Gospell. So that my bandes in CHRIST, are manifest thorowout all the iudgemente hall, and in all other places: Insomuche

that

that manye of the brethren in the Lord are boldned thorow my bandes, and dare more largelye speake the worde without feare. Some there are whyche preache Christ of enuy and strife, and some of good will. The one parte preacheth Christ of strife, and not purelye, supposing to adde more aduersitye to my bandes. The other part of loue, because they se that I am set to defende the Gospell.

What then? So that CHRISTE be preached all maner wayes, whether it be by occasion, or of true meanynge, I therin ioye: yea, and wyll ioye. For I knowe that thys shall chaunce to my saluation, thorowe your prayer and ministrynge of the spryte of Jesu Christe, * as I hertelye loke for and hope, that in nothynge I shalbe ashamed: but that with all confidence, as all wayes in tymes paste, euen so now Christ shall be magnified in my body, whether it be thorow life, or els death. For Christ is to me life, and death is to me auauntage. ℣. For, 1.b. C * Or: accordyng to my expectation and hope. ℣. Re. xxiij.c, 1. Para. xxi.b Daniel. xij.c,

If it chaunce me to liue in the flesche, that is to me fruytefull for to worke, and what to chose I wote not, for I am constrayned of two thynges: I desire to be lowsed and to be with Christ, whyche thynge is best of all. Neuertheless, to abide in the flesche is more neadfull for you. And this am I sure of, that I shall abide and with you all continue, for the furtheraunce and ioy of your faith, that ye may more aboundantly reioyce in Jesus Christ thorow me, by my comming to you agayne.

Only lette youre conuersation be, as it becommeth the Gospell of Christe: that whether I come and se you, or els be absent, I maye yet heare of thynges pertaynyng to you, that ye continue in one spryte, and in one soule, labourynge as we do, to mayntayne the fayth of the Gospell, and in nothynge fearynge youre aduersaries: whyche is to them a token of perdytyon, and to you of saluation and that of GOD. For vnto you it is geuen of Christe, that not onely ye shoulde beleue on hym: but also suffre for hys sake, and haue euen the same sycht, which ye sawe me haue, and nowe heare of me. Ephe. iiij. a D

The

¶ The Notes.

a. Here we learne that the bondes and enpryſonmentes of the ſayncte̅s, do promote and further the goſpell. *Sanguis martyrum ſemen Euangelij*, as a certayne holye father doth saye: that is to wit, the bloud of martyres is the ſeede of the Goſpell.

The.ii. Chapter.

¶ He exhorteth them to vnitie and brotherly loue, and to beware of ſtryfe and vayne glorye: And for a ſure enſample, he layeth Chriſte before them.

IF there be therfore any conſolation in Chriſt, if there be anye comfortable loue, yf there be any fellowſhyppe of the ſpryte, if there be anye compaſſion and mercye: fulfyll my ioye, that ye ✲drawe one waye, hauynge one loue, beynge of one accorde, and of one mynd, that nothinge be done thorowe ſtryfe or vayneglory, but that in mekenes of mynde, euery man eſteme other better then him ſelfe, and loke not euery man on his owne thinges, but euery man on the thynges of other men.

✲ *Or: be like minded.*

1. Cor. x. f

Let the ſame mynde be in you that was in Chriſte Jeſu: whiche beynge in the a* ſhape of God, thoughte it no robbery to be equall with God. Neuertheleſſe, he made hym ſelf of no reputation, and toke on hym the ſhape of a ſeruaunte, and became lyke vnto men, and was founde in his apparell as a man. He humbled hym ſelfe, and became obedient vnto the death, euen the death of the croſſe. Wherfore, God hath exalted hym, and geuen him a name aboue al names: that in the name of Jeſus ſhoulde euerye knee bowe, bothe of thinges in heauen, and thinges in earth, and thinges vnder the earth, and that all tonges ſhould confeſſe that Jeſus Chriſt is the Lorde, vnto the prayſe of God the father.

The piſtle on the ſonday before Eaſter.

Heb. ij. b

Eſay. xlv. d
Rom. xiij. c.

Wherfore my dearly beloued, as ye haue alwayes obeyed, not when I was preſent onlye: but nowe muche more in mine abſence, euen ſo worke out your owne ſaluation with feare and tremblynge. For it is God which worketh in you, both the wyll and alſo the dede, euen of good wyll.

1. Cor. iij. b

Do all thynge without murmurynge and diſputynge, that ye may be fautleſſe and pure, & the ſonnes of god without rebuke in the middes of a croked and peruerſe natyon: amonge whiche, ſe that ye ſhyne as lyghtes in the worlde,

Actes. xiij. b

hol-

holdinge faste the worde of lyfe, vnto my reioyslinge in the daye of Christ, that I haue not runne in vayne, nether haue labored in vayne. Yea and thoughe I be offered vp vppon the offerynge and sacrifice of your faith: I reioyce, and reioyce with you all. For the same cause also reioyce ye, and reioyce ye with me. ij. Cor. i. c. i. Thess. ij. c

I trust in the Lord Jesus, for to sende Timotheus shortlye vnto you, that I also maye be of good comforte, when I knowe what case ye stande in. For I haue no man ᵃ which is so like mynded to me, which with so pure affection careth for your matters. For all other seke theyr owne, and not that which is Jesus Christes. Ye knowe the proofe of hym, how that as a sonne with the father, so with me bestowed he his labour vpon the Gospell. Him I hope to sende assone as I knowe howe it wyll go with me. I trust in the Lorde, that I also my selfe shall come shortlye.

But I supposed it necessarye to sende brother Epaphro- D
ditus vnto you, my companion in labour, and felow souldier, youre Apostle, and the minister of my nedes. For he longed after you, and was full of heauines, because that ye had heard saye, that he hadde bene sycke. And no doute he was sycke, and that nye vnto death. But God hadde mercye on him, not on him only: but on me also, lest I should haue sorow vpon sorow. I sent him therfore the diligentliar, that when ye should se him, ye might reioyce agayne, and I myghte be the lesse sorowfull. Receaue him therfore in the Lord with all gladnes, & make much of such: because that for the worke of Christ he went so farre, that he was nye vnto deathe, and regarded not his lyfe to fulfyll that seruice whiche was lackynge on your part towarde me. Roma. xv. d.

¶ The Notes.

a. To be in the shape of God, is to be equall with god in all thynges, yea to be a very naturall god, whiche thinge we ought to vnderstande of Christ, whiche beynge a true naturall god, dyd for our saluation take vpon hym the shape of a seruaunte, that is to saye: vouchesafe to be borne, a verye naturall man, beynge in all thinges lyke vnto vs synne onely beynge excepted.

The iii. Chapter.

¶ He warneth them to beware of false teachers, whome he calleth dogges and enemies of Christe, and reproueth mannes owne ryghteweisnes.

More:

A MOreouer, my brethren reioyce in the Lorde. It greueth me not to write one thynge (often) to you. For to you it is a sure thing. Beware
Rom.xj.d of dogges, beware of euill workers. Beware of dissention. For we are circumcision which worship god in the spryte, & reioyce in Christ Jesu, and haue no confidence in the flesshe: thoughe I haue wherof I might reioyce in the flesh. If any other man thinketh that he hath wherof he might trust in the flesshe: muche more I: circumcised the eyght daye, of the kinred of Israell,
Act.xxiij.c. of the tribe of Beniamin, an Ebrue borne of the Ebrues: as concerning the lawe, a Pharisei, and as concerning feruētnes, I persecuted the congregation, and as touchinge the righteweisnes which is in the lawe, I was vnrebukeable.
Mat.xiij.f But the thinges that were bauntage vnto me, the same
B I counted losse for Christes sake. Yea I thynke all thinges but losse for that excellent knowledges sake of Christe Jesu my Lord. For whome I haue counted all thing losse, and do iudge them but donge, that I might winne Christ, & might be founde in hym, not hauynge myne owne ryghteweisnesse which is of the lawe: but that whiche is throughe the fayth of Christ: I meane the righteweisnes which commeth of god throwe fayth a* that I maye knowe him, and the vertue of his resurrection, and the felowshippe of his passions, that I mighte be comformable vnto his death, if by any meanes I might attayne vnto the resurrection of the deade.

Not as though I had alredy attayned to it, ether were
C alredye perfecte: but I followe, if that I maye comprehend that, wherin I am comprehended of Christ Jesu. Brethren I counte not my selfe that I haue gotten it: but one thynge I saye: I forget that whyche is behynde, & stretche my selfe vnto that whyche is before, and preace vnto that marke appointed, to obtayne the rewarde of the hye callinge of God in Christ Jesu. Let vs therfore as manye as be perfecte, be thus wyse mynded: and yf ye be other wyse minded, GOD shall open euen the same vnto you. Neuertheles, in that wherunto we are come, let vs procede by one rule, that we

maye

may be of one accorde.

Brethren be folowers of me, and looke on them whiche walke euen so, as ye haue vs for an ensample. For manye walke (of whome I haue told you often, & nowe tel you weping) that they ar the enemies of the crosse of Christ, whose ende is damnation, whose God is their bely, and whose glory is to their shame, which are worldelye minded. But oure conuersation is in heauen, from whence we loke for the saueour, euen the Lord Jesus Christ, which shal chaunge our vile bodies, that they maye be fashioned lyke vnto his glorious body, accordinge to the workyng, wherby he is able to subdue all thinges vnto hym selfe.

D

a The pistle on the .xxiij. sun. aft. Trin.

i. Cor. iij. c and. x. d.

Rom. xvi. c.

i. Cor. xv. g

¶ The Notes.

a. The moste excellent and moste perfecte knowledge of Christ, is to knowe that Christ is both a true naturall god, and a true naturall man, who hauinge pitye and compassion vpon vs, came downe and was incarnate, and at lengthe nayled vpon the crosse for the satisfaction of our synnes.

The. iiij. Chapter.

¶ He saluteth certayne of them, exhorteth them to be of honest conuersation, and thanketh them because of the prouision, that they made for him beyng in pryson.

Therfore my brethren dearly beloued and longed for, my ioy and croune, so continue in the Lorde ye beloued. I praye Euodias, and beseech Sintiches, that they be of one accord in the Lord. Yea, and I beseche thee faythfull yockfelowe, helpe the wemen which labored with me in the Gospell, and with Clemente also, and wyth other my labour felowes, whose names are in ỹ boke of lyfe. Reioyce in the Lorde alway, and agayne I say reioyce. Let your softenes be knowen vnto all men. The Lorde is euen at hande. Be not carefull: but in all thinges shewe youre petition vnto God in prayer, and supplication with geuing of thankes, & the peace of God whiche passeth all vnderstandinge, kepe your hertes and mindes in Christ Jesu.

A

Luke. x. c. Apo. xvij. b.

a The pistle on the fourth sond. in aduēt

B

Furthermore brethren, whatsoeuer thynges are true whatsoeuer thinges are honeste, whatsoeuer thynges are iust, whatsoeuer thinges are pure, whatsoeuer thinges pertayne to loue, whatsoeuer thinges are of honest reporte: yf

there be any vertuous thing, if there be any laudable thing, those same haue ye in your minde, which ye haue both learned and receaued, herde & also sene in me: those thynges do, and the God of peace shalbe with you. I reioyce in the lorde greatlye, that now at the last ye are reuiued agayne to care
¶ for me, in that wherin ye were also carefull, but ye lacked opportunitie. I speake not because of necessitie. For I haue learned in whatsoeuer estate I am, therewith to be a* content. I can both cast downe my selfe, I can also excelle. Euerye where in all thinges I am instructed, bothe to be ful and to be hongry, to haue plenty and to suffre nede. I can do all thinges thorowe the helpe of Christe, whiche strengtheneth me. Notwithstandyng ye haue well done, that ye bare part with me in my tribulation.

Ye of Philippos knowe also that in the begynninge of
D the Gospell, when I departed from Macedonia, no congregation bare part with me as concernynge geuynge, and receauynge, but ye onlye. For when I was in Thessalonica, ye sente once, and afterwarde agayne vnto my nedes: not that I desyre giftes: but I desyre aboundaunte frute on youre parte. I receaued all, and haue plentye. I was euen fylled after that I hadde receaued of Epaphroditus, that whiche came from you, an odour that smelleth swete, a sacrifyce accepted and pleasaunt to God. My God shall fulfyll all youre nedes thorowe his glorious riches in Jesu Christe. Unto
Ezech.xx.f Rom.xy.a. God and our father be prayse for euermore. Amen. Salute all the saynctes in Christe Jesu. The brethren whiche are with me, grete you. All the saynctes salute you: and moste of all they which are of the emperours houshold. The grace of our Lord Jesu Christ be with you all. Amen.

Sent from Rome by Epaphroditus.

The

¶ The Argumente of the epiſtle of S. Paul to the Colloſſians.



Aint Paul doth chiefly entreat vpon iij. thinges. Firſt he declareth how precious a treaſure God hath geuen vnto vs by his Goſpell, certifiinge vs therby, that we are deliuered from the tirannye of the deuill, and from ſinne, beynge made the inheritours of his heauenlye Kingedome. Secondelye he willeth vs to cleaue faſt vnto the ſame doctrine, and not ſuffer our ſelues to be plucked awaye from it, nether by the lawe, nor by mens traditions. Thirdlye, he exhorteth all Chriſtians to Godly conuerſation and liuinge.

The Epiſtle of S. Paule the Apoſtle, vnto the Colloſſians.

The fyrſt Chapter.

¶ He geueth thankes vnto God for theyr fayth, loue, and hope, prayeth for their increaſe, and ſheweth howe we are the kyngedome of God obtayned by Chriſt, which is the heade of the congregation.



Paul an Apoſtle of Jeſu Chriſte, by the wyll of God, and brother Timotheus. A

To the ſayntes, whiche are at Colloſſa, and brethren that beleue in Chriſte.

Grace be wyth you, and peace from god our father, and from the lord Jeſu Chriſte. Gala.i.a Epheſ.i.a.

We geue thankes to God the father of oure Lord Jeſus Chriſte, alwayes prayinge for you ſence we hearde of youre fayth whiche ye haue in Chriſt Jeſu, and of the loue whiche ye beare to all ſayntes for the hopes ſake whiche is layde vppe in ſtoore for you in heauen, of whyche hope ye haue

¶ The piſtle on the .xxiiij. ſun. aft. Trin.

B heārde before by the true worde of the Gospell, whiche is come vnto you, euen as it is vnto all the worlde, and is frutfull, as it is also amonge you, from the (*first*) daye, in the whiche ye heārde of it, and had experience in the grace of God, in the truth, as ye learned of Epaphra our deare felow ser-
Coloss .iij.d. uaunt, whiche is for you a faythfull minister of Christe, whiche also declared vnto vs your loue, whiche ye haue in the spryte.

Ephes.i.d. For this cause we also, synce the daye we heārde of it, haue not ceased prayīng for you, and desyring that ye might be fulfylled with the knowledge of his wyll, in all wysdome, and spyrituall vnderstandinge, that ye myghte walke wor-
John.xv.c. thy of the Lorde in all thinges that please, beynge frutefull in al good workes, and encreasing in the knowledge of god, strengthed with all myghte, thorowe his glorypous power, vnto all pacience, and longe sufferynge, with ioyfulnesse, geuynge thankes vnto the father, whiche hath made vs mete to be partakers of the inheritaunce of sayntes in lyght.

Ephes.i.b. Which hath deliuered vs from the power of darkenesse, and hath translated vs into the kyngedome of his deare
ij.Cor.iiij.a. sonne, in whom we haue redemption thorow his blond, that
Heb.i.a. is to saye: the forgeuenes of synnes, whiche is the ymage of the inuisible God, fyrst begotten of al creatures. For by him were e all thinges created, thinges that are in heauen, and thynges that are in earth: thinges visible, and thinges inuisible, whether they be maiestye or lordeshyppe, ether rule
¶ or power. All thinges were created by him, and in him, and he is before all thinges, and in hym all thinges haue theyr beyuge.

And he is the head of the bodye, that is to wyt, of the congregation: he is the begynninge, and fyrste begotten of the
1.Corin.xv.c. deade, that in all thinges he might haue the preminence.

Wisd.iiij.d For it pleased (*the father*) that in hym shoulde all fulnes dwell,
ij.Cor.v.d and by hym to reconcyle all thinge vnto him selfe, and to set at peace by hym thorowe the bloude of his crosse, both thinges in heauen, and thynges in earth.
Rom.v.a.

And you (which were in tymes past straungers and ene-

mies

mies, because your myndes were set in euyll woykes) hath he now reconcyled in the body of his flesshe thoyowe death, to make you holye, vnblameable and withoute faute in his owne syght, yf ye continue, grounded and stablysshed in the fayth, and be not moued away from the hope of the Gospell, wherof ye haue hearde, how that it is preached amonge all creatures whiche are vnder heauen, whereof I Paule am made a minister. Colo. ij. c. Ephe. ij. a

Nowe ioye I in my suffrynges whiche I suffre for you, and [a]* fulfyl that whiche is behynd of the passions of Chryst in my flesshe, for his bodies sake, whiche is the congregation wherof I am made a minister, accoyrdyng to the oyrdynaunce of God, whiche oyrdinaunce was geuen me vnto you warde, to fulfyll the woyrde of God, that mysterye hydde synce the woyrld beganne, and synce the begynnynge of generations: but nowe is opened to his saynctes, to whome God woulde make knowen the gloyryous ryches of this mysterye among the Gentyles, whiche riches is Chryste in you, the hope of gloyrye, whome we preache, warnynge all men, and teachyng all men in all wysedome, to make all men perfecte in Chryste Jesu. Wherein I also laboure and stryue, euen as far foyrth as his woyrkinge woyrketh in me mightelye. D ij. Cor. ij. a. Ephes. iij. b. ij. Cor. ij. c. Ephes. i. d.

¶ The Notes.

a. Saynt Paule doth not meane that there wanteth anye thynge in the passion of chryst whiche maye be supplyed by man: for the passion of Chryst (as touchynge his owne persone) is that mooste perfecte and only sufficient sacryfice, whereby we are all made perfecte, as many as are sanctified in his bloude. But these woyrdes ought to be vnderstanded of the electe and chosen, in whome Chryst is, and shalbe persecuted vnto the woyrldes ende. Actes. ix. The passion of Chryst then (as touchinge his mysticall bodye, whiche is the church) shall not be perfect tyll they haue al suffered, whom God hath appoynted to suffer for his sonne.

The. ii. Chapter.

¶ What great care Paule toke for all congregations. He exhoyrteth them to be stedfast in Chryste, to beware of false teachers, and woyrldlye wysedome, and descrybeth the false Pyrophetes.

FOr I woulde ye knewe what fyghtynge I haue for youre sakes, and for them of Laodicia, and for as many as haue not sene my person in the flesshe, that theyr hertes myghte be comforted and knyt together in loue, and in all ryches of full vnderstanding, for to knowe A

the mystery of God the father and of Christ, in whome are hyd all the treasures of wysedome and knowledge. This I saye, leste any man shoulde begyle you with entysynge wor-
1. Corin, b, b des. For though I be absent in the flesshe, yet am I presente with you in the spryte, ioyinge and beholding the ordre that ye kepe, and your stedfast fayth in Christ. As ye haue there-
B fore receaued Christe Iesu the Lorde, euen so walke, roted and buylt in hym, and stedfaste in the fayth, as ye haue lear-
Mat. xxiiij. a. Mark xiii Luk. xxi. b. Ephes. b, b ned, and therin be plenteous in geuyng thankes.

Beware lest any man come and spoyle you thorow philosophy and deceatfull vanytie, thorowe the traditions of men, and ordynaunces after the world, and not after christ.
Rom. ij. d Ephes. ii. c. For in hym dwelleth all the fulnes of the* Godheade bodyly, and ye are complete in hym whyche is the heade of all rule and power, in whom also ye are circumcysed, with cir-
Rom. vj. a. Galath. iij. b. cumcysion made without handes, by puttinge of, the synfull body of the flesshe, thorowe the circumcysion that is in christ, in that ye are buryed with hym thorow baptysme, in whom
Ephe. ij, a ye are also rysen agayne thorow fayth, that is wroughte by
C the operation of God whyche rayled hym from death.

And ye whiche were deade in synne, and in the vncyr-cumcision of youre flesshe, hath he quickened with hym, and hath forgeuen vs all our trespaces, & hath put out the hand-wrytyng that was agaynst vs, contayned in the lawe wryten: and that hath he taken oute of the waye, and hath fastened it to his crosse, and hath spoyled rule and power, and hath made a shewe of them openlye, and hath triumphed ouer them in hys owne person.

Let no man therfore trouble your conscięces about meat and dryncke, or for a peece of an holy daye, as the holy daye of the newe Moone, or of the Sabboth dayes, whyche are nothynge but shaddowes of thynges to come: but the* bo-
Hebr. viij. a. D dy is in Christe. * Let no man make you shute at a wronge
Or, let no man deceaue you of youre reward marke, whyche after his owne ymagination, walketh in the humblenes and holynes of aungels, thynges whych he ne-uer sawe, causelesse puft vp with his fleshly mynde, and holdeth not the heade, wherof all the body by ioyntes and cou-

ples

ples receaueth nouryſhment, and is knyt together, and encreaſeth with the increaſynge that commeth of God.

Wherfoze, yf ye be deade with Chriſt from ordinaunces of the wozlde, why as though ye yet lyued in the wozld, are ye ledde with traditions (*of them that ſaye*): ✠ Touche not, taſte not, handell not: whyche all peryſhe wyth the vſyng of them and are after the commaundements and doctrynes of men: whiche thynges haue the ſimilitude of wyſdome, in ✠ chooſen holynes and humblenes, and in hurtynge of the bodye, and do the fleſſhe no wozſhyppe vnto hys nede. Galat.iiij.b.

✠ *Or ſuperſtiteon*

The Notes.

a. We muſt be ware that we do not with the Antropomorphites thinke that God hath a bodely ſhape, becauſe the Apoſtle ſayeth, that the godheade doth dwel truelye and naturallye in Chriſt, beynge a true and a naturall god, and that therfoze he is a ſufficiente treaſure of all heauenly ryches.

b. That is to ſaye: That the truth and verytye of all the thynges, whereof the lawe was a ſhadowe, is fully and mooſt perfectly in Chriſt.

The.iii Chapter.

The putteth them in remembraunce of the ſpiritual reſurrection, to laye aſyde all maner of corrupt lyuynge, to be frute full in all godlyneſſe and vertue, and ſheweth all degrees theyr dutye.



If ye then be ryſen agayne with Chriſte, ſeke thoſe thynges which are aboue, where chriſt ſytteth on the ryghte hande of God. Sette your affection on thinges whiche are aboue, and not on thinges whiche are on the earth. For ye are dead, and youre lyfe is hyd wyth Chriſt in God. When Chriſte whiche is our lyfe, ſhall ſhewe hym ſelfe, then ſhall ye alſo appeare with him in glozye. A

The piſtle on eſter day.

Ephe.i.d
Hebr.i.a

a* Mortifie therfoze youre members whiche are on the earth, fornication, vnclennes, vnnaturall luſte, euyll concupiſcence, and couetouſnes which is wozſhypping of ydoles: for which thynges ſakes, the wrath of God commeth on the chyldren of vnbeliefe. In whiche thynge ye walked once, when ye lyued in them. B

Rom.vi..a.
i.Peteriij.a
i.Cor.xv.f
Heb.xij.a.
Ephe.iiij.e

But now put ye alſo awaye from you all theſe thynges: wrath, fearcenes, malicioulnes, curſed ſpeaking, filthy ſpeakynge out of your mothes. Lye not one to another, ſeyng that ye haue put of the olde man with his workes, and haue

put on the newe, whiche is renewed in knowledge after the ymage of hym that made hym, where is nether Gentile nor Jewe, cyrcumcision nor vncyrcumcision, Babarous, or Sithian, bonde or fre: but Christ is all in all thinges.

¶ Nowe therfore as electe of God, holy and beloued, put on tender mercye, kyndnes, humblenes of mynde, mekenes, longe suffrynge, forbearinge one another, and forgeuynge one another, yf any man haue a quarell to another: euen as Christe forgaue you, euen so do ye. Aboue all these thynges put on loue, which is the bond of perfectnes. And the peace of God rule in your hertes, to ỹ which peace ye are called in one body. And se that ye be thankefull. Lette the worde of Christ dwell in you plenteously in all wysedome. Teache and exhort your owne selues, in Psalmes, and hymnes, and spirituall songes whiche haue fauoure with them, synginge in your heartes to the Lorde. And all thinges (whatsoeuer ye do in worde or dede) do in the name of the Lord Jesu, geuynge thankes to God the father by hym.

¶ The pistle on the. v. son. day aft. Twelf

Ephes.v.c. 1.Pet.iij.a.

Ephes.vi.a. Titus.ij.c 1.Peter.ij.c

Wiues submyt youre selues vnto your owne husbandes, as it is comly in the Lord. Husbandes loue your wiues, and be not bytter vnto them. Chyldren obeye your fathers and mothers in all thynges, for that is well pleasynge vnto the Lorde. Fathers, prouoke not your children (*to anger*) lest they be of a desperate mind. Seruauntes be obedient vnto your bodely masters in all thinges, not with eye seruyce as men pleasers, but in synglenes of hert, fearing God. And whatsoeuer ye do, do it hertelye, as though ye dyd it to the lord, and not vnto men: forasmuch as ye know that of the Lorde ye shall receaue the reward of inheritaunce, for ye serue the Lorde Christe. But he that doth wronge, shall receaue for the wronge that he hath done: for there is no respect of persones (*with God*).

¶ The Notes.

a. The true mortifyinge, is when the feare of God doth fraye vs from synne, so that oure herte trembleth for feare of Gods iudgemente, when we are tempted, or intysed to synne. The herte beynge thus strycken with the feare of God, acknowledgeth his weakenesse, and calleth vnfeygnedly vnto god for helpe. This mortifyinge is the worke of the holy goost. Rom, viij. and worketh outwardly a sobernesse of lyuynge, and other godlye exercyses.

The

The.iiii. Chapter.

The exhorteth them to be feruente in prayer, to walke wyselye vnto them that are not yet come to the true knowledge of Christ, and saluteth them.

YE masters, do vnto your seruauntes ẏ̄ whiche is iust, and equall, seynge ye knowe that ye also haue a master in heauen. A

Continue in prayer, and watch in the same with thankesgeuynge, prayinge also for vs, that God open vnto vs the dooze of vtterraunce, ẏ̄ we maye speake the misterye of Christ (wherefore I am also in bondes) that I maye vtter it, as it becommeth me to speake. Walke wysely to them that are without, and redeme the tyme. Let your speache be alwayes well sauoured, and powdred with a* salte, that ye may knowe howe to aunswere euery man.

Rom.xij.b
Ephe.vi.b
Actes.x.c,

Ephes.v.d

The deare brother Tichicus shall tell you of all my busynes, whiche is a faythfull minister, and felowe seruaunte in the Lord, whom I haue sent vnto you for the same purpose that he myght know how ye do, and myght comforte youre hertes, with one Onesimus a faythfull and a beloued brother, whiche is one of you. They shall shewe you of all thinges whiche are a doynge here. B

Aristarchus my pryson felow saluteth you, and Marcus Barnabas systers sonne: touching whom, ye receaued commaundementes. If he come vnto you, receaue him: and Iesus whiche is called Justus, whiche are of the circumcision. These onely are my worke felowes vnto the kyngedome of God, whiche were vnto my consolation. Epaphras the seruaunte of Christe, whiche is one of you, saluteth you, and alwayes laboureth feruently for you in prayers, that ye may stande perfecte and full in all that is the wyll of God. For I beare hym recorde, that he hath a feruente mynde towarde you, and toward them of Laodicia, and them of Hierapolis. Deare Lucas the physition greteth you, and Demas. Salute the brethren whiche are of Laodicia, and salute Nymphas, and the congregation, whiche is in his house. And when the epistle is reade of you, make that it be reade in the C

1.Timo.iiij.c

con=

congregation of the Laodicians also, and that ye lykewyse reade the epistle of Laodicia. And saye to Archippus: take hede to the office that thou hast receaued in the Lord, that thou fulfyll it. The salutation by the hand of me Paule. Remember my bondes. Grace be wyth you. Amen.

Sente from Rome by Tychicus, and Onesymus.

¶ The Notes.

a. Here we haue a goodly lesson, how that oure communication ought to be temperated with godly wysedome, which he vnderstandeth by salt (for as salt maketh meates sauoury, so godly wysedome causeth our communication and talke to be alowable and haue a grace) we ought to take hede with whom, and before whome we do talke, and accordynge to the audience, to moderate and rule our communycatyon,

¶ The argument of the fyrste Epistle to the Thessalonians.

SAynte Paule doth prayse and set forth the Thessalonians fayth, loue, and stedfastnesse against persecution, excusinge him selfe, because that he came not in his owne person to comforte them in suche troubles and afflictyons as they were in for the truthes sake.

Secondly (as he doth in all his other epystles) he exhorteth them to godly conuersation. Furthermore, he teacheth and instructeth them, how they oughte to comfort them selues by the commynge of Iesus Christ, and the resurrection of the deade, yf any do, by the prouydence of God, depart out of this worlde.

And because he hadde made mention of the laste daye, that it shoulde come sodenly, and vnwares, he exhorteth them to watche, to pray, and to exercyse them selues in the worde, and in the faith.

The

The firste epistle of S. Paule the Apostle to the Thessalonians.

The firste Chapter.

The thanketh god for them, that they are so stedfast in fayth and good workes, and receaue the gospell with suche earnestnes.

A

Paule Syluanus and Timotheus. Vnto the congregation of the Thessalonyans, in GOD the father, and in the Lorde Jesus Christe.

Rom.1.a. i.Cor.1.a. gala,1.a

Grace be with you, and peace from God oure father, and from the Lorde Jesus Christe.

B

We geue God thankes alwaye for you all, makyng mention of you in oure prayers without ceasynge, and call to remembraunce your worke in the faith, and labour in loue and perseueraunce in the hope of oure Lorde Jesus Christe, in the syght of God our father: because we knowe brethren beloued of God, how that ye are elect. For oure Gospell came not vnto you in word only, but also in power, and also in the holy goost, and in muche certaynty, as ye know after what maner we behaued oure selues amonge you, for your sakes

i.Cor.ij.a. i.Tessa.ij.a.

C

And ye became* folowers of vs and of the Lorde, and receaued the worde in muche affliction, with ioye of the holy goost: so that ye were an ensample to all that beleue in Macedonia and Achaia. For from you sounded oute the worde of the Lorde, not in Macedonia and in Achaia onlye: but

D

youre fayth also whyche ye haue vnto God, spred hyr selfe abrode in all quarters, that it nedeth not vs to speake anye thynge at all. For they them selues shewe of you what maner of entrynge in we had vnto you, and howe ye tourned to GOD from ymages, for to serue the lyuynge and true God, and for to loke for hys sonne from heauen, whom he rayled from death. * I meane Jesus whiche delyuereth vs from the wrath to come.

Actu.1.b.

* Or: cum

The

¶ The Notes.

a. They are true folowers of the Apostles and of Thrist, which receaue the worde of God. They do receaue the word of god, which both beleue it, and frame their liues after it, beynge redy to suffre patiently all maner of aduersities for the name of the Lord, as the Lord him selfe and all the Apostles dyd.

The ii. Chapter.

¶ He putteth them in mynde of the godly conuersation that he led amonge them when he preached the Gospell vnto them, thanketh GOD that they receaue his worde so frutefully, and excuseth his absence.

FOr ye youre selues knowe brethren of oure
entraunce in vnto you, howe that it was not
Act. xvi. c. in vaine: but euen after that we had suffered
before, and were shamfully entreated at Phi
lippos (as ye well knowe) then were we
bolde in our GOD, to speake vnto you the
Actes. xvii. b. Gospell of God, wyth muche stryuynge. For oure exhorta-
tion was not to brynge you to erroure, nor yet to vnclen-
nes, neyther was it with gyle: but as we were alowed of
God, that the Gospel shoulde be commytted vnto vs: euen
so we spake, not as they that a* please men, but God whyche
Galath. i. b tryeth our hertes.

Nether was oure conuersation at anye tyme with flat-
B terynge wordes, as ye well knowe, nether in cloked coue-
tousnes, God is recorde: nether soughte we prayse of men,
nether of you, nor yet of anye other, when we myghte haue
bene chargeable, as the Apostles of Christe: but we were
tender amonge you, euen as a norse cherysheth hyr chyl-
dren, so was our affection towarde you: our good wyll was
to haue dealte vnto you, not the Gospell of God onlye: but
C also our owne soules, because ye were deare vnto vs.

Ye remember brethren oure laboure, and trauayle. For
Act. xx. g we laboured day and nyght, because we would not be char-
1. Thess. iij. b geable vnto anye of you, and preached vnto you the Gospel
of God. Ye are wytnesses, and so is God, howe holylye, and
iustly, and vnblameablye, we behaued oure selues amonge
you that beleue: as ye know howe that we exhorted, & com
forted, and besought euery one of you, as a father his chil-
dren, that ye would walke worthy of God, whiche hath cal-
led you vnto his kyngdome and glory.

For

For this cauſe thanke we God withoute ceaſynge, be-
cauſe that when ye receaued of vs the worde wherwyth
God was preached, ye receaued it not as the worde of men: D
but euen as it was in dede, the worde of God, whiche work-
eth in you that beleue. For ye brethren became folowers of
the congregations of God whiche in Jewry are in Chriſte
Jeſu: for ye haue ſuffered lyke thinges of youre kynſmen,
as we oure ſelues haue ſuffered of the Jewes. Whiche as
they kylled the Lorde Jeſus, and theyr owne Prophetes,
euen ſo haue they perſecuted vs: and God they pleaſe not,
and are contrarye to all men, and forbyd vs to preache vnto Luke.xpi.c
the Gentyls, that they myghte be ſaued, to fulfyll theyr ſin-
nes alwaye. For the wrath of God is come on them, euen to
the vtmoſt.

Foraſmuche brethren as we are kept from you for a ſea-
ſon, as concernynge the bodily preſence, but not in the hert,
we enforſed the more to ſe you perſonallye with greate de-
ſyre. And therfore we woulde haue come vnto you, I Paul Daniel.x.c
once and agayne: but Satan withſtode vs. For what is our
hope or ioye, or croune of reioyſinge: are not ye it in the pre-
ſence of our Lord Jeſus Chriſt at his commyng? yes ye are
our glory and ioye.

¶ The Notes.

a. This is the onlye marke that the miniſter ought to ſhute at, that he may pleaſe God (that tryeth the hertes) and not men. In the meane whyle, he muſte take hede, that he do not diſpleaſe them, whiche are good and godly. But as for the vngodlye, to diſpleaſe thē, it is an hyghe prayſe.

The. iij. Chapter.

¶ He ſheweth howe greatlye he was reioyſed when Timothy tolde him of theyr fayth and loue.

Wherfore, ſence we coulde no lenger forbeare, A
it pleaſed vs to remayne at Athens alone, Act.xvi.d
and ſente Timotheus our brother and mini-
ſter of God, and our labour felowe in the go-
ſpell of Chriſte, to ſtablyſſhe you, and to com-
fort you ouer your faith, that no man ſhould
be moued in theſe afflictions. For ye youre ſelues knowe, Ephe.iij.a
that we are euen appoynted therevnto. For verelye when
I was with you, I tolde you before that we ſhoulde ſuffre

tribu-

tribulation, euen as it came to passe, and as ye knowe. For this cause when I coulde no lenger forbeare, I sente, that I myghte haue knowledge of youre fayth, leste haplye the tempter had tempted you, and that our labour had bene bestowed in vayne.

But nowe latelye when Timotheus came from you vnto vs, and declared to vs your fayth, and your loue, & howe
¶ that ye haue good remembraunce of vs alwayes, desyringe to se vs, as we desyre to se you. Therefore brethren we had consolation in you, in all oure aduersitie and necessitie, thoroughe your fayth. For [a]* nowe are we alyue if ye stande stedfast in the Lord. For what thankes can we recompence to God agayne for you, ouer al the ioye that we ioy for your sakes before our God: while we, night and daye praye exceedingly that we might se you presentlye, & mighte fulfyl that which is lacking in your fayth.

D God him selfe our father, and oure Lord Jesus Christe gyde our iorney vnto you: and the Lorde increase you and make you flowe ouer in loue one towarde another, and towarde all men, euen as we do towarde you, to make youre hertes stable and vnblameable, in holynes before God oure father, at the commyng of our Lorde Jesus Christe with al his saynctes.

¶ The Notes.

a. A good shepeheard, doth alwayes count the welfare and prosperous estate of Christes flocke to be his owne. For while it goeth well with the congregation, it goeth well with hym also. But yf he seyth the churche to be in any paryll or weakenesse, then is he wery of his owne lyfe, he can haue no ioye. Who is weake (sayth saynt Paule) and I am not weake. Who is offended, and I burne not? This affection is not in them, that seke theyr owne lucre, or their owne glory.

The. iiij. Chapter.

¶ He exhorteth them to stedfastnesse, to kepe them selues from synne and vncleny conuersation, to loue one another: rebuketh ydelnesse, and speaketh of the resurrection.

The pistle on the second sond. in Lent.

FArthermore we beseche you brethren, and exhorte you in the Lorde Jesus, that ye increase more and more, euen as ye haue receaued of vs, howe ye oughte to walke and to please God. Y e remember what commaundementes we gaue you in oure Lorde Jesu Christ.

Christ. For this is the wyll of GOD ✣ euen that ye shoulde be holye, and that ye shoulde abstayne from fornication, that euerye one of you shoulde knowe, howe to kepe his vessel in holynes and honoure, and not in the luste of concupiscence, as do the hethen whiche knowe not God, that no man go to ✣ farre and defraude his brother in bargayning: because the Lorde is a venger of all suche thinges, as we tolde you before tyme and testified. For God hath not called vs vnto vnclennes: but vnto holynes. He therefore that despyseth, despyseth not man, but God which hath sent his holy spryte amonge you.

Roma.xij.a. Ephes.v.a
✣ or: your bodies.

But as touchinge brotherlye loue, ye nede not that I wryte vnto you. For ye are taught of God to loue one another. Yea and that thynge verelye ye do vnto all the brethren, whiche are thorowoute all Macedonia. We beseche you brethren, that ye encrease more and more, and that ye studye to be quyet, and to medle with youre owne busynes, and to worke with your owne handes as we commaunded you: that ye may behaue your selues honestly toward them that are without, and that nothinge be lackinge vnto you.

B C D

John.xiij.b and.xv.b
i, John.ij.b
i. John. iiij. &c.

I woulde not brethren haue you ignorant concernynge them which are fallen a[a]* slepe, that ye sorowe not as other do whiche haue no hope. For if we beleue that Jesus dyed, and rose agayne: euen so them also whiche slepe by Jesus, wyl God bring againe with him. For this saye we vnto you in the word of the lord, that we which liue, & are remayning in the comming of the Lord, shall not come yer they whiche slepe. For the lord him selfe shal descend from heauen with a [b]* shoute, & the voyce of the Archaungell & trompe of God. And the dead in Christ shal arise firste: then shall we whiche liue & remayne be caught vp with them also in the cloudes, to mete the lord in the ayer. And so shal we euer be with the Lord. Wherfore, cõfort your selues one another with these wordes.

i. Cor.xv.a

The Notes.

a. To slepe in this place is taken for to dye, because of the sure hope of the resurrection. For we are not so sure to rise agayne, when we laye our selues downe to slepe, as we are sure by the word of God, that our mortall bodies shalbe rayfed agayne. And this slepe ought only to be applied vnto the body, and not vnto the souls whiche is immortall.

b. Reade

b. Reade the .b. chapt. of John, and thou shalt fynd that this shoute, the voyce of tharch aungell, and trompe of God, is nothing els but the voyce of the sonne of God.

The .v. Chapter.

¶ The enfourmeth them of the daye of dome and coming of the Lord, exhorteth them to watche, and to regard such as preache gods worde amonge them.

A But of the tymes and seasons brethren, ye
1.Pet.iij.b. Apocal.iij.a and.xvi.b. haue no nede that I wryte vnto you: for ye your selues knowe perfectlye, that the daye of the Lord shal come, euen as a thefe in the nyghte. When they shall saye peace and no daunger, then commeth on them sodeyn destruction, as the trauayling of a woman with childe, & they shall not scape. But ye brethren are not in darckenesse, that that daye should come on you as it were a thefe.

Ye are all the chyldren of light, & the children of the day.
B We are not of the night, nether of darcknes.

Therfore let vs not slepe as do other: but let vs watche and be sober. For they that slepe, slepe in the nyghte: and
Rom.xiij.b. they that be droncken, are droncken in the nyghte. But let vs whiche are of the daye, be sober, armed with the brestе plate of faythe and loue, and with hope of saluation as an helmet. For a* GOD hath not appoynted vs vnto wrath:
Ephes.vi.b. but to obtayne saluation by the meanes of oure Lorde Jesu Christ whiche died for vs: that whether we wake or slepe,
1.Cor.v.c. we shoulde lyue together with hym.

Wherfore comforte your selues together, and edifye one another, euen as ye do.

C We beseche you brethren, that ye knowe them, whiche la-
Galat.vi.b 1.Timo.v.c. Phil.ij.d. boure amonge you, and haue the ouersighte of you in the Lorde, and geue you exhortation, that ye haue them the more in loue, for theyr workes sake, and be at peace with them.

We desyre you brethren, warne them that are vnrulye, comforte the feble mynded, forbeare the weake, haue conty-
Math.v.c. nuall pacience towarde all men. See that none recompence euyll for euyll vnto any man: but euer folowe that whyche
D is good, both amonge your selues, and to all men. Reioyce
Luke.xiij.g. euer. Pray continuallye. In all thinges geue thankes. For

this

this is the wyll of God in Christ Jesu towarde you.

Quenche not that spyryt. Despyse not prophesying. Examen all thinges, and kepe that whiche is good. Abstayne from all suspicious thinges. The very God of peace sanctyfye you thorowout. And I pray God that your whole spyrit soule and body, be kept sautlesse vnto the commynge of oure Lorde Jesus Christ.

Faythfull is he whiche called you: whyche wyll also do it. Brethren, praye for vs. Grete al the brethren with an holye kysse. I charge you in the Lord, that this epistle be read vnto all the holye brethren. The grace of the Jesus Christe be with you. Amen. Num.xxb.c 1.Tor,i,b.

The ende of the firste epistle vnto the Thessalonians.
Sent from Athens.

¶ The Notes.

c. As if he should saye: God hath not called vs, by the preachinge of his Gospell, for to poure his vengeaunce vpon vs, but for to saue vs. Therfore we oughte to be thankefull vnto so louynge a father. Here to sleape, is to dye, and to wake is to lyue. Afore, to sleape, is to neglecte his saluation.

¶ The Argumente of the seconde epistle to the Thessalonians.

Because that S. Paule had written vnto them, that the daye of the Lorde shoulde come sodenlye, exhorting them to watche, some among the Thessalonians thoughte, that they shoulde se the laste daye But saynt Paul declareth, that it was yet farre of, and nothinge so nye, as they thoughte, shewinge what thinges shoulde happen by the meanes of Antichriste.

The second Epistle of S. Paul to the Thessalonians.

The.i.Chapter.

¶ He thanketh God for their fayth and loue, prayeth for the encrease of the same.



PAul, and Syluanus, and Timotheus.
Unto the congregation of the Thessalonians in God our father, and in the Lord Jesus Christ.

Rom.i.a
1.Cor.in.i.a
Ephes.i.a

Grace be with you, and peace from God our father, a from the Lord Jesus Christe.

We are bound to thanke God alwayes for you brethren, as it is mete, because that your fayth groweth exceedinglye, and euery one of you swymmeth in loue toward another be

B twene youre selues, so that we oure selues reioyce of you in the congregations of God, ouer your pacience and fayth in all your persecutions and tribulations that ye suffre, which is a token of the ryghtewes iudgement of God, that ye are counted worthy of the kingdome of God, for whiche ye also suffre. It is verely a righteous thinge with GOD to recompence tribulation to them that trouble you: and to you

C whiche are troubled, a* reste with vs when the Lord Jesus shall shewe him selfe from heauen with * his myghtye Aun-

Or with the Angels of his power.

gelles, in flamynge fyre, rendrynge vengeaunce vnto them that knowe not God, and to them that obeye not vnto the Gospell of our Lorde Jesus Christe, which shalbe punished with euerlastinge damnation, from the presence of the lord, and from the glorye of his power, when he shall come to be glorified in hys saynctes, and to be made maruelous in all

D them that beleue: because oure testimonye that we hadde to you, was beleued euen the same day, *(that vs preached it)* Wherefore, we praye alwayes for you, that oure GOD make you

Math.xxv.c

worthye of the callynge, and fulfyll all delectation of goodnes, and the worke of fayth, with power: that the name of

Coloss.i.a.
Phil.i.b

oure Lorde Jesus Christe maye be glorified in you, & ye in hym.

hym, thorow the grace of our God, and of the Lorde Jesus Christe.

¶ The Notes.

a. After this lyfe, the godlye beynge deliuered from theyr tribulations and paynes, shal haue rest and ioye, where as the wycked and vngodlye shall haue the contrary. Luk. xvi. Chap. Sapien. iiij. Chap. These thinges ought we to haue alwayes before oure eyen, that we maye, in the tyme of persecution, abyde stedfaste in the truth.

The. ij. Chapter.

¶ He sheweth them that the daye of the Lorde shall not come tyl the departynge from the fayth come fyrste: and therfore he exhorteth them not to be disceaued, but to stande stedfast in the thinges that he hath taught them.

WE beseche you brethren by the commynge of oure Lorde Jesu Christ, and in that we shall assemble vnto him, that ye be not sodenly moued from youre mynde, and be not troubled nether by a* spyryt, nether by wordes, nor yet by letter whiche shoulde seme to come from vs, as thoughe the daye of Christe were at hande. Lette no man deceaue you by anye meanes, for the Lorde commeth not, excepte there come a departinge fyrste, and that that sinfull man be opened, the sonne of perdition which is an aduersarye, and is exalted aboue all that is called God, or that is worshypped: so that he shall sytte as God in the temple of God, and shew hym selfe as God. A

Math. xxiij. a. Marke. xiij. d. Luke. xxi. d Ephes, v. b

Remember ye not, that when I was yet with you, I told you these thinges? And now ye knowe what withholdeth: euen that he myght be vttered at his tyme. For the misterye of the iniquite doth already worke, tyll he whiche now only letteth, be taken out of the way. And then shall that wycked be vttered, whom the Lorde shall consume with the spyryte of his mouth, and shall destroye it with the appearaunce of his commyng, euen him whose comming is by the workyng of Satan, with all lyinge power, sygnes, and wonders: and in all deceauablenes of vnrighteweslnes, amonge them that perishe: because they receaued not the loue of the truth, that they myght haue bene saued. And therfore God shall sende them stronge delusion, that they shoulde beleue lyes, that al they myght be damned whiche beleued not the trueth, but had pleasure in vnryghtwesnes. B

Esay. xi. a.

Math. xxiij. b

C

But we are bounde to geue thankes alwaye to God for you brethren beloued of the Lorde, for because that GOD hath from the begynninge chosen you to saluation, thorow sanctifiynge of the spryte, and thorowe beleuinge the truth,
D wherunto he called you by our Gospell, to obtayne the glory that commeth of our Lorde Jesu Christ.

Therefore brethren stande faste, and kepe the ordinaunces whiche ye haue learned: whether it were by oure preachynge, or by epistle. Oure Lorde Jesu Christ him selfe, and God oure father whiche hath loued vs, and hath geuen vs euerlastinge consolation and good hope thorow grace, comfort your hertes, & stablish you in al doctrine & good doing.

¶ The Notes.

a. By the spryt he vnderstandeth fantasticall and fonde prophecies, whereby the symple and ignoraunt are made to beleue, that at this tyme or that tyme, we shall haue the day of iudgement. By the letter, he vnderstandeth suche wrytynges as are set forth to deceaue vnder the name and tytle of godly learned men.

The .iii. Chapter.

¶ He desyreth them to praye for hym that the Gospell maye prosper, and geueth them warnynge to reproue the ydle: and yf they wyll not labour with theyr handes, that they shall not eate.

A Colloss. iiij. a



Arthermore brethren praye for vs, that the worde of God maye haue fre passage, and be glorified, as it is with you: and that we may be delyuered from vnreasonable and euyll men. For all men haue not fayth: but the lord is faythfull, whiche shall stablysche you, and kepe you from euyll. We haue confydence thorowe the lord to you warde, that ye both do, and wyll do, that whiche we commaunde you. And the Lorde guyde your hertes to the loue of God, and pacience of Christ.

We requyre you brethren in the name of our Lorde Je-
B su Christ, that ye withdraw your selues from euery brother
Act. xx. k. that walketh inordinately, and not after the institution whi che ye receaued of vs. For ye youre selues knowe howe ye ought to folowe vs. For we behaued not oure selues inordinately amonge you. Nether toke we breade of any man for nought: but wrought with labour and trauayle nyghte and daye, because we woulde not be chargeable to anye of you:

not

not but that we hadde auctoritie: but to make our selues an ensample vnto you, to folowe vs. For when we were wyth you, this we warned you of, that yf there were anye whiche wolde not worke, that the same shoulde not eate. C 1. Cor. xij. b.

For we haue heard saye, that there are some whyche walke amonge you inordinatelye, and worke not at all, but are busy bodies. Them that are suche, we commaunde and exhorte by oure Lorde Jesu Christe, that they worke with quietnes, and eate their owne bread: Brethren be not wery in well doyng. If any man obey not oure sayinges, sende vs word of him by a letter: and haue no company with him, that he maye be ashamed. And count him not as an enemy: but warne him as a brother. D Gala. vi. b.

The very Lorde of peace geue you peace alwayes, by all meanes. The Lorde be with you all. The salutation of me Paule, with mine owne hande. This is the token in all epistles. So I wryte. The grace of oure Lorde Jesus Christe be with you all. Amen.

Sent from Athens.

¶ The Argumente of the first Epistle of S. Paul to Timothye.

Saynt Paul doth exhort Timothy to abide stedfastly in the sound and true doctrine. For this is the chief office of a byshop, to teache sincerelye and purelie the worde of God, and holye scriptures. Wherby onlye we learne to haue a pure hearte, a good conscience, and an vnfained faith, and to loue our neighbour as our selues. In conclusion, we haue here in this Epistle a mooste absolute and perfecte ensample of a good pastoure, and of a diligent bishop, or ouersear of the flocke of Christ.

¶ The firste epistle of S. Paule vnto Timothy.

The first Chapter.

¶ He exhorteth Timothy to wayte vpon his office: namely, to se that no thynge be taught but Gods worde, &c. He sheweth also wherefore the lawe is good, and telleth his swete and glad tidinges, that Christ Jesus came into the worlde to saue synners.

Act. xvi. a.



A Paule an Apostle of Jesus Christ, by the commission of God our sauiour, and Lorde Jesus Christe, whiche is oure hope.

Unto Timothy his naturall sonne in the fayth.

Grace, mercy and peace from God oure father, and Lorde Jesus Christ oure Lorde.

As I besought thee to abide styl in Ephesus when I departed into Macedonia *(euen so do)* that thou commaunde some ✣ that they teache no nother wise: nether geue hede to fables and genealogies whiche are endlesse, and brede doutes more then Godly edifienge whiche is by fayth: for the ende of the commaundement is loue out of a pure herte, and

✣ *Some reade that they follow no straunge doctrine.*

B of a good conscience, and of fayth vnfayned: from the which thynges some haue erred, and haue turned vnto vayne iangelynge, because they woulde be doctours of the lawe, and yet vnderstande not what they speake, nether wherof they affyrme.

Rom. vij. c. Galath. iij. d. Exod. xx. a

We knowe, that the lawe is good, yf a man vse it lawfullye, vnderstandynge this, howe that the lawe is not geuen vnto a ryghteous man, but vnto the vnryghteous and disobedient, to the vngodly and to synners, to vnholy and vncleane, to murtherers of fathers, & murtherers of mothers

Leui. xxi. b Rom. i. d.

to manslears and whoremongers: to them that defile themselues with mankynde: to men stealers, to lyers and to periured, *(and so forth)* yf there be any other thinge that is contrary to holesome doctryne, accordynge to the Gospell of the glory of the blessed God, whiche gospell is commytted vnto me.

And

And I thanke Christe Iesus oure Lorde, whiche hath made me stronge: for he counted me true, and put me in of- C
fyce, when before I was a blasphemer, and a persecuter, and a Tyraunte. But I obteyned mercy, because I dyd it ignorauntly thorow vnbeliefe. Neuerthelater, the grace of our lorde was more aboundaunt with fayth and loue whiche is in Christ Iesu.

This is a true sayinge, and by all meanes worthye to be receaued, that Christ Iesus came into the world to saue sinners, of whome I am chiefe. Notwithstandynge, for this cause was mercy geuen vnto me, that Iesus Christ shoulde fyrste shewe on me all longe pacience, vnto the ensample of D
them whiche shall in tyme to come, beleue on hym vnto eternall lyfe. So then vnto God kynge euerlastynge, immortal inuisible, and wyse only, be honoure and prayse for euer and euer. Amen.

This commaundement commit I vnto thee sonne Timotheus, accordynge to the prophelies whiche in tyme paste were prophecied of thee, that thou in them shouldest fyghte a good fyghte, hauynge fayth and good conscience, whiche some haue put awaye from them, and as concernynge fayth haue made shypwrake. Of whose nombre is Himeneus, and Alexander, a* whiche I haue delyuered vnto Sathan, that they myght be taught not to blaspheme.

C The Notes.

a. where S. Paul sayeth, that he did deliuer Alexander, and Himeneus vnto Sathan he meaneth none other thinge thereby, but that he dyd excommunicate them openlye as no true Christians, and that he dyd threaten them (yf they wolde not repente & tourne) that God would punysh them euerlastyngly, by Sathan and his Aungels.

The. ii. Chapter.

C He exhorteth to pray for all men. He wyll not haue wemen to be ouer costly arayed, nor to teache in the congregation, but to be in silence, and to obeye theyr husbandes.

I Exhorte therefore, that aboue all thynges, I prayers, supplications, intercessions, and geuynge of thankes be had for all men, for kynges, and for all that are in auctoritie, that we Iere. xxix. c Baruch. i. c.

may lyue a quiet & a peaceable lyfe, in al godlines & honestie.
For that is good and accepted in the sighte of god our saui-
oure, whiche wyll haue all men saued, and to come vnto a*
the knowledge of the truth. For there is one God, and one
B mediatoure betwene GOD and man, (whiche is) the manne
Christe Jesus, whiche gaue him selfe a raunsome for al men,
that it shoulde be testified at his tyme, wherevnto I am or-
1.Tim.i.c deyned a preacher and an Apostle: I tell the truth in Christ
and lye not, beynge the teacher of the gentyles in fayth and
veritie.

I wyll therfore that the men praye euery where, lifting
vp pure handes without wrath, or doutynge. Likewyse al-
C so the wemen, that they araye them selues in comlye appa-
reli with shamefastnes and discrete behaueoure, not with
broyded heare, other golde, or pearles, or costlye araye: but
with suche as becommeth wemen that professe the worship-
1.Corin.xiiij.g pynge of GOD thorowe good workes. Lette the woman
learne in sylence with all subiection. I suffre not a woman
to teache, nether to vsurpe auctoritie ouer the man: but for
to be in sylence. For Adam was fyrst formed, and then Eue.
D Also Adam was not deceaued, but the woman was decea-
Gene.i.d. ued, and was in transgression.

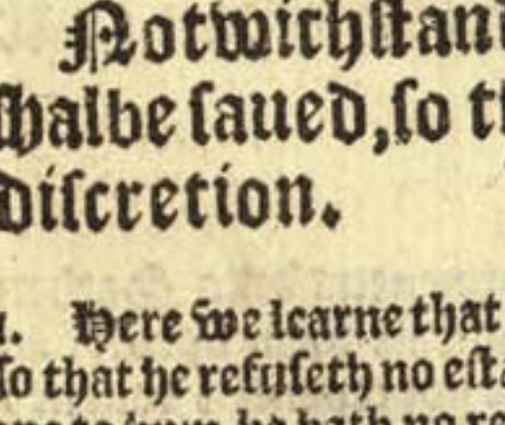
Notwithstandynge, thorowe bearynge of chyldren they
shalbe saued, so they continue in fayth, loue, & holynes with
discretion.

C The Notes.

a. Here we learne that God refuseth no nation, whether they be Jewes or heathen, al-
so that he refuseth no estate, whether they be poore or ryche, kynges or subiectes, it is all
one to hym, he hath no respecte of persones, but wyll haue his gospell to be preached vnto
all nations and estates, that suche as be preordinated vnto lyfe, maye come to the knowe-
ledge of the truth.

The .iii Chapter.

C What maner a man a byshop or priest oughte to be, and what condition
his wyfe and chyldren shoulde haue. The properties also required in
a decon or mynister, and in his wyfe.

A 
Titus.i.b. His is a true sayinge: If a man couet the of-
fyce of a byshoppe, he desyreth a good worke.
A byshop therfore must be fautlesse, the hus-
band of one wyfe, sober, discrete, honestly ap-
pareled, harberous, apt to teache, not dron-
ken,

ken,no fyghter,not geuen to fylthy lucre:but gentle,abhorrynge fyghtynge,abhorryng couetousnes,and one that ruleth his owne house honestly, hauynge chyldren vnder obe- B
dience with al honestie. For yf a man can not rule his owne house, howe shall he care for the congregation of God. He maye not be a yonge scoler,lest he swel,and fall into the iudgement of the euyll speaker. He muste also be well reported of amonge them which are without, lest he fall into rebuke, and snare of the euyll speaker.

Lykewyse must *Deacons be honest,not double tonged, not geuen vnto muche wyne,nether to fylthy lucre:but hauynge the misterye of the fayth in pure conscience. And let them fyrst be proued,and then let them minister,*yf they be founde fautlesse. C

Act.vi.a.
Or, Ministers.

*Or: so that no mã be able to reproue thẽ

Euen so must theyr wyues be honest,not euyll speakers: but sober,and faythfull in all thynges. Let the Deacons be the husbandes of one wyfe,and suche as rule theyr chyldren wel,and theyr owne housholdes. For they that minister wel get them selues a good degree, and greate libertye in the fayth,whiche is in Christ Iesu.

These thynges wryte I vnto thee, trustynge to come shortely vnto thee:but and if I tarye longe, that then thou mayest yet haue knowledge,how thou oughteste to behaue thy selfe in the[a]* house of God, whiche is the congregation of the lyuynge God,the pyller and grounde of trueth. And without naye,great is that mistery of Godlynes:God was shewed in the flesh, was iustified in the spryte, was sene of Aungels,was preached vnto the gentyles:was beleued on in earth,and receaued vp in glory. D

Iohn.1.b.

¶ The Notes.

a. The churche or congregation is called the house of God, because that God dwelleth in the heartes of the faythfull,in whom he reygneth and declareth his strength. For they that haue through fayth dedicated or geuen them selues wholye vnto Christe,they them selues do not lyue,but Christ lyueth in them. Suche congregacion is the piloure and ground of the truth. For why? they are buylded vpon a sure foundation, whiche is Christ,whose doctryne only they folowe.

The.iiii.Chapter.

¶ He prophecieth of the latter dayes,and exhorteth Tymothy to the diligent readynge of the holy scripture.

The

A ij. Tim. iij. a
ij. Peter. ij. a.
Jude. i. k

THe spyryte speaketh euydently, that in the latter tymes some shall departe from the fayth, and shall geue hede vnto spyrites of errour, and dyuelysh doctryne of them which speake false thorowe ypocrisie, & haue their a* consciences marked with an hote yron, forbyddynge to mary, and commaundynge to abstayne from meates whiche God hath created to be receaued with geuynge

Gene. i. a.

B thankes, of them whiche beleue and knowe the trueth. For all the creatures of God are good, and nothynge to be refused, yf it be receaued with thankesgeuynge. For it is sanctified by the worde of God, and prayer. If thou putte the

Eccli. xxxix. e.

brethren in remembraunce of these thynges, thou shalte be a good minister of Jesu Chryste, whiche haste bene norysshed vp in the wordes of the fayth, and of good doctrine, whiche doctryne thou hast continually folowed. But cast away vngoostly, and olde wyues fables.

ij. Timo. iij. d.

C Exercyse thy selfe vnto godlines. For bodelye exercyse profyteth litle: but godlines is profitable vnto all thinges, as a thinge whiche hath promyses of the lyfe that is nowe, and of the lyfe to come. This is a sure sayinge, and of all parties worthy to be receaued. For therfore we labour and suffre rebuke, because we beleue in the lyuinge God, whiche is the saueour of all men, but specially of those that beleue. Suche thinges commaunde and teach. Let no man despise thy youth, but be vnto them y^e beleue an ensample, in worde, in conuersation, in loue, in spyryte, in fayth, and in pureues.

D Tyll I come, geue attendaunce to readynge, to exhortation and to doctryne. Despyse not that gyft that is in thee, whiche was geuen thee thorow prophesy, with the layinge

Actes. vi. d,
Num. xxvi. d.

on of the handes, by the auctorytie of Eldershyp. These thinges exercyse, and geue thy selfe vnto them, that it maye be sene how thou profytest in all thynges. Take hede vnto thy selfe, and vnto learnynge, and cõtinue therein. For yf thou shalte so do, thou shalte saue thy selfe, and them that heare thee.

The

¶ The Notes.

a* They haue theyr consciences marked with an hotte yron, which know the truth full well, but yet of a malyce, or for fylthye lucre sake, do teache and mayntayne false doctrines theyr consciences (whiche beare recorde to the contrary) burnyng within them.

The .v. Chapter.

¶ He teacheth him howe he shall behaue him selfe in rebukynge all degrees. An order concernynge wydowes.

REbuke not an elder: but exhort hym as a father, and the yonger men as brethren, the elder wemẽ as mothers, the yonger as sisters with all purenes. Honour wydowes, which are true wyddowes. If any wyddowe haue chyldren or neuues, let them learne fyrste to rule theyr owne houses godlye, and to recompence their elders. For that is good and acceptable before god. She that is a very wyddow and frendelesse, putteth hyr trust in god, and continueth in supplications and prayers nyght & daye. But she that lyueth in pleasure, is dead euen yet alyue. And these thynges commaunde, that they may be without faut. If there be any that prouideth not for his owne, and namely for them of his housholde, the same denieth the fayth, and is worse then an infidell. A Ecclesi.4.

Let no wyddowe be chosen vnder threscore yeare olde, and suche a one as was the wyfe of one man, and wel reported of in good workes: if she hane norysshed chyldren, yf she haue bene liberall to straungers, yf she haue washed the saynctes fete, if she haue ministred vnto them whiche were in aduersitie, if she were continuallye geuen vnto all maner good workes. The younger wyddowes refuse. For when they haue begonne to wexe wanton agaynste Christe, they wyll mary a* hauing damnation, because they haue broken theyr fyrste faith. And also they learne to goo from house to house ydle: yea not ydle onlye, but also trifling and besibodies, speakynge thinges which are not comly. B

I wyll therfore that the yonger wemen mary and beare chyldren, and gyde the house, and geue none occasion to the aduersarye to speake euyll. For manye of them are alredye turned backe, and are gone after Satan. And if anye man or woman that beleueth haue wydowes, let them minister C 1.Cor.vij.b.

vnto

vnto them, and let not the congregation be charged: that ye maye haue sufficiente for them that are wyddowes in dede.

Deut.xxb.d. j.Cor.ix.a. Math.x.b. Luke.x.d.

The elders that rule well, are worthy of double honour, moste specially they whyche laboure in the worde and teachynge. For the scripture sayeth: thou shalte not mousel the mouthe of the oxe that treadeth out the corne. And the labourer is worthy of his rewarde. Agaynst an elder receaue none accusation: but vnder two or thre wytnesses. Them that synne, rebuke openly, that other may feare.

I testifie before God and the Lorde Jesus Christe, and the elect aungels, that thou obserue these thinges without hastye iudgemente, and do nothynge parciallye. Laye handes sodenlye on no man, nether be partaker of other mens sinnes: kepe thy self pure. Drincke no lenger water, but vse a litle wine for thy stomakes sake, and thine often diseases.

Some mens sinnes are open before hande, and go before vnto iudgement: some mens sinnes folowe after. Likewise also good workes are manifeste before hande, and they that are otherwyse, can not be hyd.

The Notes.

a. Saynt Paul doth not here speake of euerlastynge damnation, but by this word condemnation, doth rather vnderstande the shame, that those wanton widdowes shall haue in the worlde, for breakynge of their promysse. Ambro. Erasm. If this place be well vnderstanded, it is able alone to ouerthrowe all the monkishe vowes.

The. vi. Chapter.

The dutye of seruauntes towarde their masters. Agaynste such as are not satisfied with the word of God. Agaynst couetousnes. A good lesson for ryche men.

Ephes.vi.a Colloss.iij.b



Al as manye seruauntes as are vnder the yoke, counte their masters worthy of all honoure, that the name of GOD and his doctryne be not euyll spoken of. Se that they whyche haue beleuing masters, despise them not because they are brethren: but (so much) the rather do seruyce, for asmuche as they are beleuyng, and beloued, and partakers of the benefite.

These thinges teache and exhort. If anye manne teache other wyse, and is not contente with the wholsome wordes

of

of oure Lorde Jesu Christe, and with the doctrine, which is according to godlines, he is puffe vp and knoweth nothing: B but wasteth his braynes about questions & strife of wordes, 1. Timot. 1. a wherof springe enuye, strife, raylinges, euyll surmisinges, & vayne disputations of men with corrupt mindes, and destitute of the trueth, which thinke that lucre is godlynes. From suche separate thy selfe. Godlynes is great ryches, if a man be contente with that he hathe. For we broughte nothing into the worlde, and it is a playne case, that we can carry nothinge out. Job. 1. d. Eccle. v. c C

When we haue fode and raiment, let vs therwith be content. They that wyl be riche, faule into temptation and snares, & into many folysh and noysome lustes, whiche drowne men in perdition and destruction. For couetousnes of money is the rote of al euyl, which while some lusted after, they erred from the fayth, and tangled them selues with manye sorowes. But thou whiche arte the man of God, flye suche thinges. Folowe ryghtewesnes, godlines, loue, pacience, and meakenes. Fighte the good fight of fayth. Laye hande on eternall life, whervnto thou art also called, and hast professed a good profession before many witnesses.

I geue thee charge in the syght of God, whiche quickeneth all thinges, and before Jesu Christ which vnder Poncius Pilate wytnessed a good witnessynge, that thou kepe the commaundement, and be without spotte and vnrebukeable, vntyll the appearynge of oure Lorde Jesus Christe, Apoc. xvii. b and. xix. c whiche appearynge (when the tyme is come) he shall shewe that is blessed and myghtye only, kynge of kinges, & Lorde of Lordes, whiche only hath immortalite, and dwelleth in the lyght that no man can attayne, whome neuer man saw, Joh. i. b. nether can se, vnto whome be honoure & rule euerlastyng. 1. Joh. i. c Amen.

Charge them ꝑ are ✠ riche in this worlde, that thei be not D ✠ high minded, & that they trust not in the vncertayn riches but in the liuing God, which geueth vs aboundauntlye all thinges to enioye them, and that they do good, and be riche in good workes, and redye to geue and distribute, layinge ✠ *Ambrose doth read: exs cedinge wyse.*

vp

by in store for them selues a good foundation agaynste the tyme to come, that they maye obtayne eternall lyfe.

O Timothy, saue that whiche is geuen thee to kepe, and auoyde vngoostly vanities of voices, and oppositions of science falsly so called, whiche science whyle some professed, they haue erred as concernynge the fayth. Grace be wyth thee. Amen.

Sent from Laodicea, whiche is the chiefest citie of Phrigia Pacaciana

¶ The Notes.

a. Let the ryche learne here, howe to behaue them selues in their rychesse. If they wyll remember that they are the stewarde of the lyuinge God aboue, then wyll they putte all pryde, and the misusynge of theyr woridly substaunce awaye. Moreouer they are here ouerthrowen, which do affirme, that Christians maye haue or possesse no ryches. Use thy worldely substaunce well, and accordynge to the good pleasure of God, and the Lord shal croune in thee his owne gyftes.

¶ The Argumente of the seconde epistle to Tymothye.

HE exhorteth Timothy (as he did before) to continue or stande manfullye in the trueth of the Gospell, and to set it forth faythfullye vnto the congregation of Christe, auoydinge foolish and vnprofitable disputations, and that in no wyse he shoulde swarue from it, throughe the vnstedfastnes of some, and greuous persecutions, that were at hande. He doth also declare how parillouse the laste tymes shoulde be, and that the Canonicall scriptures do contayne sufficientlye all thinges, that pertaine vnto godlinesse. And so addynge certayne particulare preceptes, he doth conclude, and make an ende of this epistle.

The

The second Epistle of S. Paule the Apostle vnto Timothy.

The first Chapter.

¶ Paul exhorteth Timothy to stedfastnesse and pacience in persecution, and to continue in the doctryne that he had taught hym. A commendation of Onesiphorus,



A PAul an Apostle of Jesu Christe, by the wyll of God, accordynge to the promys of lyfe, whiche lyfe is in Christ Jesu.

To Timothy his beloued sonne.

Grace, mercy, and peace from God the father, and from Jesu Christ our Lorde.

Roma.1.a. Phil.iij.a

I thanke God, whome I serue from myne elders wyth pure conscience, that withoute ceasynge I make mention of thee in my prayers nighte and daye, desyrynge to se thee, whiche dwelte fyrst in thy grandmother Lois, and in thy mother Eunica: & am assure that it dwelleth in thee also.

B Wherfore, I warne thee that thou stere vp the gyfte of God whiche is in thee, by the a* puttinge on of my handes. For God hath not geuen to vs the spryte of feare, but of power, and of loue, and of sobrenes of mynde. Be not therefore ashamed to testifye oure Lorde, neyther be ashamed of me, whiche am bounde for his sake: but suffre thou aduersytye with the Gospell, thorowe the power of GOD, whyche C saued vs, and called vs with an holye callynge, not accordynge to oure dedes, but accordynge to his owne purpose and grace, whiche grace was geuen thorowe Christe Jesu before the worlde was, but is nowe declared openlye by the appearynge of oure sauioure Jesu CHRISTE whych hath put awaye death, and hath broughte lyfe and immortalite vnto lyghte thorowe the Gospell, whereunto I am appoynted a preacher and Apostle, and a teacher of the gentyls: for the whiche cause I also suffre these thynges. Neuertheless I am not ashamed. For I knowe and am sure, that he in whome I haue beleued is able to kepe that which

Rom.i.a i.Timot.ii.b

I haue

I haue committed to his kepinge, agaynste that daye.

Se thou haue the ensample of the wholesome wordes,
1.Timo.iij.b. whiche thou heardeste of me in fayth, and loue whiche is
D in Jesu Christe. That good thynge, which was commytted to thy keppynge, kepe thorowe the holye Goost which dwelleth in vs. This thou knowest, howe that al they which are in Asia, be turned from me. Of whiche sorte are Phigelus, and Hermogenes. The Lorde geue mercye vnto the house of Onesiphorus. For he ofte refreshed me, & was not ashamed of my chayne: but when he was at Rome, he sought me oute verye diligently, and founde me. The Lorde graunte vnto him, that he may find mercy with the lord at that day. And in howe manye thinges he ministred vnto me at Ephesus, thou knowest very well.

¶ The Notes.

a. As in the baptisme the outwarde ministery, or misticall washynge doth regenerate, washe awaye synnes, and clense or purge vs from our fylthinesse: so doth the imposition or layinge on of handes geue vs the gyfte of the holy gooste. But the outwarde and misticall washyng doth only represent vnto vs, that in Christes bloud our synnes are clean washed awaye.

The ii. Chapter.

¶ Lyke as in the fyrst Chapter, so here he exhorteth hym to be constant in trouble, to suffre manlye, and to byde faste in the wholesome doctryne of our Lorde Jesus Christe.

A Thou therefore my Sonne, be stronge in the grace that is in Christ Jesu. And what thinges thou hast hearde of me, manye bearynge wytnes, the same delyuer to faythfull men, which are apte to teache other. Thou therefore suffre affliction as a good souldier of Jesu Christe. No man that warreth, entangleth hym self with worldlye busynes, and that because he woulde please hym that hath chosen hym to be a souldier. And thoughe a man stryue for a masterye, yet is he not crouned, except he stryue lawfullye. The husbandman that laboureth, muste fyrste receaue of the frutes. Consyder what I say. The Lorde geue
4.Tor.ix.a. thee vnderstandinge in all thinges.

B Remember that Jesus Christ beynge of the sede of Dauid, rose agayne from death according to my Gospel, wherin I suffre trouble as an euyll doer, euen vnto bondes. But

the

the worde of God was not bounde. Therefore I suffre all thinges, for the electes sakes, that they myght also obtayne that salnation whiche is in Christe Jesu, wyth eternall glory. C Rom.iii.,.e.

It is a true sayinge, for yf we be deade with hym, we also shall lyue with hym. If we be patiente, we shall also raygne with hym. If we denye him, he also shall denie vs. If we beleue not, yet abideth he faythfull. He can not deny him selfe. Of these thinges put them in remembraunce, and testify before the Lord, that they striue not about wordes: whiche is to no profet, but to the peruertyng of the hearers.

Studye to shewe thy selfe laudable vnto God, a workeman that nedeth not to be ashamed, dyuidinge the worde of trueth iustlye. Ungostlye and vayne voyces passe ouer. i.Timo.iiij.b. For they shall encrease vnto greater vngodlynes, and their wordes shall fret euen as doth a cancre: of whose numbre is Hymeneus and Philetus, whiche as concerning the trueth haue erred, saying that the resurrection is past alredy, and do destroy the fayth of diuers persons.

But the sure ground of God remayneth, and hath thys D seale: the Lorde knoweth them that are hys, and let euerye man that calleth on the name of Christe, departe from iniquitie. Notwithstandynge in a greate house are not onlye vessels of gould and of syluer: but also of wood and of earth, some for honour, and some vnto dishonour. If a* man ther fore purge hym selfe from suche felowes, he shalbe a vessell sanctified vnto honour, mete for the Lord, and prepared vnto all good workes.

Lustes of youth auoyde, and folow ryghtwesnes, fayth, loue, and peace, with them that call on the Lorde with pure i.Timo.i.c herte. Folysshe and vnlearned questions put from thee, re- Titus.iiij.c membrynge that they do but gendre stryfe. But the seruaunte of the Lorde must not stryue: but muste be peasable vnto all men, and apte to teache, and one that can suffre the euyll in meakenes, and can informe them that resiste, yf that God at any tyme wyll geue them repentaunce for to knowe the trueth, that they maye come to them selues agayne out

of the snare of the deuyll, whiche are nowe taken of him at his wyll.

¶ The Notes.

a. This ought to be vnderstande of suche heresies, as he dyd speake of euen a lytle before in the same chapter. As if he shoude saye: He that kepeth hym selfe from suche erroneous opinions and heresies, and abydeth stedfast in the traeth of the Gospell, is a vessell vnto honour. And this can no man do, without hym, that worketh in vs both to wyll, and also to do or perfourme the thyng, that he hath moued vs to wyll.

The .iii. Chapter.

¶ He prophecieth of the parelous tymes, setteth oute ypocrites in theyr colours, telleth vs what they be within, for all theyr fayre faces outwardly.

1. Timo. iiij. a. 2. Pete. iij. a. Jude, i, f

THis vnderstande, that in the laste dayes shall come parelous tymes. For menne shalbe louers of theyr owne selues, couetous, boasters, proude, coursed speakers, dysobedyente to father and mother, vnthankefull, vnholy, vnkynd, trucebreakers, stubborne, false accusers, riatours, fearce, dispisers of them which are good, traytours, headye, hye mynded, gredye vpon volupteousnes more then the louers of God, hauynge a similitude of godlye lyuinge, but haue denyed the power thereof: and B suche abhorre. Of this sorte are they whiche entre into houses, & bring into bondage wemen laden with sinne, whiche wemen are ledde of diuers lustes, euer learning, & neuer able to come vnto the knowledge of the truth.

As Jannes and Jambres withstode Moses, euen so do Exod, vij, b these also resiste the trueth, men they are of corrupte myndes, and lewde as concernynge the fayth: but they shal preuayle no lenger. For theyr madnes shalbe vttered vnto all men, as theyrs was. But thou hast sene the experience of C my doctrine, fashion of liuinge, purpose, faythe, longe sufferynge, loue pacience, persecutions, and afflictions whyche happened vnto me at Antioche, at Iconium, and at Lystra: which persecutions I suffered patientlye. And from them all the Lorde deliuered me. Yea, and all that wyll liue godlye in Christe Jesu, muste suffre persecutions. But the euyll Actus. xiiij. b. Prou. xxiiij. b. Eccli. ij. a. men and disceauers, shall wexe worsse and worsse, a* whyle they deceaue, and are deceaued them selues.

But continue thou in the thynges which thou hast learned

ned, whiche also were commytted vnto thee, seynge thou knowest of whome thou hast learned them, and forasmuche also as thou hast knowen holy scripture of a childe, which is able to make the wise vnto saluation thorow the faith which is in Christe Jesu. For all scripture geuen by inspiration of God, is profitable to teache, to improue, to amend, and to instruct in ryghtwesnes, that the man of God may be perfect, and prepared vnto all good workes. 2.Peter.1.d

¶ The Notes.

1. False prophetes shalbe punyshed for two causes. Fyrste because that they haue not obeyed the trueth or haue swarued from it, after that they knewe and receaued it. Secondely because that they do with those false sorcerers of Egypte withstande and resiste the trueth, wrapping other in errours with them selues vnto euerlastynge damnation.

The.iiij.Chapter.

¶ He exhorteth Timothy to be feruent in the word and to suffre aduersite, maketh mention of his owne death, and biddeth Timothy come vnto hym.

I Testifye therfore before God, and before the Lorde Jesu Christe, whiche shall iudge the quicke and deade at his appearynge in hys kyngedome, preache the word, be feruent, be it in season or out of season. Improue, rebuke exhort with all longe suffryng and doctrine. A

For the tyme wyll come, when they wyll not suffre wholesome doctryne: but after theyr owne lustes shall they (whose eares ytche) get them an heepe of teachers, and shall turne theyr eares from the truth, and shalbe geuen vnto fables. But watch thou in all thinges, and suffre aduersitie, and do the worke of an Euangelist, fulfyll thyne office vnto the vtmoost. 2.The pistle on S. Lukes daye.

For I am nowe readye to be offered, and the tyme of my departynge is at hande. I haue fought a good fyghte, and haue fulfylled my course, and haue kepte the fayth. From hencefoorth is layde vp for me a crowne of ryghtewesnesse, whiche the Lorde, that is a ryghtewes iudge, shall geue me at that daye: not to me only: but vnto all them also that loue his comminge. Make spede to come vnto me at once. B 1.Cor.ix.d. 1.Pet.v.d

For Demas hath left me, and loueth this present world, and is departed vnto Tessalonica. Crescens is gone to Ga-

lacia, and Titus vnto Dalmacia. Only Lucas is with me.

¶ Take Marke and bringe him with thee, for he is necessarye
Colloss. iiij. c. vnto me, for to minister. And Tichicus haue I sent to Epe-
sus. The cloke that I lefte at Troada with Carpus, when
thou commest, bryng with thee, and the bokes, but specially
the parchement. Alexander the coppersmyth dydde me
muche euyll, the Lorde reward him accordynge to his de-
des, of whom be thou ware also. For he withstode our prea-
chynge sore.

At my fyrst aunswerynge, no man assisted me, but all for-
D soke me. I praye God, that it maye not be layd to theyr charges: notwithstandynge the Lorde assisted me, and strengthed me, that by me the preachynge shoulde be fulfylled to the vtmost, and that all the Gentyles shoulde heare. And I was delyuered oute of the mouthe of the a* Lyon. And the Lorde shall deliuer me from all euyll doynge, and shall kepe me vnto his heuenly kyngedome. To whome be prayse for euer and euer. Amen.

Salute Prisca, and Aquila, and the housholde of Onesiphorus. Erastus abode at Corinthum. Trophimos I lefte at Myletum sycke. Make spede to come before wynter. Eubolus greteth thee, and Pudens, and Linus, and Claudia, and all the brethren. The Lorde Jesus Christe be with thy spryte. Grace be with you. Amen.

The ende of the seconde Epistle vnto Timothy.

VVritten from Rome when Paule was presented the seconde time vp before the Emperour Nero.

¶ The Notes.

a. Some men do expounde this place of Sathan the deuell, whiche (as Saynt Peter sayeth) goeth about lyke a raumpynge lion sekinge whome he may deuour. But it ought rather to be vnderstanded of Nero the Emperour, whiche was the mooste cruel tyraunte that euer was on the earth. And suche an vngodly Prynce is as a lyon, and as a deuourynge beare vnto the people. Prouer. xxviij.

The

¶ The argument of the Epistle to Tytus.

Saint Paul geueth cõmaundement vnto Titus, to appoint and ordeyne worthy ministers, and to set godly learned me for to rule and gouerne the congregation of Christ. For Sathan the deuel hath euery where his ministers which ought with sound doctrine to be beaten away. Therfore, they that are appointed watchmen ouer the flocke of Christ, must be of ablenesse, not only to teache, but also to confounde and ouerthrowe them that resist or withstande the truth. Secondly he doth prescribe the office or duety of all persones and ages. Laste of all he byddeth him to beware of Iewysh fables, and vaine questions, which do not edifie. This might well be called an epitome or abridgement of the fyrst epistle to Timothy.

The Epistle of S. Paule the Apostle to Tytus.

The first Chapter.

¶ Paule exhorteth Titus to ordeyne priestes or bylhops in euerye citie: declareth what maner of men they ought to be that are chosen to that office, and chargeth Titus to rebuke suche as wythstande the Gospell.

Paul the seruaunt of God, and apostle of Iesu Christ, accordinge to the faith of goddes electe, and the knowledge of the truth, whiche is after godlines vpon the hope of eternall lyfe, whiche lyfe God that can not lye, hath promysed before the worlde beganne: Rom.xvj.a.
but hath opened his worde at the time appoynted thorowe preachinge, whiche preachinge is commytted vnto me, accordynge to the commaundement of God our sauioure. To

Titus his naturall sonne in the commen fayth.

Grace mercye and peace from God the father, and from
1.Timo.1.a
2.Timo.1.a
the Lord Jesu Christ our sauiour. For this cause left I thee
B in Creta, that thou shouldest performe that whiche was lac-
kynge, and shouldest ordeyne elders in euery citie, as I ap-
poynted thee. If any be fautlesse, the husbande of one wyfe,
1.Timo.3.a. hauynge faythfull chyldren, whiche are not slaundered of
ryote, nether are disobedient. For a bishop must be fautlesse,
as it becommeth the minister of God: not stubborne, not an-
Or. not geuen so much Wine
gry ✣ no dronckarde, no fyghter, not geuen to fylthy lucre:
but harberous, one ♁ loueth goodnes, sobre minded, righte-
ous, holy, temperate, & suche as cleueth vnto the true word
of doctryne, that he may be able to exhorte with wholesome
learnynge, and to improue them that say agaynst it.

For there are many disobedient and talkers of vanitie,
C and deceauers of myndes, namely they of the circumcision,
whose mouthes must be stopped, which peruert whole hou-
2.Timo.3.b. ses, teachinge thinges whiche they ought not, because of fil-
thy lucre. One beynge of them selues, which was a prophet
of their owne sayde: The Cretians are alwayes lyars, euyl
D beastes, and slowe belyes. This wytnes is true, wherefore
rebuke them sharpely, that they maye be sounde in the faith
Rom.xiiii..d. and not takynge hede to Jewes fables & commaundemen-
tes of men, that turne from the truth. Unto the pure, are al
thinges pure: but vnto them that are defyled and vnbele-
uynge, is nothing pure: but euen the very mindes and con-
sciences of thē are defyled. a* They confesse that they know
God: but with the dedes they denye him, and are abomina-
ble and disobediente, and vnto all good workes discommen-
dable.

¶ The Notes.

a. As infidelitie is the heade sprynge of all wickednes and vyce, so on the contrary syde, fayth is the originall well, and fountayne of all vertue and godlynesse. Whiche fayth is declared, not only by wordes, but by suche dedes and workes, as god hath commanded vs in his holy and sacred scriptures. And where no suche workes be, speake they neuer so godly, there is no true lyuely fayth.

The .ii. Chapter.

¶ He telleth hym how he shal teach all degrees to behaue them selues.

But

BUt speake thou that whyche becommeth wholesome learnynge. That the elder men be sober, honest, discrete, sounde in the fayth, in loue, and in patience. And the elder wemẽ lykewyse, that they be in suche raymente as becommeth holynes, not false accusers, not geuen to muche wyne, but teachers of honeste thinges, to make the younge wemen sobre mynded, to loue theyr husbandes, to loue theyr children, to be discrete, chast, huswyfly, good and obedient vnto their owne husbandes, that ỹ word of God be not euyll spoken of. Yonge men lykewyse exhort, that they be sobre mynded.

A
i. Timoth. v. b
B
i. Timo. iiij. d.
i. Peter. d. a

Aboue all thinges shewe thy selfe an ensample of good workes with vncorrupt doctrine, with honestye, and with the wholesome worde, whiche can not be rebuked, that he which withstandeth, may be ashamed, hauyng nothinge in you that he may dispraise. The seruauntes exhorte to be obediente vnto theyr owne masters, and to please in all thynges, not aunswerynge agayne, nether to be pickers, but that they shewe all good faithfulnes, that they may do worshyp to the doctryne of oure saueoure God in all thynges. For the grace of God, that bryngeth saluation vnto all men, hath appeared, and teacheth vs that we shoulde denye vngodlynes, and worldly lustes, and that we shulde lyue sobre mynded, ryghteously and godly in this presente worlde, lokynge for that blessed hope, and glorious appearynge of the myghty God, and of our sauyour Jesu Christ, whiche gaue him selfe for vs, to redeme vs from all vnrightewesnes, and to pourge vs a peculiar people vnto him selfe, feruently geuen vnto good workes. These thinges speake, & exhorte, & rebuke, with all cõmaundyng. Se that no man despise thee.

C
Ephes. vi. a.
i. Pet. ij. c.
i. John. ij. c.
D
Rom. xiij. a.

The. iii Chapter.

¶ Of obedience to suche as be in auctoritie. He warneth Titus to beware of foolyshe and vnprofitable questions.

A Rom.xiij.a 1.Peter.ij.c



Arne them that they submyt them selues to
rule and power, to obey ỹ officers, that they
be readye vnto all good worckes, that they
speake euyll of no man, that they be no fyghters, but softe, shewynge al mekenes vnto al
men. For we oure selues also were in tymes
past, vnwyse: dysobedient, deceaued, in ✲ daunger to lustes,
and to dyuers maners of voluptеousnes, lyuinge in malicyousnes and enuy, full of hate, hatynge one another.

✲ Or: seruing lustes.

B Tit.iij.a

But after that the kyndnes and loue of our saueour God
to manwarde appeared, not of the dedes of ryghteweslnes
which we wrought: but of his mercye he saued vs, by the
fountayne of the newe byrth, and with the renuynge of the
holy goost, which he shed on vs aboundauntly, thorow Jesus Christe our saueour, that we once iustified by his grace
✲ shoulde be heyres of eternall lyfe, thorowe hope. This is a
true sayinge.

✲ Some read: shoulde be heyres accordinge to the hope of eternall lyfe.

Of these thinges I wyll thou shouldest certify, that they
which beleue god, might be diligent to go forward in good
worckes. These thinges are good and profitable vnto men.
C Folish questions and genealogies, and braulynge, and stryfe
about the lawe, auoyde: for they are vnprofitable and superfluous. A ✲ man that is geuen to heresy, after the first & the
seconde admonition, auoyde: remembrynge that he that is
suche, is peruerted, and synneth euen damned by his owne
iudgement.

1.Timo.i.b 2.Timo.ij.d. Mat.xviij.c.

When I shall sende Artemas vnto thee, or Tychicus, be
D diligent to come to me vnto Nichopolis. For I haue determined there to winter. Bringe zenas the lawiar, and Apollos on theyr iourney diligently, that nothynge be lackynge
vnto them. And let ours also learne to excell in good worckes, as far forth as nede requireth, that they be not vnfruitfull. All that are with me, salute thee. Grete them that loue
vs in the fayth. Grace be with you all. Amen.

Vvritten from Nichopolis a citie of Macedonia.

C Th

¶ The Notes.

a. After that the godly minister hath by the myghty worde of god conuinced anye man of heresy, if that a man wyll obstinatly abyde in his errontous oppynion and doctryne: it is lawfull for the godly magistrate for to punysh him with the swearde, this place (whiche doth only pertayne to the minister, vnto whome the temperall swearde is not delyuered) notwithstandynge. Paule dyd smyte Bariesu with blyndnesse. Act. xiii. Also the Lorde. Deut. xiij. dyd commaunde that the false prophete shoulde be slayne, and put to death. This lawe is not yet abolyshed.

The Epistle of S. Paule vnto Philemon.

¶ He reioyseth to heare of the fayth and loue of Philemon, whome he desyreth to forgeue his seruaunt Onesimus, and louyngelye to receaue hym agayne.

PAule the prysoner of Jesu Christe, and brother Timotheus. Vnto Philemon the beloued, and oure helper, and to the beloued Appia, and to Archippus oure felowe souldier, and to the congregation that is of thy house. A

Grace be with you, and peace from God oure father, and from the Lorde Jesus Christ. 1. Cor. 1. & Gala. 1. &

I thanke my God, makynge mention alwayes of thee in my prayers, when I heare of thy loue and faith, which thou hast towarde the Lorde Jesu, and towarde all saynctes: so that the fellowshyppe that thou hast in the fayth is frutefull thorowe knowledge of all good thynges, whiche are in you by Jesus Christ. For we haue great ioye and consolation ouer thy loue: because by thee (brother) the saynctes heartes are comforted. B

Wherfore, though I be bolde in Christe to enioyne thee, that which becommeth thee, yet for loues sake I rather beseche thee, though I be as I am, euen Paule aged, and now in bondes for Jesu Christes sake. I beseech thee for my sonne Onesimus, whom I begat in my bondes, whiche in tyme passed was to thee vnprofitable: but nowe profitable both to thee & also to me, whom I haue sent home agayne. Thou therfore receaue hym, that is to saye: myne owne bowels, whom I woulde fayne haue retayned with me, that in thy C Collos. iiij. d.

stede

stede he myght haue ministred vnto me in the bondes of the Gospell. Neuertheless, without thy mynde, woulde I do nothinge, that the good whiche spryngeth of thee, shuld not be as it were of necessitie, but willingly.

Happely he therfore departed for a season, that thou shuldest receaue him for euer, not nowe as a seruaunt: but aboue a seruaunt (*I meane*) a brother beloued, speciallye to me: but howe muche more vnto thee, both in the flesh, and also in the Lorde: If therfore thou count me a felowe, receaue hym as my selfe. If he haue hurt thee, or oweth thee ought, that lay to my charge. I Paule haue wrytten it with myne owne hande. I wyll recompence it. So that I do not saye to thee, how that thou owest vnto me euen thyne owne selfe. Euen so brother, let me enioy thee in the Lorde. Comforte my bowels in the Lorde. Trustinge in thine obedience, I wrote vnto thee, knowynge that thou wylte do more then I saye for. Moreouer prepare me lodginge: for I trust thorow the help of your prayers, I shalbe geuen vnto you. Ther salute thee Epaphras my felowe prysoner in Christe Iesu, Marcus, Aristarchus, Demas, Lucas, my helpers. The grace of our Lorde Iesu Christ be with your spryte. Amen.

Sent from Rome by Onesimus a seruaunt.

¶ The argument of the

Epistle of S. Paule to the Hebrewes.

THe chief thinge that saint Paule goeth aboute in this epistle written to the Hebrewes or Iewes is to exhort them, that they receaue the gospell, and acknowledge Christ, to be the true messias, whiche in dede is that high priest, whiche offered his owne body vpon the crosse for our sinnes, and so did fulfill all thinges, that before in the olde Testamente were shadowed or signified by the priesthode of Leui, by the temple, and by the sacrifices. And therfore the Iewes oughte to forsake all those auncient ceremonies or shadowes, & to cleaue with a true and liuely faith vnto Christ, as the saynctes dyd alwayes afore beleue and truste in that blessed sede, promised vnto the fathers and were there thorowe saued. After that he hath thus encouraged them vnto the sauinge faith, vnto the true religion and doctrine of Christe: He also exhorteth them vnto an holye, and godly conuersation. That Saint Paule did not here in the beginninge adde his owne name, as he is wonte to do in all other Epistles of his, it was done because that his name was so hated amonge the Iewes (and al because he called him selfe the Apostle of the heathen) that they coulde in no wise abide, that anye thinge set forth in his name, should be reade or published among them. This is the only cause wherfore S. Paule did not adde his name. It was written in the Hebrewe tounge, and afterwarde translated into greke by Luke. Eccleſia. Histor. lib. vi. Capit. xi

The

The Epistle

The epistle of S. Paule vnto the Hebrewes.

The first Chapter.

THowe God dealte louyngelye with them of the olde tyme in sendynge them his Prophetes, but muche more mercye hath he shewed vs in that he sent vs his owne sonne. Of the mooste excellente glorye of Jesus Christ, whiche in all thinges is lyke to his father.

A *The pistle on Christmas daye.*

GOd in tyme paste dyuerslye and manye wayes spake vnto the fathers by ỹ Prophetes: but in these laste dayes he hath spoken vnto vs by his sonne, whom he hath made heir of all thinges: by whome also he made the worlde. Whiche sonne beynge the bryghtnes of his glorye, and the very image of his substaunce✲, bearynge vp all thynges with the worde of his power, hath in his owne person purged our synnes, and is sytten on the right hande of the maiesty on hye, and is more excellent then the Aũgels in as much as he hath by inheritaunce obteyned an excellenter name *(then haue they.)*

Esay. vj. a. Eze. xxviij. c.

Sapien. vij. d

B ✲*Some read: ruling al thinges.*

Psalm. ij. a. Actus. xiij. c. ij. Reg. vij. b,

For vnto whiche of the Aungels sayde he at anye tyme: Thou art my sonne, this daye begate I thee? And agayne: I wyll be his father, and he shalbe my sonne. And agayne when he bryngeth in the fyrste begotten sonne into the

C

Psal. cxvij. c. Psalm. ciiij. b.

worlde, he sayth: And let all the Aungels of God worshyppe hym. And of the Aungels he sayth: He maketh his Aũgels spyrytes, and his mynysters flammes of fyre. But vnto the sonne he sayth: God, thy seat shalbe for euer and euer. The

Psal. xlv. b

scepter of thy kyngedome is a ryghte scepter. Thou haste loued ryghtewesnes and hated iniquitie, Wherefore, God

which

which is thy God, hath anoynted thee with the oyle of gladnes aboue thy felowes.

And thou Lorde in the begynnynge haste layde the foundation of the earthe. And the heauens are the worckes of thy handes. They shall perysshe, but thou shalte endure. They all shall wexe olde as dothe a garmente: and as a vesture shalte thou chaunge them, and they shalbe chaunged. But thou arte alwayes and thy yeares shall not fayle. Psal.cij.d.

Unto whiche of the Aungelles sayde he at anye tyme. Sytte on my ryghte hande, tyll I make thyne enemyes thy foote stole: Are they not all a* mynystrynge spyrytes, sente to minister, for theyr sakes whiche shalbe heyres of salvation. Psalm.cx.a. Math.xxij.d. i.Cor.xb.d

The Notes.

a. Aungelles are ministrynge spyrytes created for the electes sakes, therfore they oughte in no wyse for to be worshypped or prayed to.

The .ii. Chapter.

The exhorteth vs to be obedient vnto the newe lawe whiche Christe hath geuen vs, and not to be offended at the infirmitie and lowe degree of Christ, because it was necessarye that for oure sakes he shoulde take such an humble state vpon hym, that he myghte be lyke vnto his brethren.

Therefore we oughte to geue the more heede to the thinges* whiche we haue herde, leste at any tyme we perysshe. For yf the worde whiche was spoken by Aungelles was stedfaste: And euerye transgression and dysobedience receaued a iuste recompence of reward, howe shall we escape, yf we despyse so greate salvation, whiche at the fyrste began to be preached of the Lorde hym selfe, and (afterwarde) was confyrmed vnto vswarde, by them that hearde it, GOD bearynge wytnesse thereto, bothe with sygnes and wonders also, and wyth dyuers miracles, and gyftes of the holy Goost, accordyng to his owne wyll. A *Or, that was spoke vnto vs

For he hath not vnto the Aungels putte in subiection the worlde to come, whereof we speake. But one in a certayne place wytnessed, sayinge. What is man, that thou art mindfull of hym: Or the sonne of man that thou visitest hym: After thou haddest for a season made hym lower then the Aungels, B Psal.viij.a.

gels, thou crounedste hym with honoure and glorye, & haste set hym aboue the worckes of thy handes.

1.Cor.xv.d Thou hast put all thinges in subiection vnder his fete. In that he put all thinges vnder hym, he lefte nothynge Phil.ii.a. that is not put vnder hym. Neuertheles, we yet se not all thynges subdued vnto hym, but hym that was made lesse then the Aungels we se that it was Jesus, whiche is crowned with glory and honoure for the sufferinge of death: that he by the grace of GOD, shoulde taste of deathe for all men.

C For it became hym, for whome are all thinges, and by whome are all thinges, after that he hadde brought manye sonnes vnto glorye, that he should make the Lorde of their saluation perfecte thorowe afflyctions. For he that sanctifieth, and they whiche are sanctified, are all a* of one.

For whiche causes sake, he is not ashamed to call them Psalm.xxij.c brethren, sayinge: I wyll declare thy name vnto my bre- John.xx.d. thren, and in the myddes of the congregation wyll I praise thee. And agayne: I wyll putte my truste in hym. And agayne: beholde here am I, and the chyldren whiche God hath geuen me.

D For asmuche then as the chyldren were partetakers of flesshe and bloude, he also hym selfe lykewise toke parte with them, for to putte downe thorowe deathe, hym that Hebr.xij.a had Lordshyppe ouer deathe, that is to saye, the Deuyll, 1.Cor.xv.g & that he myght deliuer them, which thorow feare of death were all there life time in daunger of bondage. For he in no place taketh on him ỹ aungels: but ỹ seed of Abrahã taketh he on hym. Wherefore in all thinges it became hym to be made lyke vnto his brethren, that he myghte be mercyfull, and a faythfull hye Priest in thynges concernynge God, for to purge the peoples synnes. For in that he hym self suffered and was tempted, he is able to sucker them that are tempted.

C The Notes.

a. That is to saye: aswell Christ, that doth sanctifie, as we that are sanctified, be all of one father whiche is Abraham, whose sede Christ toke vpon hym, and not Aungels, that so by offeryng of his bodye, and sheddynge of his bloud, he myght sanctifye vs for euer.

The

The iii Chapter.

Che requireth vs to be obedient vnto the word of Christ, which is more worthy then Moses, The punyshement of suche as wyll nedes harden theyr hartes.

Wherfore holye brethren, partakers of the celestiall callynge, consyder the embassadoure and hye prieste of oure profession Christ Jesus, which was faythfull to him that * made hym, euen as was Moses in all his house. And yet was this man counted worthye of more glory then Moses: Inasmuche as he which hath prepared the house, hath mooste honoure in the house. Euerye house is prepared of some manne. But he that ordeyned all thynges, is God. And Moses verelye was faythfull in all his house, as a minister, to beare wytnes of the thynges, which shoulde be spoken afterwarde. But Christe as a sonne, hath rule ouer the house, whose house are we, so that we holde faste the confidence and the reioysing of that hope vnto the ende. A

* Or: Y hath appointed hī.

Num. xij. B

Wherefore, as the holy gooste sayeth: to daye yf ye shall heare his voyce, harden not youre hertes, as in the prouokynge in the daye of temptation in the wyldernesse, where a* your fathers tempted me, proued me, and sawe my workes xl. yeares long. Wherfore I was greued with that generation and sayde: They erre euer in theyr hertes: they verely haue not knowen my wayes, so that I sware in my wrathe, that they should not enter into my rest. Take hede brethren that there be at any time in none of you an euyl hert in vnbelefe, that he shoulde departe from the liuing god: but exhort one another dayly, while it is called to daye, lest anye of you were harde herted thorow the deceytfulnesse of synne.

Psalm. xcv. b.

Exod. xvij. a

C

For we are made partakers of Christ, yf we kepe sure vnto the ende the fyrst substaunce, so longe as it is sayd: to day if ye heare his voyce, harden not your hertes, as in the prouoking. For some, when they heard, rebelled: howebeit, not al that came out of Egypt * vnder Moses. But with whom was he displeased. xl. yeares? Was he not displeased wyth them that sinned, whose carkases were ouerthrowen in the desert?

D

* Or: by Moses.

desert: To whome swore he that they should not enter into his reste: but vnto them that beleued not: And we se that they coulde not enter in, because of vnbelefe.

¶ The Notes.

a. Se (I praye you) how parillous it is to folowe the example of our forefathers, onlesse it be most certayne that they haue walked in the wayes of the truth, and haue bene obedient vnto the word. If the religion of our forefathers hath bene false, or contrary vnto the scriptures, we ought in no wyse to folow. Lactan. de origine erroris, ij. capite.

The .iiii. Chapter.

¶ The Sabboth or reste of the Christen: punyshemente of vnbeleuers: the nature of the worde of God.

A Et vs feare therfore, lest any of vs forsakyng the promis of entring into his reste, shoulde seme at any time to come behynde. For vnto vs was it declared, as well as vnto thē. But it profited not them that they hearde the word, because they which heard it, coupled it not with fayth. For we which haue beleued, do enter into his rest, as (*contrari wise*) he said (*to the other*) I haue swore in my wrathe, they shall not enter into my rest. And that spake he verely long after that the workes were made, & the founda
B tion of the worlde layde. For he spake in a certayne place of the seuenth day, on this wyse: And god did rest the seuenth daye from all his workes. And in this place agayne. They shal not enter into my rest. Seing therfore it foloweth that some must enter therinto, & they to whom it was fyrst preached, entred not therein for vnbeleifes sake. Agayne he appoynted in Dauid a certayne present daye after so longe a
¶ time, saying as it is rehearsed: this day yf ye hear his voyce be not hard herted. For if Iosue had geuen them reste, then would he not afterward haue spoken of an other day. There remayneth therfore yet a reste to the people of God. For he that is entred into his reste, hath also ceased from his owne workes, as God dyd from his.

Gene. ij. a. Psalm, xcv. c

Let vs studye therfore to entre into that rest, leste anye man faule after the same ensample of vnbelief. For the word of God is quicke, and mighty in operation, and sharper then anye two edge sweard: and entreth through, euen vnto the
D dyuydynge a sonder of the soule and the spryte, and of the ioyntes

ioyntes and the marye: and is a discerner of the thoughtes and the intentes of the hert: nether is there any creature invysible in the sight of him. But a* all thinges are naked and bare vnto the eyes of hym, of whome we speake. Eccli.xv. Psal.xxxiii.

Seynge then that we haue a great hye prieste whiche is entred into heauen (I meane Iesus the sonne of God) lette vs hold our profession. For we haue not an hye prieste, which can not haue compassion on our infirmities: but was in all poyntes tempted, like as we are: but yet withoute synne. Phil.ij. Let vs therefore go boldelye vnto the seate of grace, that we maye receaue mercy, and fynde grace to helpe in tyme of nede.

¶ The Notes.

a. No mans vnfaythfulnesse, no mans, hypocrisye can be hydden from the sonne of god, whiche is that euerlastynge and eternall worde that iudgeth euen the very thoughtes and intentes of the hart. Therfore let no man thinke, that the false imagination of his harte shall escape vnpunished.

The. v. Chapter.

¶ Christ is our hye prieste and seate of grace, and more excellente then the hye priestes of the olde lawe,

For euerye hye prieste that is taken from among men, is ordeyned for men, in thinges pertayninge to God: to offer giftes and sacrifices for synne: which can haue compassion on the ignoraunte, and on them that are out of the way, because that he hym self also is compassed with infirmitie: and for the same infirmities sake he is bounde to offer for synnes, as well for his owne parte, as for the peoples. And no a* man taketh honoure vnto hym selfe, but he that is called of God, as was Aaron. A Leuit.ix.

Euen so lykewyse, Christe glorified not hym selfe, to be made the hye prieste: but he that sayde vnto hym: thou arte my sonne, this daye begat I thee (*glorified him*) As he also in another place speaketh: thou art a preest for euer after the order of Melchisedech. B Psalm.ij.b. Actus.xiij.e.

Whiche in the dayes of his flesche, dyd offer vp prayers and supplications, with stronge cryinge and teares vnto him that was able to saue him from deathe, and was also hearde, because of his Godlynes. And thoughe he were Psalm.cx.b.

¶ (Goddes) sonne, yet learned he obedience, by the thynges whi-
che he suffered, and was made perfecte, and the cause of e-
ternall saluation vnto all them that obeye him: and is called
of God an hie prieste, after the order of Melchisedech.

Whereof we haue manye thinges to saye, whiche are
harde to be vttered: because ye are dull of hearynge. For
when as concernynge the time, ye ought to be teachers, yet
D haue ye nede agayne that we teache you the fyrste prync-
i. Cor. iij. a ples of the worde of God: and are become such as haue nede
of mylke, and not of stronge meate: for euerye man that is
fed with mylke, is inexperte in the worde of ryghtewesnes.
For he is but a babe. But stronge meate belongeth to them
that are perfect, which thorowe custome haue their wittes
exercised, to iudge both good and euyll.

¶ The Notes.

a. Let no man hereafter by vnlawfull meanes, as by fauour or brybes, clymbe vnto spi-
rituall promotions, lest he as a companion of Symon Magus, do in the steade of the blef-
synge of God receaue his course. If anye man be lawfullye called therevnto, lette hym be
myndefull of this holye callynge, and watche diligently ouer the flocke of Christ, beynge
sure of this, that the bloud of all them that perysh through his negligence, shalbe requy-
red at his handes.

The vi Chapter.

¶ He goeth forth with the thynge that he began in the latter ende of the
fyfte chapter, and exhorteth them not to faynt, but to be stedfast and pa-
tient: for so muche as God is sure in his promyse.

Therfore, lette vs leaue the doctrine pertay-
A ning to the beginning of a Christen man, and
Hebr. vij. b. let vs go vnto perfection, and nowe no more
laye the foundation of repentaunce from dead
workes, and of fayth towarde God, of bap-
tysme, of doctrine, and of layinge on of han-
des, and of resurrection from death, and of eternall iudge-
ment. And so wyll we do, if God permytte. a* For it is not
Math. xii. d. possible that they, which were once lyghted, and haue tasted
ij. Peter, ij. d. of the heauenly gift, and were become partakers of the holy
Hebr. x. b. gooste, and haue tasted of the good worde of God, and of the
power of the worlde to come: if they fall awaye, shoulde be
renued agayne vnto repentaunce: forasmuche as they haue
(as concerninge them selues) crucified the sonne of God a
fresshe, makinge a mocke of him.

For

For the earth whiche drinketh in the rayne that cometh B
oft vpon it, & bringeth forth erbes mete for them that dresse
it, receaueth blessing of God. But (*that grounde*) which beareth
thorners and bryars, is reproued, and is nye vnto cursyng:
whose ende is to be burned. Neuertheless deare frendes
we trust to se better of you, and thynges whiche accompany
saluation, though we thus speake. For god is not vnrighte-
ous, that he should forget your worke and laboure that pro- C
ceedeth of loue, whiche loue ye shewed in his name, whiche
haue ministred vnto the sainctes, and yet minister. Yea, and
we desyre that euery one of you shewe the same diligence,
to the full stablysshinge of hope, euen vnto the ende, that ye
faint not, but be folowers of them, which thorow faith *and
patience, inheret the promys.

*Or rather: and longe sufferinge.

For when God made promis to Abraham because he had
no greater to sweare by, he sware by him selfe, sayinge: Su- D
relye I wyll blesse thee and multiplye thee in dede. And so
after that he had taried a *longe tyme, he enioyed the pro-
mys. For men verelye sweare by hym that is greater (*then
them selues*) and an othe to confyrme the thynge, is amonge
them an ende of all stryfe. So G O D wyllynge verye
aboundauntelye to shewe vnto the heires of promys, the sta Exod. xxxij. c.
blenesse of his counsayle, he added an othe: that by two im-
mutable thinges (in which it was vnpossible that God shuld
lye) we might haue stronge consolation, whiche haue fled to
this, for to holde fast the hope that is sette before vs, whiche
hope we haue, as an ancre of the soule, both sure & stedfaste.
Whiche hope also entreth in, into the thinges which are within
the vayle, whether the forerunner is for vs entred in: I
meane Jesus that is made an hie priest for euer after the or-
der of Melchisedech.

*Or, patience.

The Notes.

a. This is Paules meanynge: They that do beleue truely and vnfeynedly, do continue or abyde stedfast in the knowen truth. Yf any therfore fall away from Christ, it is a plain token, that they were dissembling hipocrites, and that they neuer beleued trulye, as Judas, Symon Magus, Demas, Hymenæus, and Philetus were, whiche all fell awaye from the knowen veritie, and made a mock of Christ, which Paul doth call here to crucifye Christ of new: because that they turninge to their old vomit agayne, do most blasphemously tread the benefit of Christes passion vnder their fete. They that are such can in no wyse be renewed by repentaunce. For they are not of the number of the elect, as S. John doth say: They went from vs, but they were not of vs, for if they hadde bene of vs, they would haue remayned with vs vnto the ende. Yf suche men do repent, their repentaunce is as Judas and Cains repentaunce was.

¶ He compareth the priesthode of Christe vnto Melchisedech, but to be farre moze excellent,

A 

Oz this Melchisedech kyng of Salem (whiche beynge prieſt of the mooſte hye God, met Abzaham, as he retourned agayne from the ſlaughter of the kynges, and bleſſed hym: to whome alſo Abzaham gaue tythes of al thinges) fyzſt is by interpzetation kinge of rychtwyſenes: after that, he is king of Salem, that is to ſay, king of peace: without a* father, without mother, without kinne, and hath nether begynnynge ✣ of his tyme, nether yet ende of his lyfe: but is lykened vnto the ſonne of God, and contynueth a prieſt foz euer. Conſider what a man this was, vnto whom the Patriarke Abzaham gaue tythes of the ſpoyles. And verelye thoſe childzen of Leuy, whiche receaue the office of the prieſtes, haue a commaundemente to take, accozdynge to the lawe, tythes of the people, that is to ſay, of their bzethzen, yea though they ſpzonge out of the loynes of Abzaham. But he whoſe kynred is not counted amonge them, receaued tythes of Abzaham, and bleſſed hym that had the promyſes. And without all naye, ſayinge: he whiche is leſſe, receaueth bleſſynge of him which is greater. And here men that dye, receaue tythes. But there he receaueth tythes, of whom it is wytneſſed, that he lyueth. And to ſaye the truth Leuy him ſelfe alſo which receaueth tythes, payed tithes in Abzaham. Foz he was yet in the loynes of his father Abzaham, when Melchiſedech met hym.

✣ Or: of his dayes.

Num. xviij. d. ij. Para. xxx. b

B If now therfoze perfection came by the prieſthod of the Leuites (foz vnder that prieſthod the people receaued the lawe) what neded it furthermoze, that another prieſt ſhould ryſe after the ozdze of Melchiſedech, and not after the ozder of Aaron? Nowe no doute, if the prieſthod be tranſlated, the of neceſſitie muſt the lawe be tranſlated alſo.

Foz he of whom theſe thinges are ſpoken, pertaineth vnto another tribe, of which neuer man ſerued at the aultre.

Math. i. a. Foz it is euident, that our Lozd ſpzonge of the trybe of Juda,

da, of whiche tribe spake Moses nothinge concernynge
priesthod. And it is yet a more euydent thynge, yf after the ¶
similitude of Melchisedech, there aryse another priest, whi-
che is not made after the lawe of the carnall commaunde-
mente: but after the power of the endlesse lyfe. (For he testi- Psalm. c.b.
fieth: thou art a priest for euer, after the order of Melchise- Hebr. vij. c
dech.) Then the commaundement that went afore, is disa-
nulled, because of hyr weakenes and vnprofitablenes. For
the lawe made nothinge perfect: but was an introduction Rom. vij. a
of a better hope, by whiche hope, we drawe nye vnto God. Gala. v. e.

And for this cause it is a better hope, that it was not pro-
mised without an othe. For those priestes were made with-
out an othe, but this priest with an othe, by hym that sayde
vnto hym: The Lord sware, and wyll not repent: Thou art Psalm. c. a.
a priest for euer, after the order of Melchisedech. And for
that cause was Jesus a stablysher of a better Testament.

And amonge them, many were made Priestes, because
they were not suffered to endure, by the reason of death.
But this mã, because he endureth euer, hath an euerlasting D
priesthod. Wherefore, he is able also euer to saue them that
come vnto God by hym, seynge he euer lyueth, to make in-
tercession for vs. 1. Tim. ij. a.

For suche an hie Prieste it became vs to haue, whiche is
holy, harmelesse, vndefiled, separate from sinners, and made Leui. ix. d
hyer then heauen. Whiche neded not dayly (as yonder hye
Priestes) to offer vp sacrifice, fyrst for his owne synnes, and
then for the peoples synnes. For that dyd he at once for all, Heb. v. h
when he offered vp hym self. For the lawe maketh men prie
stes, whiche haue infirmitie: but the worde of the othe that
came synce the lawe, maketh the sonne Priest, which is per-
fecte for euermore.

¶ The Notes.

a. It is sayde that Melchisedech is without father and mother, because that no mentiō at al in the scriptures is made of his parentes, nor yet of his genealogie. And thus doth the scripture declare, that he is a lyuely fygure of Christ, whiche as touchynge hys godheade is without mother, beynge begotten of the father, without all begynninge, and as touchynge hys manheade is without father, beynge conceaued by the myghty operatiō of the holy goost.

The. viii. Chapter.

¶ The office of Christ is more worthy then the priestes office of the olde lawe, whiche was unperfecte, and therfore abrogate.

Heb. viij. b.



IF the thinges whiche we haue spoken, this is the pyth: that we haue such an hye priest, that is sytten on the ryght hande of the seat of maiestie in heauen, and is a minister of holy thinges, and of the very tabernacle which God pight, and not man. For euery hie priest is ordeyned to offer gyftes and sacrifices: wherefore it is of necessitie, that this man haue somewhat also to offer. For he were not a priest, yf he were on the earth, wher are priestes that accordinge to the law offer giftes, which priestes serue

Colloss. ij. c
Heb. x. a.

unto the ensample and shadowe of heauenly thinges: euen

B as the aunswere of God was geuen unto Moses, when he

Exod. xxv. d

was about to finische the tabernacle. Take heede (sayde he) that thou make all thinges accordinge to the patrone shewed to thee in the mount.

Now hath he obteyned a more excellent office, inasmuch as he is the mediatour of a better Testamente, whiche was made for better promyses. For if that fyrst Testamente had ben fautlesse: then shulde no place haue ben soughte for the seconde. For in rebukyng them he sayth: Behold the dayes

C will come (sayth the Lorde) and I will finische upon ỹ house

Jerem. xxxi. f

of Israel, and upon the house of Juda, a* a new Testament: not lyke the Testament that I made with theyr fathers at that tyme, when I toke them by ỹ handes, to lede them out of the lande of Egypte, for they continued not in my testament, and I regarded them not sayth the Lorde.

For this is the Testamente that I wyll make wyth the house of Israell: After those dayes sayth the Lorde: I wyll put my lawes in theyr myndes, and in theyr hertes I wyll wryte them, and I wyl be theyr GOD, and they shalbe my people. And they shall not teach euery man his neyghbour, and euery man his brother, sayinge: knowe the Lorde: for they shall know me, from the least to the ✣ most of them. For I wyll be mercifull ouer theyr unrighteousnes, and on their

✣ Or, to the greatest.

synnes

synnes,and theyr iniquities I wyll remember no more. In that he sayth a newe testament,he hath abrogate the olde. Now that whiche is disanulled and wexed olde, is redye to vanysshe awaye.

¶ The Notes.

a. By this newe conuenaunt he vnderstandeth free remission of synnes, which all men do obtayne,not by theyr owne merytes or workes of the lawe,but onelye and solely thorow the merits of Christes bloude.

The.ix.Chapter.

¶ The profit and worthynesse of the olde testament,and howe farre the newe excelleth it.

THat first tabernacle verely,had also ordinaū- A
ces,and seruinges of God, and worldly holi- Exod.xxv.b
nes. For ther was a fore[a]* tabernacle made, wherin was the candelsticke, and the table, and the shew bread which is called holy. But ¶ in the second vayl,was there a tabernacle, whiche is called holiest of all,which had the golden senser, & the arcke of the Testament ouerlayde rounde aboute with golde,wherin was the golden pot with Manna, & Aarons rodde that spronge,and the tables of the testamente. Ouer Exod.xvi.g
the arcke were the Cherubins of glory, shadowyng the seat B
of grace. Of which thinges we wyll not now speake particularly.

When these thinges were thus ordeyned, the Priestes went alwayes into the fyrst tabernacle, & executed the seruice of God. But into the second,went the hye Priest alone, once euery yeare:not without bloude,whiche he offered for hym selfe,and for the ignorannce of the people. Wherewith the holy goost this signified,that the waye of holy thinges, ¶ was not yet opened, whyle as yet the fyrst tabernacle was standynge. Whiche was a similitude for the tyme then present,and in whiche were offered gyftes and sacrifices that coulde not make the minister perfect, as pertaynynge to the conscience with only meates and drinckes,and dyuers washynges,and iustifienges of the flesshe,which were ordeyned Heb.vi.d.
vntyll the tyme of reformation. ❧ The pistle

But Christ being an hye Priest of good thinges to come, on the. v. sonday in Lente.
came by a greater and a more perfecte tabernacle,not made

with handes, that is to saye: not of this maner buyldynge,
D nether by the bloude of goates and calues: but by his owne
bloude he entred in once (*for al*) into the holy place, and found
Leui.xvi.c. eternall redemption. For yf the bloud of oxen and of goates
and the asshes of an heyfer, when it was sprinkled, purified
the vncleane, as touchinge the purifyinge of the flesh: howe
muche more shall the bloude of Christe (whiche thorowe the
eternall spryt, offered him selfe without spot to God) purge
youre consciences from dead workes, for to serue the liuing
God?

1.Timo.ij.a And for this cause is he the mediatoure of the newe Te-
stamente, that thorowe death whiche chaunsed for the re-
E demption of those transgressions that were in the fyrst Te-
The pistle on the weanesday before easter stamente, they which were called, myghte receaue the pro-
mysse of eternal enheritaunce. ✠ For whersoeuer is a testa-
ment, there muste also be the death of hym that maketh the
testament. For the testamente taketh auctoritie when men
are dead: for it is yet of no valewe as longe as he that made
it, is alyue. For whiche cause also, nether that fyrst testamēt
was ordeyned without bloude. For when all the commaun-
dementes were redde of Moses to all the people accordyng
Exod.xxiij.c and.xxiiij.c to the lawe, he toke the bloude of calues and of goates, with
water and purple wolle and ysope, and sprinckled both the
F boke, and all the people, sayinge: this is the bloude of the te-
stament, whiche God hath appoynted vnto you. Moreo-
uer, he sprynckeled the tabernacle with bloude also, and all
the ministrynge vessels. And almost all thynges, are by the
lawe pourged with bloud, and without sheadynge of bloude
is no remission.

It is then nede, that the similitudes of heauenly thinges
be purified with suche thinges: but the heauenlye thinges
them selues are purified w̄ better sacrifices then are those.
For Christ is not entred into the holy places that are made
G with handes, which are but similitudes of true thinges: but
is entred into very heauen, for to appeare now in the syght
of God for vs: not to offer hym selfe often, as the hye priest
entreth into the holy place euery year with straunge bloud,

for

for then must he haue often suffered synce the worlde began. But nowe in the ende of the worlde, hath he appeared once to put synne to flyght, by the offerynge vp of him selfe. And as it is appoynted vnto men that they shall once dye, and then commeth the iudgement: euen so Christ was once offered to take awaye the synnes of manye, and vnto them that loke for hym, shall he appeare agayne without synne vnto saluation.

Rom.v.b. 1.Pete.iij.b.

¶ The Notes.

a. There was but one tabernacle, whiche was diuided into two partes with a vayle beynge lyke vnto our churches, where a partition is made betwene the quyer and the body of the churche. This I haue added, because we shulde not thinke that the fathers of the olde testament had two tabernacles. It were mete, syth that at Christes death, the vayle of the temple was rent in two, that there shoulde be no partition at all in the temples of the Christians.

The.x. Chapter.

¶ The olde lawe had no power to clense awaye synne, but Christ dyd it with offeryng of hys body once for all. An exhortation to receaue the goodnesse of God thankefully with patience and stedfast fayth.

FOr the lawe hauinge the shadowe of good thynges to come, and not the very fashion of the thinges (thē selues) can neuer with those sacrifices whiche they offer yeare by yeare continually, make the cōmers therunto perfect. For wold not then those sacrifices haue ceased to haue bene offered, because that the offerers once purged, shoulde haue had no more consciences of synnes: Neuertheless, in those sacrifices is there mention made of synnes euery yeare. For it is vnpossible that the bloude of oxen, and of goates shoulde take away synnes.

A ¶ The pistle on good friday Coll.of.iij.c. Heb.viij.a.

Wherfore, when he commeth into the worlde, he sayth: Sacrifyce and offerynge thou wouldest not haue: but a body hast thou ordeyned me. In burnt sacrifices and synne offeryuges thou hast no pleasure. Then I sayd. Lo ✣ I come. In the begynnynge of the booke it is wrytten of me, that I shoulde do thy wyll, O God. Aboue, when he had sayde: sacrifice and offerynge, and burnt sacrifices & synneoffringes thou wouldest not haue, nether hast alowed (whiche yet are offered by the lawe) then sayd he: Lo I come to do thy wyl, O God: he taketh away the fyrste, to stablysh the latter. By

B Psalm. xxix.a.

✣ Or, I am here.

the

the whiche wyll, we are sanctified: by the offeryng of the bo-
dy of Jesu Christ once for all.

And euery priest is ready dayly ministrynge, and ofte ti-
C mes offereth one maner of offeringe, which can neuer take
awaye synnes. But this man after he had offered one sacri-
fice for synnes, satte hym downe for euer on the ryght hand
of God, and from hence forth tarieth tyll his foes be made
his fotestole. For with one offerynge hath he made parfecte
for euer them that are santified. And the holy goost also bea
reth vs record (*of this*) euen when he tolde before: This is
Psalm.cx.b. the testament that I wyll make vnto them: after those day-
es sayth the Lorde: I wyll put my lawes in their hertes,
Jerem.xxxi.f. and in their mynde I wyll wryte them, and their synnes &
iniquities wyll I remember no more. And where remissi-
on of these thynges is, there is no more offerynge for
synne.

Seynge therefore brethren, that by the meanes of the
D *Or: haue bol* bloude of Jesu, we * maye be bolde to enter into that holye
deues. place, by the newe and lyuinge waye, whiche he hath prepa-
red for vs, thorow the vayle, that is to say: by his flesh. And
seyng also that we haue an hye priest whiche is ruler ouer
the house of God, let vs drawe nye with a true herte in a ful
fayth, sprinckeled in our hertes from an euyl conscience, and
washed in our bodies with pure water: let vs kepe the pro-
fession of our hope, withoute wauerynge (for he is faythfull
E that promysed) and let vs consider one another, to prouoke
vnto loue, and to good workes: not forsaking the fellowshyp
that we haue amonge oure selues, as the maner of some is:
but let vs exhorte one another, and that so muche the more,
because ye se that the daye draweth nye.

a* For if we synne willingly after that we haue receaued
the knowledge of the truth, there remaineth no more sacri-
fyce for sinnes, but a fearful lokinge for iudgemente, and vi-
olent fyre, whiche shall deuour the aduersaries. He that de-
Deut.xvij.b. Hath, xviij.c. spyseth Moses lawe, dyeth without mercye vnder two or
ij.Cor.xiij.a. thre wytnesses. Of how much sorer punyshment suppose ye
shall he be counted worthy, whiche treadeth vnder fote the

sonne

sonne of God, and counteth the bloude of the Testament as an vnholy thinge wherwith he was sanctified, and doth dis- honour to the spryte of grace. For we knowe hym that hath sayde: vengeaunce belongeth vnto me, I wyll recompence sayth the Lorde. And agayne: the Lord shal iudge his people. It is a fearefull thinge to faule into the handes of the liuinge God.

F Deut.xxxij.d. Psalm.xciij.a Rom.xij.d.

Psalm.xx.b

Call to remembraunce the dayes that are passed, in the whiche after ye had receaued light, ye endured a great fight in aduersities, partely while al men wondred and gased at you for the shame and tribulation that was done vnto you, and partely whyle ye became companions of them whych so passed theyr time. For ye suffered also with my bondes, and toke in worth the spoylyng of your Goodes, and that wyth gladnes: knowynge in your selues how that ye had in heauen a better, and an endurynge substannce. Cast not awaye therefore your confidence which hath greate reward to recompence. For ye haue nede of pacience, that after ye haue done the will of God, ye might receaue the promis. For yet a very lytle while, and he that shall come wyl come, & wil not tary. But the iust shall lyue by fayth. And if he withdrawe him self, my soule shal haue no pleasure in him. We haue not which withdraw our selues vnto dampnation, but pertaine to fayth, to the winning of the soule.

G

Habacuc.ij.a Rom.i.a

The Notes.

a. They synne willingly, which of a set malyce and purpose do withholde the trueth in vnryghteousnes and lying, which know that in al the worlde there is no other sacrifice for synne, but that onely omnisufficient sacrifice of Christes death, and yet they wyll not commytte them selues vnto it, but rather despyse it, and abyde styll obstinately in theyr wyckednesse, and synnes. Vnto suche remayneth a moost horrible and dreadfull iudgemente.

The.xi. Chapter.

What fayth is, and a commendation of the same. The stedfaste beleue of the fathers in olde tyme.

FAyth is a sure confydence of thinges whiche are hoped for, and a certayntie of thynges which are not sene. For by it the elders were well reported of. Through fayth we vnder- stande that the worlde was ordeyned by the worde of God, and that thinges whiche are

A

Gene.i.a

sene

Gene.iiij.a

sene, were made of thinges whiche are not sene. By fayth Abel offered vnto God a more plenteous sacrifyce then Cayn: by whiche he obteyned witnes that he was ryghteous, God testifyinge of his gyftes: by whiche also he being dead, yet speaketh.

Genes.v.d.

By fayth was Enoch translated that he shuld not se death: nether was he found: for God had taken him away. For before he was taken away, he was reported of, ℣ he had pleased God: but without fayth it is vnpossible to please (*hym*). For he that cometh to God, must beleue that God is, and that he is a rewarder of them that seke hym.

Genes.vi.b.

By fayth Noe beynge warned of GOD, and fearynge the thynges whiche were as yet not seene prepared the arcke to the sauynge of his housholde, thorowe the whiche arcke, he condempned the worlde, and became heyre of the ryghtewesnes whiche commeth by fayth.

Gene.xij.a.

By fayth Abraham, when he was called obeied, to go out into a place, whiche he shoulde afterward receaue to inheritaunce, and he went out, not knowynge whether he shoulde go.

*Or, into the land of promis

By fayth he remoued *into the land that was promised him, as into a straunge countre, and dwelt in tabernacles: ℣ so did Isaac and Jacob heyres with him of the same promis For he loked for a citie hauing a foundation, whose buylder and maker is God.

Gene.xxi.a

Thorow fayth Sara also receaued strengthe to be with child, and was deliuered of a child when she was past age, because she iudged him faythfull which had promysed.

And therfore sprang thereof one (and of one whiche was as good as dead) so many in multitude, as the starres of the skye, ℣ as the sond of the sea shore which is innumerable.

And they al dyed in fayth, and receaued not the promysses: but sawe them a farre of, and beleued them, and saluted them: and confessed that they were straungers and pylgrems on the earth. For they that saye suche thynges, declare that they seeke a countre. Also if they had bene mynd full of that countre, from whence they came out, they hadde

leasure

leasure to haue returned agayne: but now they desyre a bet D
ter, that is to say a heauenly. Wherfore God is not ashamed
of them, euen to be called their God: for he hath prepared for
them a citie.

By fayth Abraham offered vp Isaac, when he was temp Genes. xxij. b.
ted, and he offered hym beynge his onely begotten sonne, Eccle. xliij. c.
which had receaued the promyses of whom it was sayde: in
Isaac shal thy sede be called, for he considered that God was
able to rayse it vp agayn from death. Therfore receaued he
hym, for an ensample (*of the resurrection*). In fayth Isaac blessed
Jacob and Esau, concernyng thynges to come. Gene. xxvij. d

By fayth Jacob when he was a dying, blessed both the son
nes of Joseph, and bowed him selfe toward the toppe of his Gene. xlix. a
scepter.

By fayth Joseph when he died, remembred the departing Gene. l. d.
of the children of Israell, and gaue commaundement of his E
bones.

By fayth Moses when he was borne, was hide thre mo= Exo. ij. a.
nethes of hys father and mother, because they sawe he was
a proper chylde: nether feared they the kynges commaun=
dement.

By fayth Moses when he was great, refused to be called
the sonne of Pharaos doughter, and chose rather to suffre
aduersitie with the people of God, then to enioy the pleasu=
res of sinne for a season, & estemed the rebuke of Christ grea
ter ryches then the treasure of Egypte. For he had respecte
vnto the rewarde.

By fayth he forsoke Egypt, and feared not the fearcenes
of the king. For he endured euen as he had sene hym which
is inuisible.

Thorow fayth he ordeyned the Easter lambe, & the effu= F Exod. xij. b
sion of bloude, leste he that destroyed the firste borne, should
touche them.

By fayth they passed thorow the redde sea as by dry land, Exod. xiiij. c
which when the Egyptians hadde assayed to do, they were
drowned. Josue. vi. c

By fayth the walles of Jerico fell doune after they were
compas=

compassed about seuen dayes.

Iosue.vi.c. By fayth the harlot Raab perished not ✣with the vnbeleuers, when she had receaued the spies to lodging peaseably

✣or, with the disobedient.

And what shal I moze saye, the time would be to shozt foz me to tel of Gedeon, of Barach, and of Sampson, & of Jephtae: also of Dauid and Samuel, & of the Prophetes: Which thozow fayth subdued kingdomes wrought rightewesnes, obteyned the promises, stopped the mouthes of lions, quenched the violence of fyze, escaped the edge of the swearde, of weake were made strong, waxed valient in fight ✣turned to flight the armies of the alientes. And the wemen receaued theyr dead rayled to lyfe agayne.

✣Or, did ouerthrowe the campe.

Jud.vij.a.

Other were racked, and would not be deliuered, that they myght receaue a better resurrection. Other ✣tasted of mockinges and scourginges, moreouer of bondes and pryson-

✣Or. were tried with.

mente: were stoned, were hewen a sunder, were tempted, were slayne with sweardes, walked vp and doune in shepes-skynnes, in gotes skinnes, in nede, tribulation, and vexation which the worlde was not worthy of: they wandred in wyldernes, in mountaynes, in dennes and caues of the earth.

And these al thozow fayth obtayned good repozt, and receaued a* not the promis, God prouiding a better thinge foz vs, that they without vs should not be made perfect.

¶ The Notes.

a. This which saynt Paul sayth that the fathers haue not obteyned the promyse, ought not to be vnderstanded of the euerlasting rest or ioye, that we haue by the merites of Christes death, but rather of the incarnation and comming of Christ.

The xy. Chapter.

¶ An exhortation to be patient and stedfast in trouble and aduersite, vpon hope of euerlastynge reward. A commendation of the newe Testament aboue the olde.

Wherfore, let vs also (seynge that we are compassed with so great a multitude of wytnesses) laye away all that presseth downe, and the synne that hangeth so faste on, let vs run with pacience vnto the battayle that is sette before vs, loking vnto Jesus the auctor and finisher of oure fayth, whiche for the ioye that was sette before hym, abode the crosse, and despysed the shame, and is set

Ephe. vi.f. Coloss.iij.b. 1.Pet.ij.a

downe

downe on the right hand of ỹ trone of God. Consider therfore, howe that he endured suche speaking agaynste hym of synners, lest ye should be weryed and faynte in your mindes. For ye haue not yet resysted vnto bloude (shedding) striuinge agaynst sinne. And haue forgotten ỹ consolation, which speaketh vnto you as vnto chyldren: my sonne despyse not the chastenynge of the Lorde, nether faynte when thou arte rebuked of hym: For whome the LORDE loueth, hym he chasteneth: yea, and he scourgeth euery sonne that he receaueth. B Prouer. iij. D

If ye endure chastenynge, God offereth hym selfe vnto you as vnto sonnes. What sonne is that whome the father chasteneth not? If ye be not vnder correction (whereof all are partakers) then are ye bastardes and not sonnes. Therfore seynge we had fathers of oure flesh which corrected vs, and we gaue them reuerence: shoulde we not muche rather be in subiection vnto ỹ father of spiritual giftes that we myght lyue? And they verelye for a fewe dayes, nurtred vs after theyr owne pleasure: but he learneth vs vnto that whiche is profitable, that we myght receaue of hys holynes. No maner chastisinge for the present time semeth to be ioyeous, but greuous: neuertheless afterwarde, it bryngeth the quiet frute of ryghtewesnes, vnto them which are therin exercised. C Apoca. iij. D.

Stretche forth therfore agayne the handes which were let doune, and the weak knees, and se that ye haue strayght steppes vnto your fete, leste any haltynge turne you oute of the waye: yea let it rather be healed. ⟨ Embrace peace with all men and holynes: without the which no man shall se the Lorde. And loke to, that no man be destitute of the grace of God, and that no rote of bitternes sprynge vp and trouble and therby many be defyled: and that ther be no fornicator, or vncleane person, as Esau, which for one ⟨ breakfast solde hys byrthryght. For ye knowe howe that afterward when he woulde haue inherited the blessynge, he was put by, for he [a*] founde no place of repentaunce, thoughe he soughte it with teares. D ⟨ Or, folowe Rom. xij. D ⟨ Or, one meales meat. Genes. xxv. D.

For

For ye are not come vnto the mounte that is touched, and vnto burnyng fyre, nor yet to storme and darcknes, and tempeste of wether, nether vnto the sounde of a trompe and the voyce of wordes: whiche voyce they that hearde it, wyshed away: that the communication should not be spoken to them. For they were not able to abide that which was ✣spoken. If a beaste had touched the mountaine, it shalbe stoned, or thrust thorow with a dart: euen so terrible was the sight which appeared. Moses sayde, I feare and quake. But ye are come vnto the mounte Syon, and to the cytye of the lyuynge GOD, the celestiall Jerusalem: and to an innumerable syghte of Aungels, and vnto the congregation of the fyrste borne sonnes, whiche are wrytten in heauen, and to God the iudge of al, and to the spirites of iust and perfect men, and to Jesus the mediator of the newe testament, and to the sprinkling of bloud that speaketh better then the bloud of Abel.

Exod.xx.e. ✣Or: cõmaunded. Exod.xix.d

1.Pet.j.a.

See that ye despyse not hym that speaketh. For if they escaped not which refused him that spake on erth: much more shal we not escape, if we turne away from him that speaketh from heauen: whose voyce then shouke the earth, and nowe declareth sayinge: yet once more wyll I shake, not the earth oneiye, but also heauen. No dout that same that he sayeth, yet once more, signifyeth the remouynge awaye of those thynges whiche are shaken, as of thynges whiche haue ended theyr course: that the thynges whiche are not shaken, maye remayne. Wherfore if we receaue a kyngdome which is not moued, we haue grace, whereby we may serue God & please him with reuerence and godly feare. For our God is a consuming fyre.

Agge.ij.b.

Deut.iiij.d.

¶ The Notes.

a. Nouatus dyd not wel vnderstand this place, gatherynge thereby, that they whiche do of a frayleneſſe synne (though they repent neuer so truely) ought not to be receaued into fauour agayne. For here not one worde is spoken of remission of synnes, but of the ryght of the fyrst borne, whiche beyng solde for a vyle meace of pottage, could not be recouered agayne, thoughe Esau soughte it with teares.

The.xiii. Chapter.

¶ He exhorteth vs vnto loue, to hospitalite, to thinke vpon suche as be in aduersite, to mayntayne wedlocke, to auoyde couetousnesse, to make muche of them that preache gods worde, to beware of straunge learnynge

nynge, to be content to suffre rebuke with Christ, to be thankefull vnto God, and obedient vnto our heades.



Et brotherly loue continue. Be not forgetful to lodge straũgers. For therby haue diuers *receaued Aungels into their houses vnwares. Remember them that are in bondes, euen as thoughe ye were bound with them. Be myndfull of them which are in aduersytye, as ye whiche are yet in the bodye. Wedlocke is to be had in honoure amonge all men, and the bed vndefyled, for whorekepers and aduouterars God wyll iudge. Let your conuersation be without coueteousnes, and be contente with that ye haue alredye. For he verely sayde: I wyll not fayle thee, nether forsake thee: that we maye boldelye saye: the Lorde is my helper, & I wyll not feare what man doth vnto me. Remember them whiche haue the ouersyghte of you, whiche haue declared vnto you the word of God. The ende of whose conuersation se that ye loke vpon, and folowe theyr fayth.

A Rom.xij.c. i,Pet.iiij.b *Or, lodged.

Iesus Christ yesterdaye and to day, & the same contynueth for euer. Be not caried about with diuers and straunge learnynge. For it is a good thinge that the herte be stablysshed with grace, and not with meates, whiche haue not profited them that haue hadde theyr pastime in them. We haue an aulter wherof they maye not eate whiche serue in the tabernacle.

Iosu.i.a

B Psal.cxviij.b.

Num.xix.a. C

For the bodyes of those beastes whose bloud is brought into the holy place by the hye prieste to pourge synne, are burnt without the tentes. Therefore Iesus, to sanctifye the people with his owne bloud, suffered without the gate. Let vs go forth therfore out of the tentes, and suffer rebuke with hym. For here haue we no continuinge citye: but we seke one to come.

By him therfore offer we the a* sacrifice of laude alwayes to God, that is to saye: the frute of those lyppes, whiche confesse his name. To do good and to distribute forget not, for with suche sacrifices G O D is pleased. Obeye them

that haue the ouerspyght of you, and submyt youre selues to them, for they watche for your soules, euen as they that must gene acomptes: that they may do it with ioye, and not with grefe. For that is an vnprofitable thyng for you. Pray for vs. For we truste that we haue a good conscience among all men, desyrynge to lyue honestlye. I desyre you therefore somwhat the more aboundauntly, that ye so do, that I may be restored to you quickly.

The God of peace that brought agayne from death our
i.Pet.b.a Lorde Jesus, the greate sheppard of the shepe, thorow the bloude of the euerlastinge Testamente, make you perfecte in all good workes, to do his wyll, workynge in you that whiche is pleasaunt in his sight thorow Jesus Christ. To whome be prayse for euer whyle the worlde endureth: Amen.

I beseech you brethren, suffre the wordes of exhortation: for we haue wrytten vnto you in fewe wordes: ✠know the brother Timothye, whome we haue sente from vs, wyth whome (if he come shortelye) I wyll se you. Salute them that haue the ouersyghte of you, and all the saynctes. They of Italy salute you. Grace be with you all. Amen.

✠Some reade: ye know our brother.

Sent from Italy by Timotheus.

The Notes.

a. We beynge a kingly priesthode do offer thre maners of sacrifices. The fyrst is the sacrifice of prayse and thankesgeuynge whiche Saynt Paul doth here call the frute of our owne lyppes. The seconde is mercye towardes our neyghboure, as the Prophete Osee sayeth: I wyll haue mercye, and no sacrifice. Reade the .xxv. Chapter of Mathew. The thyrde is, when we offer our bodies a lyuelye and an acceptable sacrifice vnto God, mortifieng our carnall and fleshlye concupiscences. Roma. xij. Chapt.

The

¶ The argument of the

Epistle of S. James.



Aint Iames doth write this Epistle vnto them that were already conuerted vnto CHRIST, and had full instruction in the doctrine of the Gospell. Therfore he speaketh nothinge of the principles of the Christ an religion, as of repentaunce, of the abolishinge of the lawe, of the fayth that doth iustifie vnto life euerlastinge, and suche other like pointes of our profession, wherin they were sufficienslye taughte and instructed but rebuketh mooste earnestly certayne vices, whiche began to spriage amonge the people of God.

Firste of all there ware some, whiche when they did synne, woulde put all the faute in God, colouringe their wickednesse, not without great blasphemye of GOD S prouidence. Againe, some there were whiche boasted muche of fayth, and in the meane season were without the true fruites of faith, beyng vngodly menne, and wicked liuers. There were also certaine that toke vpon them for to teache, afore that they were called thereunto, euen men whiche had ready tonges, but alwayes more geuen to contention and strife, than to true edifiynge Some were excedinge couetous, and did defraude their poore neyghbours, not paying them their hire Against al these vices doth he write confutinge them all with good reasons, and stronge scriptures.

The epistle of the Apostle

S. James.

The first Chapter.

The exhorteth to reioyce in trouble, to be fervent in prayer, with stedfast belief, to loke for all good thinges from aboue, to forsake all vyce, and thankefully to receaue the worde of God, not only hearynge it, and speakinge of it, but to do therafter in dede. True religion or devocion what it is.

A
The pistle on Philip and Iames daye.



IAMES the seruant of God, & of the Lord Jesu Christ, sendeth gretyng to the .xij. tribes which ar scattered here & ther. My brethren, count it exceadinge ioye, when ye faul into diuers temptations (*for asmuche*) as ye know how that the tryng of your faith bringeth pacience: and let pacience haue hir perfect worke, that ye maye be perfect & sounde, lackynge nothinge.

Or, scattered abrode.
Sapien. iij. a.
Rom. v. a.
Or reade: temptations, knowing how that. &c.
Or, worketh.

If any of you lacke wisedome, let him

Iob. xviii. e
Eccli. vii. e
Matth. xij. a
Luke. xi. b.

aske of God, which geueth to all men indifferentlye, and casteth no man in the teath: and it shalbe geuen hym. But let him aske in faith, and wauer not. For he that douteth, is like a waue

a waue of the sea, tost of the wynde, & caried with violence.
Nether let that man thinke that he shall receaue any thinge of the Lorde. A wauerynge mynded man is vnstable in all his wayes.

Let the brother of lowe degre reioyce in that he is exal- B
ted, and the ryche in that he is made lowe. For euen as the Eccli, xliij, c
flower of the grasse, shall he vanysh away. For the sonne ri-
seth with heat, and the grasse withereth, and his flower fal-
leth awaye, and the beautie of the fashion of it perysheth:
euen so shall the ryche man perysshe with his aboundaunce.

Happy is the man that endureth in temptation, for when Iob. b, e
he is tryed, he shall receaue the crowne of lyfe, whiche the
Lorde hath promysed to them that loue hym.

Let no man say when he is tempted, that he is tempted Gene, xxij, a
of God. For God tempteth not vnto euyll, nether a* temp-
teth he any man. But euery man is tempted, drawne away, C
& entysed of his owne concupiscence. Then when luste hath
conceaued, she bringeth forth synne, and synne when it is fy-
nished, bryngeth forth death.

Erre not my deare brethren. Euery good gyfte, and eue- i, Cor, iiij, b, & The pistle on the iiij. sonday aft. easter
ry perfect gift is from aboue, and commeth downe from the
father of lyght, with whom is no variablenes, nether is he
chaunged vnto darcknes. Of his owne wyll begat he vs w^t
the worde of lyfe, that we shoulde be the fyrste frutes of hys
creatures.

Wherfore dear brethren, let euery man be swift to heare, Prouer, xvij, d Collos. ij. a
slowe to speake, and slowe to wrath. For the wrath of man
*worketh not that whiche is ryghteouse before God.

Wherefore laye apart all fylthines, all superfluite of ma- D
licioulnes, and receaue with mekenes, the worde that is
grafted in you, whiche is able to saue your soules.

And se that ye be doars of the worde, and not hearers Rom, ij. b. & The pistle on the. v. sonday aft. easter
only, deceauynge youre owne selues with sophistrye. For
yf any heare the worde, and do it not, he is lyke vnto a man Math, v, d, Luke. xi, g.
that beholdeth his bodelye face in a glasse. For assone as he
hath loked on hym selfe, he goeth his waye, and forgetteth
immediately what his fashion was.

But who so loketh in the perfect lawe of liberty. and continueth therin (yf he be not a forgetfull hearer, but a doar of the worke) the same shalbe happy in his dede.

1.Pet.iij.b If any man amonge you seme deuoute, and refraine not his tounge: but deceaue his owne herte, this mannes deuotion is in vayne. Pure deuotion and vndefyled before God the father, is this: to vysyt the fatherlesse and wyddowes in their aduersytye, and to kepe hym selfe vnspotted of the worlde.

¶ The Notes.

a. This worde to tempte is taken two maner of wayes. Fyrst it betokeneth to entyce a man to euyll, after this signification we saye: that God tempted no man. For as God is of his owne nature good, and can in no wyse be entysed to euyll, so doth he moue or entyce no man vnto synne, whiche he hym selfe doth detest and abhorre. Here we learne that yf we synne, we ought not to put the faute in God, but in oure owne selues. Secondly, this worde to tempte is taken for to proue, as when we saye that God tempted Abraham. Gene.xxij, and that he dyd tempt the Israelites. Deut.viii. that is to saye, dydde proue Abraham, and tried the Israelites whether they loued hym or not.

The seconde Chapter.

¶ He forbyddeth to haue any respecte of personnes, but to regard the poore as well as the ryche, to be louynge and mercyfull, and not to boaste of fayth, where no dedes are: for it is but a dead fayth, where good workes folowe not.

A My brethren haue not the fayth of our Lorde Jesus Christ, the Lord of glory in respect of persons. For yf there come into your companye a man with a gold rynge, and in goodly apparell, and there come in also a poore man in vile rayment, and ye haue a respect to him that weareth the gaye clothinge, and saye vnto him: Sytte thou here in a good place, and saye vnto the poore: stande ye there, or syt here vnder my fotestole: are ye not partiall in yourselues, and haue iudged after euyll thoughtes.

B Harken my dear beloued brethren. Hath not God chosen the poore of this worlde, whiche are ryche in fayth, and heyres of the kyngedome which he promysed to them that loue hym? But ye haue despysed the poore. Do not the ryche ✤oppresse you, and draw you before the iudgement seates? Do not they speake euyll of that good name ⟡after whiche ye be named.

✤ Or, exercise tiranny vpon you.

⟡ Or, whiche is called vpon you.

If ye fulfyll the royall lawe accordinge to the scripture

(Whiche

(whiche sayth) Thou shalt loue thy neyghboure as thy selfe, ye do well. But yf ye regarde one person moze then another, ye commit synne, and are rebuked of the lawe, as transgres-sours.

Whosoeuer shall kepe the whole lawe, and yet fayle in one poynt, he is gyltye in all. Foz he that sayde. Thou shalte not commyt adultery, sayd also: thou shalt not kyl. Though thou do none adulterye, yet yf thou kyll, thou arte a trans-gressoz of the lawe. So speake ye, & so do, as they that shalbe iudged by the lawe of libertye. Foz there shalbe iudgement mercyles to him that sheweth no mercy, and merci reioyseth agaynst iudgement. C Math.v.c. Mat.xviij.b.

What auaileth it my brethren, though a man say he hath fayth, when he hath no dedes? Can faith saue him? If a bro-ther oz a syster be naked oz destitute of daylye fode, and one of you say vnto them: depart in peace, God send you warm-nes and fode: notwithstandyng ye geue them not those thin ges whiche are nedefull to the body: what helpeth it? Euen so fayth, yf it haue no dedes, is dead in it selfe.

But a man myght saye: thou haste fayth, and I haue de-des: shewe me thy fayth by thy dedes: and I wyl shewe thee my fayth by my dedes. Beleuest thou that ther is one God? D Thou doest well. The deuyls also beleue and tremble.

Wylte thou vnderstande O thou vayne man, that fayth without dedes is deade? Was not Abraham our father iu-stified throw workes, when he offered Isaac his sonne v-pon ỹ aulter? Thou seyst howe that faith wrought with his dedes, and through the dedes was the fayth made perfect: and the scripture was fulfylled whiche sayth: Abraham be-leued God, and it was reputed vnto hym foz ryghtwesnes: and he was called the frende of God. Ye se then how that of dedes a* a man is iustified, and not of fayth only. Lykewise also was not Raab the harlotte iustified throwe workes, when she receaued the messengers, and sent them oute ano-ther waye? Foz as the bodye, without the spryte is deade, euen so fayth without dedes is deade. Gene,xj,b Gene.xb,d Rom.iiij.a Gala,iij.a Iosue.ij.a.

¶ The Notes.

a. When we reade in S. Paule, that we are iustified thorowe fayth without the workes of the lawe. It is to be vnderstanded, that thorowe fayth, wherby we take hold vpon the mercye of God, so plentifully declared vnto vs in our sauiour Jesus Christe, we are without any demerites or deseruinges of ours, counted iust and righteous before god, so that our synnes shalbe no more imputed vnto vs. Here in S. James, to be iustified, is for to be declared righteouse before men, and that by good workes, which are infallible witnesses of the true iustifienge fayth, and therfore he sayth: shewe me thy fayth by thy dedes Agayne, he bryngeth the example of Abraham, of whom it is was wrytten (xxv. yeares afore he offered his sonne Isaac) Abraham beleued, and it was reckened vnto hym for ryghteousnesse. Gen. xv. Wherby we do euidently se, that S. James meanynge is, that Abrahams fayth was no ydell fayth, but suche fayth, as made hym obediente vnto God, whiche thinge he dyd well declare, when he dyd so wyllingly offer his sonne at Goddes commaundement. All that S. James goeth about then, is to proue that fayth can not be without good workes, and as by fayth only we are iustified before god, so by good workes proceadinge from a liuely fayth, we are iustified before men. Here we learne also that where no good workes be, there is no true iustifieng fayth, but a lyght vnprofitable beleue, suche as is in deuyls: and yet we must beware that we ascrybe no parte yf our iustification before god, vnto good workes.

The. iii. Chapter.

¶ What good and euyll commeth thorowe the tounge. The duty of such as be learned. The difference betwixt the wysedome of the gospell, and the wysedome of the worlde.

Mach. xviij. f.

Prouer. xvii. a

MI brethren, be not euerye man a master, remembrynge howe that we shall receaue the more damnation: for in manye thinges we synne all. If a manne synne not in worde, the same is a perfect man, and able to tame al the body. Beholde we put bittes into the horses mouthes that they shoulde obey vs, and we turne about all the body. Beholde also the shyppes, which thoughe they be so great, and are dryuen of fearce wyndes, yet are they turned about with a very small helme, whether soeuer the violence of the gouerner wyll. Euen so the tounge is a lyttell member, and boasteth great thinges.

Beholde howe great a thinge a little fyre kyndleth, and
B the tounge is fyre, and a worlde of wickednes. So is the tounge set amonge our membres, that it defyleth the whole body, and setteth a fyre all that we haue of nature, and is it selfe set a fyre euen of hell.

All the natures of beastes, and of birdes, and of serpentes and thinges of the sea are meked and tamed of the nature of man. But the tongue can no man tame. It is an vnruely
C euyl, full of deadely poyson. Therwith blesse we God the father

ther, and therwith curse we men, whiche are made after the similitude of God. Out of one mouth proceadeth blessynge and cursynge. My brethren, these thinges oughte not so to be. Doth a fountayne sende forth at one place swete water and bytter also? Can the fygge tree my brethren, bear oliue beries: other a vyne beare fygges? So can no fountayne geue both salte water and fresshe also. If anye man be wyse and endued with learninge amonge you, let hym shewe the workes of his good conuersation in mekenes (*that is coupled*) with wysedome. Gene. i. d

But yf ye haue bytter enuiynge and stryfe in your herts, reioyce not: nether be liars agaynst the truth: this wisdom descendeth not from aboue: but is earthy, and naturall, and diuelysshe. For where enuienge and stryfe is, there is vnstablenes, and all maner of euyll workes. But the wysedome that is from aboue, is fyrste pure, then peaceable, gentle, and easye to be entreated, ful of mercy and good frutes, without iudginge, & without simulation, yea, and the frute of ryghtwesnes is sowen in peace, of them that maintayne peace. D

The. iiii. Chapter.

Warre and fyghtinge commeth of voluptuousnes. The frendshippe of the worlde is enimitie before God. An exhortation to flye slaunder and the vanitie of this lyfe.

A

From whence commeth warre and fyghting among you: come they not here hence? euen of your volupteousnes, that fyghte in youre members. Ye luste, and haue not. Ye enuye, and haue indignation, and cannot obtayne. Ye fight and warre and haue not, because ye aske not. Ye aske and receaue not, because ye aske amysse: euen to consume it vpon your voluptuousnes.

Ye aduouterers, and wemen that breake matrimony: know ye not howe that the frendshyp of the world is ennymite to godwarde? Whosoeuer therfore wyl be a frende of ỹ world, is made the ennemye of God. Eyther do ye thinke that the scripture sayth in vayne. The spryte that dwelleth in vs, lusteth euen contrary to enuye: but geueth more grace. Gala. i. b. 1. Iohn. ij. a

Submyt your selues therfore to God, and resyst the de- 1. Pete. v. b

uyll

uyll, and he wyll flye from you. Drawe nye to God, and he wyll drawe nye to you. Clenſe your handes ye ſynners, and pourge your hertes ye wauerynge mynded. Suffre afflic-
tions, ſorowe ye and wepe. Let youre laughter be tourned
¶ to mourning, and your ioye to heauines. Caſt downe your
1. Pete. v. a ſelues before the Lorde, and he ſhall lyfte you vp. Backbyte not one another, brethren. He that backbyteth his brother, or he that iudgeth his brother, backbiteth the lawe, and iud-
geth the lawe. But and if thou iudge the lawe, thou art not an obſeruer of the lawe: but a iudge. There is one lawe ge-
Rom. xiiij. a. uer, whiche is able to ſaue, and to deſtroye. What arte thou
Ð that iudgeſt another man?

Go to nowe ye that ſaye: to daye and to morowe let vs go into ſuche a citie, and continue there a yeare, and bye and ſell, and wynne: and yet cannot tell what ſhal happen to mo-
rowe. For what thynge is your lyfe? It is euen a vapoure that appeareth for a lytle tyme, and then vanyſheth awaye: For that ye ought to ſaye: yf the Lorde wyl, and yf we lyue, let vs do this or that. But now ye reioyce in youre boſtyn-
ges. All ſuche reioylinge is euyll. Therefore, to hym that
Luke. xij, a. knoweth howe to do good, and doth it not, to him it is syn.

The. v. Chapter.

¶ He threateneth the wycked ryche men, exhorteth vnto patience, to be-
ware of ſwearing, one to knowledge his fautes to another, one to pray for another, and one to labour to bringe another to the truth.

A  D to nowe ye riche men. Wepe, and howle on youre wretchednes that ſhall come vpon you. Your ryches is corrupt, your garmen-
tes are motheaten. Your golde and your ſil-
uer are cankred, and the ruſt of them ſhalbe a wytneſſe vnto you, and ſhall eate your fleſhe as it were fyre. Ye haue heaped treaſure together in youre
Leuit. xix. c laſt dayes: Beholde, the hire of the labourers whiche haue
Deut. xxiiij. c reped doune your feldes (whiche hyre is of you kepte backe
Iob. iiij, c. B by fraude) cryeth: and the crye of them which haue reped, are entred into the eares of the Lorde Sabbaoth. Ye haue lyued in pleaſure on the earth and in wantonnes. Ye haue
norryſhed your hertes, as in a daye of ſlaughter. Ye haue
condem-

condempned and haue kylled the iuste, and he hath not resisted you.

Be patient therefore brethren, vnto the commyng of the Lord. Beholde the husbande man wayteth for the precious frute, of the earth, and hath longe pacience therupon, vntyll he receaue the early and the latter raine. Be ye also pacient therefore and stedfaste youre hertes, for the commynge of the Lorde draweth nye. Grudge not one agaynst another bre- C thren, lest ye be dampned. Behold the iudge standeth before the dore. Take (my brethren) the Prophetes for an ensample of sufferynge aduersitie, and of longe patience, whiche spake in the name of the Lord. Beholde we count them happy whiche endure. Ye haue hearde of the patience of Iob, & haue knowen what ende the Lorde made.

For the Lorde is very pitifull and mercyfull. But aboue Math.v.& al thinges my brethren, swear not, nether by heauen, nether by earth, nether by any other othe. Let youryea be yea, and D youre naye naye: leste ye faule into ypocrisy. If anye of you be euyll vexed, let him praye. If anye of you be mery, let him singe Psalmes. If anye be diseased amonge you, let him call for the elders of the congregation, and let them praye ouer him, and anoynt him with a* oyle in the name of the Lorde: and the prayer of fayth shal saue the sicke, and the Lord shal rayse him vp: and if he haue committed sinnes, they shalbe forgeuen him.

Knowledge youre faultes one to another: and praye one for another, that ye maye be healed. The prayer of a rygh- teous man auaileth muche, yf it be feruente. Helias was a iij.Reg.xvij.& man mortal euen as we are, and he prayed in his praier that Luke.iiij.d it might not rayne: and it rayned not on the earth by the space of thre yeares & sixe monethes. And he prayed againe and the heauen gaue raine, and the earth brought forth hir frute. Brethren, if any of you erre from the truth, & another conuert him, let the same knowe that he whiche conuerted the sinner from goinge astraye out of his waye, shall saue a soule from death, and shall hyde the multitude of sinnes.

The ende of the Epistle of S. Iames.

The

¶ The Notes.

a. Oyle was muche vſed in Paleſtina, and was counted medecynable. Mar. vi. chapt, Luke. x. Therfoze, where the Apoſtle doth commaunde that the elders ſhoulde anoynte with oyle the bodyes of the ſycke. His meanynge is: that they ſhoulde in no wyſe deſpyſe thoſe meanes, that God hadde appoynted, naturallye to be vſed foz the healynge of the ſycke.

¶ The Argumente of the fyrſt Epiſtle of S. Peter.

IN this mooſt worthy epiſtle Saint Peter exhorteth the faithfull to perſeuere in the faith that they had ones receaued, not paſſinge vpon afflictions and troubles that did happen vnto them for the name of Chriſte. In the meane ſeaſon he doth laye a mooſt ſubſtantiall foundation and grounde of oure Chriſtian religion and faythe. Alſo he dothe brieflye declare the office and duetye of euerye one of vs that profeſſeth Chriſte.

The

¶ The first Epistle of the Apostle S. Peter.

The first Chapter.

¶ He sheweth that thorowe the aboundaunt mercye of God we are begotten agayne to a lyuely hope: and howe fayth must be tried: how the saluation in Christ is no Newes, but a thynge prophecied of olde: he exhorteth them to a godly conuersation, forsomuch as they are nowe borne a newe by the worde of God.



PETER an Apostle of Iesu christ, to thē that dwell here and ther as straungers thorowout Pontus, Galacia, Cappadocia, Asia, & Bethinia, elect accordyng to the foreknowlege of god ỹ father thorowe the sanctifieng of the spirite, vnto obedience & *sprinklyng of the bloud of Iesus Christe. Actes. xiij.

Grace be with you and peace be multiplied. 1. Pet. iv.

Blessed be god the father of our lord Iesus Christ which accordyng to his aboundaunt mercy begat vs againe vnto a lyuelye hope by the resurrection of Iesus Chryste from death, to an inheritaunce immortall and vndefyled, and that perysheth not, reserued in heuen for you, which are kept

kepte by the power of God thorowe fayth, vnto saluation.
B Whiche saluation is prepared alredye, to be shewed in the
last tyme, in the whiche tyme ye reioyce, though nowe for a
John.xvi.c season (yf nede requyre) ye are in heauines, thorowe mani-
folde temptations, that the triall of your fayth, beyng much
Job.xxiij.b. more precious then golde that perysheth (though it be try-
Sapien.iij,a ed with fyre) myghte be founde vnto lawde, glorye and ho-
noure at the appearyng of Jesus Christe: whome ye haue
not sene and yet loue him, in whome euen nowe, thoughe ye
se him not, yet do you beleue: and reioyce with ioye vnspea-
kable and glorious: receauinge the ende of your faythe, the
saluation of your soules.

Of whiche saluation haue the Prophetes inquyred and
searched, whiche prophesied of the grace that shoulde come
vnto you, searchinge when or what tyme the spryt of Christ
which was in them, should signifie, which spryte testified be-
fore, the passions that should come vnto Christ, and the glo-
C rye that shoulde folowe after: vnto whiche Prophetes it
Actus.ij,a. was declared, that not vnto them selues, but vnto vs, they
shoulde minister the thinges whiche are nowe shewed vnto
you of them which by the holy goost sent downe from heauē
haue in the gospell preached vnto you the thinges, whiche
Luke.xij.g. the aungels desyre to beholde.

Wherfore, gyrde vp the lornes of your mindes, be sober,
and truste perfectlye on the grace that is brought vnto you
by the declaringe of Jesus Christe, as obediente chyldren,
Some reade thus: that ye gene not your selues ouer vn to your old lus tes, by which ye were ledde but as. &c. ✲not fashioninge your selues vnto your olde lustes of igno-
rauncye: but as he whiche called you is holye, euen so be ye
holye also in al maner of conuersation, because it is writtē:
Be ye holy, for I am holy.

And if so be that ye cal on the father which wout respect
of person iudgeth accordinge to euerye mannes worke, se
that ye passe the time of youre pilgrimage in feare. For as-
D muche as ye knowe, howe that ye were not redemed with
Math.vi,d. Psal.xviij,e corruptible (thinges as) syluer and golde from youre vaine
conuersation, whiche ye receaued by the traditions of the
Heb,ix,b fathers: but with the precious bloud of Christ, as of a lambe
vndefiled

vndefiled, and withoute spot, whiche was ordeyned before the worlde was made: but was declared in the laste times for your sakes, which by his meanes do beleue on God that raised him from death, & glorified him, that youre faith and hope might be in God. Phil.1.b.

And forasmuche as ye haue purified your soules thorow the spirite, in obeyinge the trueth for to loue brotherly without fayninge, se that ye loue one another with a pure herte feruently: for ye are borne a newe, not of mortall seed, but of immortall, by the worde of God, which liueth and lasteth for euer. For all flesh is as grasse, and all the glory of man is as the floure of grasse. The grasse wythereth, and the flower falleth away, but the word of the Lord endureth euer. And this is the word which by the Gospel was preached among you. Esa.xl.b Eccles.xliij.e Jacob.i.d

¶ The Notes.

a. Here saynt Peter semeth to haue had a respecte vnto the olde ceremonie of bloud sprinkling: for euen as it was not ynough then, that the sacrifice shoulde be offered and the blonde thereof shedde, onlesse the people had bene sprynkled with the same: so now at this present it shall profitte vs nothinge that Christes bloude is shedde, onlesse our consciences be clensed and purified therwith. Whiche thinge is done by the ministerye of the holy goost, whiche doth sprinkle our consciences with Christes bloude, to washe them withall.

The ii Chapter.

¶ He exhorteth men to laye asyde all vice, sheweth that Christe is the foundation wherupon they buylt, prayeth them to abstayne from fleshly lustes, and obey worldly rulers. Howe seruauntes shoulde behaue them selues toward theyr masters. He exhorteth to suffre after the ensample of Christ.



Wherefore, laye asyde all maliciousnes and all gyle, and dissimulation, and enuye, and all backbytinge: and as newe borne babes ✣ desyre that reasonable mylke, whiche is without disceate, that ye maye growe therin. If so be that ye haue tasted howe pleasaunt the Lorde is, to whome ye come as vnto a lyuynge stone disalowed of men, but chosen of God & pretious: and ye as liuinge stones, are made a* a spirituall house, & an holye priesthode for to offer vp spiritual sacrifices acceptable to god by Jesus Christ. A Ephes.iiij.k. Colloss.iij.b. ✣ Some read thus: desire ye that milk (not of the bodye, but of ỹ soul) whiche is.

Wherfore it is contayned in the scripture: beholde I put

in Syon an head corner stone, electe and precious: and he that beleueth on him, shall not be ashamed. Unto you therefore which beleue, he is precious: but vnto thē which beleue not, the stone whiche the builders refused, the same is made the heade stone in the corner, and a stone to stomble at, and a rocke to offend them which stomble at the word, and beleue not that wheron they were set. But ye are a chosen generation, a royal priesthod, an holy nation ✣ and a peculiar people that ye should shewe the vertues of him that called you oute of darcknes into his maruelous lyght, which in tyme past were not a people, yet are now the people of GOD, whiche were not vnder mercye, but now haue obtayned mercy.

psal.cxvij.d. Math.xxi.d. Actus.iiij.c.

Exod.xxi.s

✣ *Or: a people whiche is*

℣ *The pistle on the iij. son. aft. Easter.*

Dsee..ij. Rom.ix.e. galath.v.e. Rom.xiij.d

℣ *The pistle on the seconde s. after Easter.*

Derely beloued, I beseech you as straungers and pilgrems, abstayne from fleshly lustes, whiche fight agaynst the soule, and se that ye haue honest conuersation among the Gentils that they whiche backbyte you as euyll doars, maye se your good workes and prayse God in the daye of visitation.

Submyt youre selues vnto all maner ordinaunce of man for the Lordes sake, whether it be vnto the kynge, as vnto the chiefe hed: other vnto rulars, as vnto them that are sent of hym, for the punyshment of euyll doers, but for the laude of them that do well. ✣ For so is the wyl of God, that ye put to sylence the ignorauncie of the folyshe men: as fre, and not as hauyng the libertye for a cloke of maliciousnes, but euen as the seruauntes of God. Honour all men. Loue brotherly felowshippe. Feare God, and honour the kynge.

✣ *Some reade also this thus For so is the wyll of god, ỳ with well doinge ye maye stop the mouthes of folishe and ignoraunt men: as fre:* Ephes.vi.a. Collos.iij.d

Seruauntes obeye your masters with all feare, not onely if they be good and courteous: but also thoughe they be frowarde. ✝ For it is thanke worthy if a man for conscience towarde GOD endure griefe, sufferynge wrongfully. For what prayse is it, if when ye be bufeted for your fautes, ye take it patientlye? But and if when ye do well, ye suffer wronge & take it patiently, then is there thanke with God.

D For here vnto verely were ye called: for Christe also suffered for vs, leuynge vs an ensample that ye shoulde folowe his steppes, whiche dydde no synne, nether was there gyle founde in his mouthe: whiche when he was reuiled, reuiled not

not agayne: when he suffred, he threatened not: but commytted the cause to hym that iudgeth ryghteously, whiche his owne selfe bare our synnes in his body on the tree, that we beynge deliuered from synne, should lyue in ryghtewesnes. By whose stripes ye were healed. For ye are as sheepe going astray: but are now returned vnto the sheepherd and bishop of your soules. Esa.liij,b, 1. Iohn.ij.a

The Notes.

a. We are the true temple of God, and an holy priesthode for to offer spiritual oblations. This place semeth to haue bene taken out of the. lxvi, Chapter of Esai, who in the same Chapter sayth playnlye that god wyll forsake the olde temple sacrifices, and priesthode, and chose vntō him selfe a newe temple, newe sacrifices, and a newe priesthode. As many as put theyr trust in God, are the temple of God, i, Cor. vi. Chapter. As touchynge this spirituall priesthode, and the sacrifices longynge thereto. Reade oure Notes in the. xiij. Chapt. Hebr.

The iii Chapter.

Howe wyues ought to ordre them selues towarde theyr husbandes, and in theyr apparell. The dutye of men toward theyr wyues. He exhorteth all men to vnitye and loue: and patientlye to suffre trouble. Of true baptisme.



Lykewyse let the wyues be in subiection to A their husbandes that euen they which ✲ beleue not the worde, maye without the word be wonne by the conuersation of the wiues: while they behold your ✲pure conuersation coupled with feare. 1. Collos. iij. e Ephes. vi. c ✲Or obey. ✲Or, chaste

Whose apparell shall not be outwarde wyth broyded heare, and hanging on of gold, ether in putting on of gorgious apparell: but let the hid man of the herte be vncorrupte, with a meke & quiet spryte, which spryt is before God a thing much B set by. For after this maner in the old time did the holy wemen which trusted in God, tier them selues, & were obedīēt to their husbandes, euen as Sara obeyed Abraham, and called him lorde: whose doughters ye are, as long as ye do wel not beynge afrayed of any terrour. Gene. xviij. b.

Lykewyse ye men dwell with them accordyng to knowledge: geuynge honoure vnto the wyfe, as vnto the weaker vessell, and as vnto them that are heyres also of the grace of life, that your prayers be not let.

In conclusion, be ye all of one mynde, one suffre with another, loue as brethren, be pytifull, be courteous, not ren- ❧ The pistle on the. v. son. after Trinitie

dzinge euyll foz euil, nether rebuke foz rebuke: but contrary
C wyse, blesse, remembzynge that ye are therunto called, euen
Psa.xxxiij.a that ye shoulde be heyzes of blessynge. Foz if any man longe
after lyfe, and loueth to se good dayes, let hym refrayne his
tonge from euyll, and his lyppes that they speake not gyle.
Let him eschue euill and do good: let him seke peace, and en-
sue it. Foz the eyes of the lozde are ouer the rightwes, & his
eares are open vnto theyz praiers. But the face of the Lozd
beholdeth them that do euyll.

Mozeouer, who is it that wyl harme you, if ye folow that
whiche is good? Notwithstandynge, happye are ye yf ye
Math.v.d. suffre foz rightewesnes sake. Yea, and fear not though they
seme terriblye to you, nether be troubled: but sanctify the
Lozde GOD in your hertes. Be readye alwayes to geue
an aunswere to euerye man that asketh you a reason of the
hope that is in you, and that with meaknes & feare: hauinge
a good conscience, ỹ when they backbyt you as euyll doers,
1.Pete.iij.b they may be ashamed, foz asmuch as they haue falsly accused
Titus.ij.a your good conuersation in Chzist.

The pistle on easter euen

Foz it is better (if the wyl of God be so) that ye suffre foz
well doing, then foz euyl doinge. Foz asmuch as Chzist hath
once suffered foz sinnes, the iust foz the vniust, foz to bzing vs
to God, and was kylled as pertayning to the flesh: but was
quickened in the spzite.

D In whiche spzyte he also wente and pzeached vnto the
Rom.v.c. spzites that were in a* pzison, whiche were in tyme passed
disobediente, when the longe sufferyng of God abode exce-
Gene.vi.a dynge paciently in the dayes of Noe, whyle the arke was a
pzeparinge, wherin fewe (that is to saye .viii. soules) were
Rom.vi.a. saued by water, which signifieth baptisme that nowe saueth
vs, not the puttynge awaye of the fylthe of the flesshe, but in
that a good conscience consenteth to God, by the resurrecti-
on of Jesus Chzist, which is on the right hande of God: and
Heb.i.d. is gone into heauen, aungels, powers, and myghte subdued
vnto him.

C The Notes.

a. It is vnknowen vnto vs where this pzyson was. Foz the holy scripture speaketh no-
thynge of it. In the gospell it is called the bosome of Abzaham. It is sufficiente foz vs to
knowe and beleue, that all the soules of the Saynctes oz faythfull, whiche dyed synce the
begynnynge of the worlde, are saued by the bloude of Chziste. Howbeit the Gospell was

sondry wayes preached vnto the deade. For vnto the holye patriarkes delyuerannce and saluation, vnto the vnfaythfull deserued damnation was preached.

The.iii. Chapter.

¶ He exhorteth men to cease from synne: to spende no more tyme in vyce, to be sober and apt to praye, to loue eche other: to be patient in trouble: and to beware that no man suffre as an euyll doer, but as a Christen man, and not to be ashamed.

FOrasmuche as Christ hath suffered for vs in the flesshe, arme youre selues lykewyse wyth the same mynde: for he whiche suffereth in the flesshe, ceaseth from synne, that he hence forwarde shoulde lyue as muche tyme as remayneth in the flesshe: not after the lustes of men, but after the wyl of God. For it is sufficient for vs that we haue spent the tyme that is past of the lyfe, after the wyll of the gentyles, walkynge in wantonnes, lustes, dronkennes, in eatynge, drynckinge, and in abhominable ydolatrye. A Ephes.iiij.k. James.iiij.b

And it semeth to them a straunge thynge that ye runne not also with them vnto the same excesse of ryote, and therfore speake they euyll of you, whiche shall geue acomptes to hym that is ready to iudge quicke and deade. For vnto this purpose verely was the gospell preached vnto the a* deade, that they shoulde be iudged lyke other men in the flesshe, but should lyue before God in the spryte. The ende of all thynges is at hande. B

Be ye therfore discrete and sober, that ye maye be apt to prayers. But aboue all thinges haue feruente loue amonge you. For loue couereth the multitude of synnes. Be ye herberous one to another, and that without b* grudginge. As euery man hath receaued the gyft, minister the same one to another, as good ministers of the manifolde grace of God. If anye man speake, let hym talke as thoughe he spake the wordes of GOD. If any man minister, let hym do it as of the abilitie whiche God ministreth vnto hym. That God in all thynges may be glorified thorow Jesus Christ, to whom be prayse and dominion for euer, and whyle the world standeth. Amen. a* The pistle on the sonday after Ascentiõ day. Prouer.x.b. Rom.xij.e. Heb.xiij.a. Philip.ij.d C

Dearely beloued, be not troubled in this heate, whiche nowe is come amonge you to trye you, as thoughe some

straunge thinge had happened vnto you: but reioyce, in as
Math,v,d, muche as ye are partakers of Christes passions, that when
1.Pete.i,c his glory appeareth, ye may be mery and glad. If ye be rai-
led vpon for the name of Christ, happye are ye. For the spirit
of glory, and the spryte of God resteth vpon you. On theyr
parte he is euyll spoken of: but on your parte he is glorified.

Se that none of you suffre as a murtherer, or as a thefe,
or an euyl doer, or as a busybody in other mennes matters.
If any man suffre as a Christen man, let him not be ashamed
but let hym glorifye GOD on this behalfe. For the tyme is
come, that iudgement must begynne at the house of GOD.
If it fyrste begynne at vs, what shal the ende be of them whi
che beleue not the Gospell of GOD? And if the ryghteous
Prouer,xi,b scasely be saued: where shall the vngodly and the synner ap-
peare? Wherfore let them that suffer accordynge to the wil
of God, commyt theyr soules to him wyth well doynge, as
vnto a faythfull creator.

¶ The Notes.

a. Of Christes goynge downe into hell, we haue sufficiently spoken, in the notes of the seconde Chapter of the Actes.

b. Euery man ought to vse the gyftes of God, vnto gods glory, and the profytte of hys neyghbour, so that the glory of god and the profit of our neyghbour, is the marke, that we ought to shute at in all our doynges.

The.v. Chapter.

¶ A speciall exhortation for all Byshops or Priestes, to fede the flocke of of Christ, and what theyr duty is, and what reward they shall haue if they be diligent. He exhorteth younge persons to submit them selues to the elder, euery one to loue another, to be sober, and to watche that they maye resist the enemye.

THe elders whiche are amonge you, I exhorte,
which am also an elder and a wytnes of the af-
flictions of Christe, and also a partaker of the
glorye that shalbe opened: [a*] feede ye Christes
Actu.xx,k flock ✲ which is among you, taking ỹ ouersighte
✲Or, as much as in you lieth ij,Cor,i,c of thē not as though ye were compelled therto, but willing
ly: not for the desyre of filthy lucre, but of a good mynde, not
as though ye were lordes ouer ỹ parisches: but ỹ ye be an en-
B sample to ỹ flocke. And when the chief shepherd shal appere
ye shal receaue an incorruptible croune of glory. Lykewise,
ye yonger submyt youre selues vnto the elder. Submytte

youre

youre selues euery man, one to another, knyt youre selues together in lowlines of minde. For God resisteth the proud & geueth grace to the humble. † Submit your selues therfore vnder the myghty hande of GOD, that he may exalte you, when the tyme is come. Cast al your care to him: for he careth for you.

† The pistle on the. iii. so. after Trinitie

C

Be sober and watche, for your aduersary the deuyll as a rorynge lyon walketh aboute, sekynge whome he maye deuoure: whom resyst stedfast in the fayth, remembrynge that ye do but fulfyll the same afflictions whiche are appoynted to your brethren that are in the worlde. And the God of all grace, whiche called you vnto his eternall glory by Christe Jesus, shall his owne selfe (after ye haue suffred a lytel affliction) make you perfecte: shall settle, strengthe and stablyshe you. To hym be glory and dominion for euer, and whyle the worlde endureth. Amen.

Rom. xvi. c.

D

By Syluanus a faithful brother vnto you (as I suppose) haue I written briefly, exhortyng and testifyinge how that this is the true grace of God, wherin ye stand. The companions of youre election that are of Babilon, salute you, and Marcus my sonne. Grete ye one another with the kysse of loue. Peace be with you all whiche are in Christe Jesus. Amen.

¶ The Notes.

a. To fede the flocke of Christ, is to teache purely and syncerely the wholesom doctrine of the gospell, wherby the soules of the faythfull are fedde, and fated vnto lyfe euerlastynge.

The Argument of the se-

conde Epistle of S. Peter.

Saint Peter doth in this epistle entreate chiefly vpon three thinges. First and formost, as he did before, he doth exhort vs vnto a godly life, and vnto a Christē conuersation. Secondly, he doth highly commende and set forth the doctrine of Christ, which he affirmeth to be most necessary: because that in the latter dayes false prophetes shall arise, whiche oughte to be kept of, only with this doctrine. Thirdlye, he dothe geue them warninge of the last daye, exhortinge them to walke in the fear of God: that they maye with a good conscience appeare before that righteous iudge.

The second Epistle of S. Peter.

The i. Chapter.

¶ Forsomuch as the power of God hath geuen them all thinges pertaynynge vnto lyfe, he exhorteth them to flye the corruption of worldlye iust, to make theyr callynge sure wyth good workes, and fruytes of fayth. He maketh mention of his owne death, declarynge the Lorde Jesus to be the true Sonne of god, as he hym selfe hath sene vpon the mount.

SImon Peter a seruaunte and an Apostle of Jesus Christ, to them which haue obtayned lyke precious fayth with vs in the rightwesnes (*that commeth*) of oure God and sauiour Jesus Christ.

2 Grace with you, and peace be multiplied in the knowledge of God, and of Jesus oure LORDE.

1.Pet.1.a

3 Accordyng as his godly power hath geuen vnto vs al thinges that pertayne vnto lyfe and Godlynes, thorowe the knowledge of him that hath called vs by vertue and glorye

by the

by the meanes wherof, ar geuen vnto vs excellent and moſt great promyſes, that by the helpe of them ye ſhoulde be par- Collof.ij.b
takers of the godly nature, in that ye flye the corruption of B
worldely luſte.

And herevnto geue all diligence: in your fayth, miniſter vertue, and in vertue knowledge, and in knowledge tempe- i.Cor.vij.a
raunce, and in temperaunce patience, in patience godlynes, in Godlines brotherly kindnes, in brotherly kyndnes, loue. For if theſe thinges be amonge you, and are plenteous, they wyll make you that ye nether ſhalbe ydle, nor vnfrutefull in the knowledge of oure Lord Jeſus Chriſt. But he that lacketh theſe thinges, is blynde, and gropeth for the way with his hande, and hath forgotten that he was purged from his olde ſynnes.

C

Wherfore brethren, geue the more diligence for to make your callynge and election ſure. For yf ye do ſuche thinges, ye ſhall neuer erre. Yea, and by this meanes an entryng in ſhalbe miniſtred vnto you aboundauntly into the euerlaſting kyngedome of oure Lorde and ſauiour Jeſus Chriſt.

Wherfore, I wyll not be neglygente to put you alwayes in remembraunce of ſuche thinges, thoughe that ye knowe them your ſelues, and be alſo ſtabliſhed in the preſent truth. Notwithſtandinge I thinke it mete (as longe as I am in this tabernacle) to ſtere you vp by puttynge you in remembraunce, foraſmuche, as I am ſure howe that the tyme is at hande that I muſt put of my tabernacle, euen as our Lorde Jeſus Chriſt hath ſhewed me. I wyll enforce therfore, that on euery ſyde ye myght haue wherwith to ſtere vp the remembraunce of theſe thinges after my departynge. For we folowed not deceuable fables when we opened vnto you the power and commyng of our Lorde Jeſus Chriſt, but wer our eyes we ſaw his maieſtie: euen then verely, when he receaued of God the father honour and glorye, and when there came ſuche a voyce to him from the excellente glorye. This is my dere beloued ſonne, in whome I haue delyte. This voyce we heard when it came from heauen, beynge wyth hym in the holy mounte.

D
Math.xvij.b. and .iij.d John.i.c Marke.i.b Luk.iij.b.

We haue alſo a ryght ſure woꝛde of pꝛopheeye whervnto yf ye take hede, as vnto a lyghte that ſhineth in a darcke place, ye do well, vntyll the daye daune, and the daye ſterre aryſe in your hertes. So that ye firſt knowe this: that no pꝛophecie in the ſcripture hath any pꝛiuate interpꝛetation. Foꝛ the ſcripture came neuer by the wyll of man: but holye men of God ſpake as they were moued by the holye gooſte.

The ſecond Chapter.

¶ The pꝛophecieth of falſe teachers, and telleth their punyſhment.

A Actus.xx.f. i.Timo.iiij.a. ij.Peter.ij.a. Jude.i.c

THere were falſe Pꝛophetes alſo amonge the people, euen as there ſhalbe falſe teachers amonge you: whiche pꝛiuelye ſhall bꝛynge in damnable ſectes, euen denyinge the Lоꝛde that hath bought them, and bꝛinge vpon thē ſelues ſwift damnation, and many ſhal folowe their damnable wayes, by whom ỹ way of truth ſhalbe euyl ſpoken of, and thoꝛowe couetouſnes ſhall they with fayned woꝛdes make marchaundiſe of you, whoſe iudgement is not farre of, and theyꝛ damnation ſlepeth not.

B Foꝛ if God ſpared not the aungels that ſynned, but caſte them downe into hell, and deliuered them into chaynes of darkenes, to be kept vnto iudgement: nether ſpared the old woꝛld, but ſaued Noe the eyghte pꝛeacher of ryghtweſnes, and bꝛought in the flud vpon the woꝛld of the vngodly, and turned the cities of Sodom & Gomoꝛ into aſhes: ouerthꝛewe them, damned them, and made on them an enſample vnto al that after ſhoulde lyue vngodly. And iuſte Lot vexed with the vnclenly conuerſation of the wycked, deliuered he. Foꝛ he beynge ryghteous, and dwellynge amonge them, in ſeynge and hearynge, vexed his righteous ſoule from day to daye, with theyꝛ vnlawfull dedes. The Lоꝛd knoweth howe to delyuer the godlye oute of temptation, and howe to reſerue the vniuſte vnto the daye of iudgement foꝛ to be puniſhed: namely them that walke after the fleſſhe, in the luſte of vnclennes, and deſpyſe the rulers. Pꝛeſumpteous are they and ſtubboꝛne, and feare not to ſpeake euyl of them that are

Gene.vij.a

Gene.xij.f.

Iohn.xv.b, i.Coꝛ.x.c

in

in auctozitie. When the aungels whiche are greater bothe in powere and myght, receaue not of the Lozde rayling iudgement agaynst them. But these as bzute beastes, naturally made to be taken and destroyed, speake euyll of that they knowe not, and shall perysche thzough their owne destruction, and receaue the rewarde of vnryghteweslnes.

They count it pleasure to lyue delyciously for a season. Spottes they are and fylthynes, lyuinge at pleasure, and in theyr owne disceaueable wayes, feastyng with you: hauing eyes full of aduoutrye, and that can not cease to synne, begilynge vnstable soules. Hertes they haue exercysed with couetousnes. They are cursed childzen, and haue forsaken the ryghtwaye, and are gone astraye, folowynge the waye of Balam the sonne of Bosor, whiche loued the rewarde of vnryghtwesnes: but was rebuked of his iniquitie. The tame and domme beast, speakinge with mannes voyce, forbad the folyshnes of the Prophete. Num.xxij.c D

These are welles without water, and cloudes carted about of a tempest, to whom the myst of darcknes is reserued for euer. For when they haue spoken the swellynge wordes of vanitie, they begyle with wantonnes thorowe the lustes of the flesche, them that were cleane escaped: but nowe are wrapped in errours. They promys them libertie, and are them selues the bond seruaũtes of corruption. For of whom soeuer a man is ouercome, vnto the same is he in bondage. For if they, after they haue escaped from the filthines of the worlde, thorow the knowledge of the Lozde, and of the sauiour Jesus Christe, are yet tangled agayne therein, and ouercome: then is the latter ende worsse with them then the begynninge. For a* it had bene better for them, not to haue knowen the waye of ryghteweselnes, then after they haue knowen it, to turne from the holy commaundemente geuen vnto them. It is happened vnto them, accordinge to the true prouerbe: The dogge is turned to his vompt agayne, and the sowe that was washed, to hyr wallowynge in the myer. Inde.t.d Iob.viij.e. Rom.vi.c. Heb.vi,a Math.xij.b Prou.xxvi.a

The

¶ The Notes.

a. Reade the Notes vpon the. vi. Chapter to the Hebrewes.

The thirde Chapter.

¶ He exhorteth men to beware of suche as woulde make them beleue that the daye of the Lorde were slacke in commynge: prayeth them to lede a godlyfe, and to loke verely for the commynge of the Lorde, whose longe tarienge is saluation, and because he woulde haue no man loste, but woulde receaue all men to repentaunce.

THis is the seconde epistle that I nowe write vnto you beloued, wherwith I stere vp, and warne your pure myndes, to call to remembraunce the wordes which were told before of the holy Prophetes, & also the commaundement of vs the Apostles of the Lorde and
Actus. xx, c. saueour.

1. Timo. iiij. e. 2. Timot. iij, d. This fyrst vnderstande, that there shall come in the laste dayes, mockers, which wyll walke after theyr owne lustes and saye: Where is the promis of his commynge? For synce the fathers died, al thinges continue in ỹ same estate wherin they were at the begynninge. For this they knowe not (and that wyllyngly) howe that the heauens a great whyle ago were, and the earth that was in the water, appeared vp out of the water, by the worde of God: by the whiche thynges the world that then was, perished, ouerflowed with the water. But the heauens verely and earth whiche are now, are kept by the same worde in store, and reserued vnto fyre, agaynste the daye of iudgement, and perdition of vngodlye men.

Psalm. xc. a. Ezech. xij, f. Derelye beloued, be not ignoraunte of this one thynge, howe that one daye is with the Lorde, as a thousande yere, and a thousande yere, as one daye. The Lorde is not slacke to fulfyll his promis, as some men count slacknes: but is patient to vs warde, and wolde haue no man loste, but woulde receaue all men to repentaunce.

1. Tessa. v. a. Apoc. xij. e, and, xvi, c. Neuertheless, the day of the Lorde wyll come as a theefe in the nyght, in the whiche daye, the heauens shall perysshe with terrible noyse, and the elementes shall melt with heat, and the earth with the workes that are therin shall burne.

If

If therfore al these thinges shal perish, what maner persons ought ye to be in holy conuersation & godlines: lokinge for, and hastyng vnto the commyng of the day of God, in which the heauens shall perish with fyre, and the elementes shalbe 2 Pet.xxi.e.
consumed with heat. Neuertheless, we loke for a newe heauen & a newe earth accordyng to his promis, wherin dwelleth righteweſnes.

Wherfore dearlye beloued, seynge that ye loke for suche thinges, be diligent that ye may be founde of him in peace, without spotte and vndefyled. And suppose that the longe sufferyng of the Lorde is saluation, euen as oure dearelye beloued brother Paul, accordynge to the wysedome geuen vnto hym, wrote to you, yea, almoste in euery epistle, speakynge of suche thinges: amonge whiche are many thynges harde to be vnderstande, whiche they that are vnlearned and vnstable peruerte, as they do also other scriptures vnto theyr owne destruction. ye therefore beloued, seynge ye knowe it before hande, beware, lest ye be also plucked away with the errour of the wycked, and fall from youre owne stedfastnes: but growe in grace, and in the knowledge of oure Lorde and Sauiour Jesus Christe. To whome be glory both nowe and for euer. Amen.

¶ The Argumente of the fyrste Epistle of S. John.

After that S. Iohn had sufficiently declared, how that oure whole saluation doth consiste onlye in Christe, lest that any man shoulde therby take a holdnesse to sinne, he sheweth that no man can beleue in Christe, onlesse he doth endeuour him selfe to kepe his commaundementes, which thinge beinge done, he exhorteth them to beware of false Prophetes, whome he calleth Antichristes, and to trye the sprites. Laste of all he doth earnestly exhort vnto brotherly loue.

The

The fyrste Epistle

¶ The first Epistle of S. John the Apostle.

The firste Chapter.

¶ A true wytnesse of the euerlastynge woꝛd of God. The bloud of Christ is the purgation from synne. No man is wythout synne.



¶ The pistle on S. Iohn Euangeliste.

THat whiche was from ỹ begynning, which we haue heard which we haue seene with our eyes, which we haue loked vpon, and our handes haue handled, of the woꝛd of the life. And the life

Math. xvij. a. appeared, and we haue sene and beare witnes, and shew vnto you that eternall lyfe, whiche was with the father, and

B appeared vnto vs. That whiche we haue sene and hearde, declare we vnto you, that ye maye also haue fellowshyppe with vs, and that our felowship may be with the father, and with his sonne Jesus Christ. And this wryte we vnto you, that your ioye may be full.

And this is the tydinges which we haue hearde of him,

C and declare vnto you, that God is lighte, and in him is no darckenes at all. If we saye that we haue fellowshyppe with him, & yet walke in darckenes, we lie, & do not the truth. But and if we walke in light euen as he is in light, then haue we mutuall fellowship one with another, and the bloude of Jesus Christ his sonne clenseth vs from all synne.

D If we saye that we haue no synne, we deceaue our selues,

iij. Reg. viij. c. and truth is not in vs. If we knowledge oure sinnes, he is

ij. Para. vi. g. faythfull and iuste, to forgeue vs oure synnes, and to clense vs from all vnrighteweslnes. If we say we haue not sinned, we make him a lyar, and his woꝛd is not in vs,

The

The ii Chapter.

¶ Christ is our aduocate. Of true loue, and how it is tryed.

A *The pistle on the. ij. sonn. aft. Trinitie.*

MY lytell childzen these thinges wzyte I vn-
to you, that ye sinne not. And if any man syn,
we haue an aduocate with the father, Iesus
Christ, the ryghteous: and he it is that ob-
teyneth grace foz our sinnes: not foz our sin-
nes onlye: but also foz the synnes of all the
wozlde. And hereby we are sure that we knowe hym, if we i. Iohn. iij. B
kepe his commaundementes. He that sayeth I know hym,
and kepeth not his commaundementes is a lyar, and the ve
ritye is not in hym. But whosoeuer kepeth his wozde, in
hym is the loue of God perfecte in dede. And hereby know
we that we are in hym. He that sayeth he bydeth in him,
ought to walke euen as he walked.

B Iohn. xiij. E

Bzethzen, I wzyte no newe commaundement vnto you:
but that olde commaundement, which ye haue from the be-
ginning. The olde commaundement is the wozd, whiche ye
harde from the beginninge. Agayne, a newe commaunde-
ment I wzite vnto you (*a thinge*) that is true in him, and also
in you: foz the darcknes is past, and the true lyght now shy-
neth. He that sayeth how that he is in the light, and yet ha-
teth his bzother, is in darcknes euen vntyll this tyme. He
that loueth his bzother, abideth in the light, & there is none
occasion of euyll in hym. He that hateth his bzother, is in
darcknes, & walketh in darcknes: and can not tell whyther
he goeth, because that darknes hath blynded his eyes.

C

Babes, I wzyte vnto you, how that your sinnes are foz-
geuen you foz his names sake, I wzyte vnto you fathers,
howe that ye knowe hi[m] that was from the beginninge. I
wzite vnto you young men, how that ye haue ouercome the
wicked. I wzite vnto you litell childzen, how that ye knowe
the father. I haue wzitten vnto you fathers, howe that ye
knowe hym that was from the beginninge. I haue wzitten
vnto you young men, how that ye are strong, & the wozd of
God abideth in you, and ye haue ouercome that wicked.

Se that ye loue not the wozlde, nether the thinges ẏ are

in

in the worlde. If any man loue the worlde, the loue of the father is not in hym. For all that is in the worlde (as the luste of the flesh, the luste of the eyes, and the pride of * goods) is not of the father, but of the worlde. And the worlde vanisheth awaye, and the luste therof: but he that fulfilleth the wyll of God, abideth euer.

*Or, life

Lytle childzen it is the laste time, and as ye haue heard howe that Antichrist shall come, euen nowe are there many Antichristes come alreadye. Wherby we know that it is the laste tyme. They wente oute from vs, but they were not of vs. For if they had bene of vs, they woulde (*no dout*) haue continued with vs. But (*that fortuned*) that it myghte appeare, that they were not of vs.

Actuũ. xx. c

And ye haue an oyntmente of hym that is holye, and ye knowe all thinges. I wrote not vnto you, as thoughe ye knewe not the trueth: but as though ye knewe it, and know also that no lye commeth of truth. Who is a lyar, but he that

D denieth that Jesus is Christe? The same is the Antichriste that denieth the father and the sonne. Whosoeuer denyeth the sonne, the same hath not the father. Let therfore abyde in you that same whiche ye harde from the begynninge. If that which ye harde from the beginninge, shall remayne in you, ye also shall continewe in the Sonne, and in the father. And this is the promys that he hath promysed vs, euen eternall life.

These thinges haue I writtē vnto you, concerning them that disceaue you. And the anoynting which ye receaued of hym, dwelleth in you. And ye nede not that any man teache you: but as the same anoynting teacheth you of all thinges, & is true, and is no lye, & as it taught you, euen so bide therin. And now babes abide in him, that when he shall appeare, we may be bold and not be made ashamed of him at his comming. If ye know that he is righteous, knowe also that he which foloweth ryghtewesnes, is borne of hym.

Esa. liiij. d.

The. iii. Chapter.

¶ The synguler loue of God towarde vs: and how we agayne ought to loue one another.

Beholde

BEholde, what loue the father hath shewed on vs that we should be called the sonnes of God. For this cause the worlde knoweth you not, because it knoweth not hym. Dearlye beloued, nowe are we the sonnes of god, and yet it doth not appeare what we shalbe But we knowe that when it shall appeare, we shalbe lyke hym. For we shall se hym as he is. And euery man that hath this hope in hym, purgeth hym selfe, euen as he is pure. Whosoeuer commytteth synne, commytteth vnryghteweslnes also, and synne is vnryghteweslnes. And ye knowe that he appeared to take awaye our synnes, & in him is no sinne. B As many as byde in him synne not: whosoeuer sinneth, hath not sene hym, nether hath knowen hym.

A Luke.xx.c. Iohn,i,b

Babes, let no man deceaue you. He that doeth ryghteweslnes, is rightewes, euen as he is ryghtewes. He that commytteth synne, is of the deuyll: for the deuyll synneth sence the begynnyng. For this purpose appeared the sonne of God, to lowse the workes of the Deuyll. Whosoeuer is borne of God, synneth not: for his sede remayneth in hym, and he can not synne, because he is born of God. In this are the chyldren of God knowen, and the chyldren of the deuyl. Whosoeuer doeth not ryghteweslnes, is not of God, nether he that loueth not his brother.

Esa.lvij,d. i.Peter.ij.d Apoc.xx.c. Iohn,viij.c.

For this is the tydinges, that ye hearde from the beginnynge, that ye should loue one another, not as Cayn which was of the wycked and slewe hys brother. And wherefore slewe he hym? Because his owne workes were euyll, & his brothers good. ✠ Maruayle not my brethren thoughe the worlde hate you. We knowe that we are translated from death vnto lyfe, because we loue the brethren. He that loueth not his brother, abideth in deathe. Whosoeuer hateth his brother, is a man slear. And ye know that no man slear, hath eternall lyfe abidinge in hym.

C Gene. iiij.d. Iohn,xv,c. ❧ The pistle on the. ij. sonn aft. Trinitis.

Hereby perceaue we loue, that he gaue his life for vs: & therfore ought we also to geue oure lyues for the brethren. But whosoeuer hath this worldes good & seith his brother

haue

haue neade:and shutteth vp his compassion from hym:how
D dwelleth the loue of God in him? My babes, let vs not loue
in worde,nether in tonge:but with the dede and in verytie.
Iob.xxvij.d. For therby we knowe that we are of the veritie,and can be-
Iohn.xvi.f, fore hym quiet oure heartes. But if oure herte condempne
vs,God is greater then our hert,and knoweth all thinges.
Beloued,if our hert condemne vs not, then haue we truste
Math.vij,a. to Godwarde:and whatsoeuer we aske, we receaue of hym:
because we kepe his commaundementes, and do those thin-
ges which are plealinge in his syght.

And this is his commaundemente, that we beleue on the name of his sonne Iesus Christe, and loue one another, as he gaue commaundement. And he that kepeth his commaundementes,dwelleth in hym,and he in hym:and therby we knowe that there abydeth in vs of the spryte whiche he gaue vs.

The. iiii. Chapter.

¶ Difference of spryres,and howe the spryte of God maye be knowen from the spryte of errour. Of the loue of God and of our neyghbours.

Beloued,beleue not euery spryte,but proue
Math, xxiiij. c the spirites whether they are of God, or not,
Mark xiii.a for many false Prophetes are gone oute into
Luke.xxi.b the worlde. Herby shall ye knowe the spryte
of God. Euerye spryte that confesseth that
Iesus Christe is come in the flesh, is of God.
And euery spryte which confesseth not that Iesus Christe is come in the flesche,is not of God. And this is that spryte of Antichrist,of whome ye haue hearde, howe that he shoulde come:and euen now alredy is he in the worlde.

Lytle chyldren,ye are of God and haue ouercome them for greater is he that is in you,then he that is in the world. They are of the worlde, and therefore speake they of the worlde,and the worlde heareth them. We are of God. He that knoweth God,heareth vs:he that is not of God, hea-
B reth vs not. Hereby knowe we the spryte of veritie, and the
2 The pistle on the.i. sonda aft. Trinitie. spryte of errour.

Beloued,let vs loue one another:for loue cometh of God

And

And euerye one that loueth is borne of God, and knoweth God. He that loueth not, knoweth not God: for god is loue. Iohn.xiij.d
In this appeared the loue of God to vs ward, because that God sent his only begotten sonne into the worlde, that we Iohn.iii.c.
might lyue thorow hym. Herein is loue, not that we loued God, but that he loued vs, and sent his sonne to make agrement for our synnes.

Beloued, if God so loued vs, we ought also to loue one C
another. No man hath sene god at any time. If we loue one Exod.xxxiij.d.
another, God dwelleth in vs, and his loue is perfecte in vs.
Hereby know we, that we dwel in him, and he in vs: because he hath geuen vs of his spyrite. And we haue sene, and do testifye, that the father sente the sonne, euen the sauiour of the worlde. Whosoeuer confesseth ỹ Iesus is the sonne of God, in him dwelleth God, and he in God. And we haue knowen, and beleued the loue that God hath to vs.

God is loue, and he that dwelleth in loue, dwelleth in god, D
and God in him. Herein is the loue perfecte in vs, that we should haue trust in the daye of iudgemente: For as he is, euen so are we in this worlde. There is no feare in loue, but perfect loue casteth out feare, for feare hath paynfulnes. He that feareth, is not perfect in loue.

We loue him, for he loued vs fyrste. If a man saye, I loue God, and yet hate his brother, he is a lyar. For howe can he that loueth not his brother whome he hath sene, loue God whome he hath not sene? And this commaundemente haue we of him: that he which loueth god, should loue his brother also.

The. v. Chapter.

¶ To loue God, is to kepe his commaundementes. Faith ouercommeth the worlde. Euerlastynge lyfe is in the sonne of God. Of the synne vnto death.



Whosoeuer beleueth that Iesus is Christe, is A
borne of God. And euerye one ỹ loueth hym which begat, loueth hym also which was begotten of him. In this we knowe ỹ we loue ỹ children of god, when we loue God, & kepe his commaundementes. For this is the loue of God, that we kepe his commaundementes, and his com-

The pistle on the .i. sond. after Easter.

maundementes are not greuous. ✝ For all that is borne of God, ouercometh the worlde. And this is the victory that ouercometh the world, euen our faith. Who is it that ouercommeth the worlde: but he whiche beleueth that Iesus is the sonne of God.

B This Iesus Christ is he that came by water and bloud, not by water only: but by water & bloud. And it is the spirite that beareth wytnes, because the spyrit is trueth. For there are thre which beare record in heauen, the father, the word, and the holye goost. And these thre are one. And there are thre which beare recorde in earth, the spirite, and water, and bloude: and these thre are one. If we receaue the wytnes of men, the wytnes of God is greater. For this is the wytnes of God, whiche he testified of his Sonne. He that beleueth

Iohn.iii,d

C on the sonne of God, hath the wytnes in hym selfe. He that beleueth not God, hath made him a liar, because he beleued not the recorde that GOD gaue of his sonne. And this is that recorde, howe that God hathe geuen vnto vs eternal lyfe, and this life is in his sonne. He that hath the sonne, hath lyfe: and he that hath not the sonne of God, hath not lyfe.

These thynges haue I wrytten vnto you that beleue on the name of the sonne of GOD, that ye maye knowe howe that ye haue eternall lyfe, and that ye maye beleue on the name of the sonne of GOD. And this is the truste that we haue in him: that if we aske anye thinge accordynge to his

Math.vii,a. and.xxi.c

wyll, he heareth vs. And if we knowe that he heare vs what soeuer we aske, we knowe that we shall haue the petitions that we desyre of hym.

If anye man se his brother synne a sinne that is not vnto

D death, let hym aske, and he shall geue hym lyfe for them that synne not vnto deth. Ther is a sinne a* vnto deth, for which saye I not that a man should praye. All vnrygh tewesnes is synne, and there is synne not vnto death.

We knowe that whosoeuer is borne of GOD, synneth not: but he that is begotten of GOD, kepeth him selfe, and that wycked toucheth hym not. We knowe that we are of

God,

God, and that the worlde is altogether set on wyckednes. We knowe that the sonne of God is come, and hath geuen vs a mynde to knowe him which is true: and we are in him that is true, through his sonne Iesus Christe. This same is very God, and eternall lyfe. Babes kepe youre selues from ymages. Amen.

¶ The Notes.

a. What this synne vnto death is, our sauiour Christ doth sufficiently declare, saying: yf ye will not beleue, ye shall dye in your owne synnes. So that this synne vnto death is nothynge elles but a wylfull and obstinate infidelitie. This synne no man (that is borne of God) doth commyt, though of frayletie we be subiecte vnto synne, as longe as we lyue.

The seconde Epistle of S. Iohn.

¶ He writeth vnto a certayne lady, reioyseth that hyr chyldren walke in the truth, exhorteth them vnto loue, warneth them to beware of suche disceauers as denye that Iesus Christ came in the flesshe, prayeth them to continue in the doctryne of Christ, and to haue nothinge to do with them that bryng not this learnynge.

THe elder to the electe lady, and hyr chyldren, A whiche I loue in the truth: and not I onely, but also all that knowe the truth, for the truthes sake whiche dwelleth in vs, and shalbe in vs for euer.

With you be grace, mercy, and peace from God the father, and from the Lorde Iesus Christ the sonne of the father, in trueth and loue.

I reioyced greatelye, that I founde of thy chyldren walkynge in trueth, as we haue receaued a commaundemente B of the father. And now beseche I thee Lady, not as though I wrote a newe commaundement vnto thee: but that same whiche we had from the begynninge, that we shoulde loue one another. And this is the loue, that we shoulde walke after his commaundement. Iohn.xiij.e i.Iohn.iij.a

This commaundement is (that as ye haue hearde from the begynnyng) ye shoulde walke in it. For many deceauers are entred into the worlde, whiche confesse not that Iesus Christe is come in the flesshe. This is a deceauer and an Antichrist. C Loke on your selues, that we lose not that we haue

wrought: but that we maye haue a full reward. Whosoeuer transgresseth and bydeth not in the doctrine of Christ, hath not God. He that endureth in the doctryne of Christe, hath both the father and the sonne.

D If there come any vnto you, and bryng not this learnyng, hym receaue not to house, nether byd him God spede. For he that byddeth him God spede, is partaker of his euill dedes: I had many thinges to wryte vnto you, neuertheles I woulde not wryte with paper and yncke: but I truste to come vnto you, and speake with you mouth to mouth, that oure ioye maye be full. The sonnes of thy electe sister, grete thee. Amen.

The thirde Epistle of S. Iohn.

The is glad of Gayus, that he walketh in the trueth: exhorteth them to be louynge vnto the poore Christen in their persecution, sheweth the vnkynd dealynge of Diotrephes, and the good reporte of Demetrius.

THe Elder vnto the beloued Gayus, whom I loue in the truth. Beloued, I wysshe in all thynges that thou prosperedst and faredste well, euen as thy soule prospereth. For I reioyced greatly when the brethren came, and testified of the truth that is in thee, how thou walkest in the truth. I haue no greater ioy then for to hear howe that my sonnes walke in veritie.

Beloued, thou doest faythfully whatsoeuer thou doest to the brethren, and to straungers, whiche bare wytnes of thy loue before all the congregation. Whiche brethren when thou bryngest forwardes of theyr iourney (*as it besemeth God) thou shalt do wel: because that for his names sake they went forth, and toke nothynge of the Gentyles. We therefore ought to receaue suche, that we myghte be helpers to the truth.

*Or, after a godly sorte.

I wrote vnto the congregation: but Diotrephes whiche loueth to haue the preeminence among them, receaueth vs not. Wherefore if I come, I wyll declare his dedes whiche he

he doeth, iestyng on vs with malicious wordes, nether is therwith content. Not onely he hym self receaueth not the brethren: but also he forbyddeth them that wolde, and thrusteth them out of the congregation. D

Beloued, folowe not that whiche is euyll, but that which is good. He that doeth wel is of God: but he that doeth euil seyth not God. Demetrius hath good report of al men, and of the truth: yea, and we our selues also beare recorde, and ye knowe that our recorde is true. I haue many thynges to wryte: but I wyll not with pẏcke and pen wryte vnto thee. For I trust I shall shortly se thee, and we shall speake mouth to mouth. Peace be with thee. The louers salute thee. Grete the louers by name.

The epistle of the Apostle Saynt Iude.

¶ He rebuketh suche as beynge blynded with theyr owne lustes, resyste the truth: and that we maye knowe them the better, he sayth they be suche as synne beastly agaynst nature and despyse rulers. &c. He exhorteth vs to edify one another, to praye in the holye goost, to continue in loue, to loke for the commynge of the Lorde, and one to helpe another out of the fyre.

IUdas the seruaunt of Iesus Christe, the brother of James. To them whiche are called and sanctified in God the father, and preserued in Iesu Christ. Mercy vnto you, & peace and loue be multiplied. A *The pistle on Simon and Iudes day.*

Beloued, when I gaue all diligence to wryte vnto you of the commen saluation, it was nedeful for me to wryte vnto you, to exhorte you, that ye shoulde continuallye laboure in the fayth whiche was once geuen vnto the saynctes. For there are certayne vngodly men craftelye crepte in, of whiche it was wrytten afore tyme vnto suche iudgemente.

They turne the grace of our God vnto wantonnes, and denie God the onlye Lorde, and our Lorde Iesus Christ.

My mynde is therfore to put you in remembraunce, for
Num.xiij.b asmuche as ye once know this, howe that the Lorde (after
¶ that he had delyuered the people out of Egypte) destroyed
them which afterward beleued not. The aungels also whi-
che kept not theyr fyrst estate: but lefte theyr owne habitati-
Gene.xix.c on: he hath reserued in euerlastynge chaynes vnder darck-
nes vnto the iudgement of the great daye: euen as Sodom
and Gomor, and the cities aboute them (whiche in lyke ma-
ner, defyled them selues with fornication, and folowed stra-
unge flesshe) are set forth for an ensample, and suffre the ven-
Roma.i.b. geaunce of eternall fyre. Lykewyse, these dreamers defyle
the flesshe, despyse rulars, and speake euyll of them that are
in auctoritie.

¶ Yet Mychaell the archaungell, when he stroue agaynste
the deuyll, and disputed about the body of Moses, durst not
geue raylynge sentence, but sayde: the Lorde rebuke thee.
But these speake euyll of those thinges whiche they knowe
not: and what thinges they know naturally, as beastes whi
che are without reason, in those thynges they corrupt them
selues. Wo be vnto them, for they haue folowed the way of
Cayn, and are vtterly geuen to the errour of Balam for lu-
¶ cres sake, and perysshe in the treason of Chore.

These are spottes whiche of youre kyndnes feaste toge-
ther, without feare, fedynge them selues. Cloudes they are
without water, caried about of wyndes, and trees without
frute at gathering tyme, twyse dead, and plucked vp by the
rotes. They are the ragynge waues of the sea, fominge out
theyr owne shame. They are wandringe starres, to whome
is reserued the myste of darcknes for euer.

Apoca.i.b. Esai.lxj.c. Enoch the seuenth from Adam, prophecied before of such
sayinge: Beholde, the LORDE shall come with thou-
sandes of sayntes, to geue iudgement agaynst all men, and
to rebuke all that are vngodlye amonge them of all theyr
vngodly deedes, whiche they haue vngodlye commytted
¶ and of all their cruell speakynges, whiche vngodly synners
haue spoken agaynst hym.

These are murmurers, complayners, walkynge after
theyr

theyr owne lustes, whose mouthes speake proude thynges.
They haue men in great reuerence because of a vauntage.
But ye beloued, remember the wordes which were spoken
before of the Apostles of our Lord Jesus Christ, howe that
they tolde you that there should be begilers in the last time, ij. Timo. iij.
which shuld walke after their owne vngodly lustes. These ij. Pet. ij.
are makers of sectes, fleshly, hauynge no spryte.

But ye derely beloued, edifye your selues in your moost
holy fayth, prayinge in the holy goost, and kepe your selues
in the loue of God, lokynge for the mercy of our Lorde Je- F
sus Christ, vnto eternall lyfe. And haue compassion of some,
separatynge them: and other saue with feare, pullyng them
oute of the fyre, and hate the fylthye vesture of the flesshe.

Vnto hym that is able to kepe you, that ye faule not,
and to present you fautlesse before the presence of
his glory with ioye, that is to saye, to God our
sauiour, whiche only is wyse, be glorye,
maiestie, dominion, and power, now
and for euer. Amen.

(.)

¶ The Reuelation of S. John the deuine.

The fyrst Chapter.

¶ Happy are they that heare the worde of God and kepe it. He writeth to the seuen congregations in Asia, seith seuen candelstickes, and in the myddes of them, one lyke vnto the sonne of man.



THe reuelation of Jesus christ, which God gaue vnto hym, for to shewe vnto his seruauntes, thynges whiche muste shortelye come to passe.

And he sente & shewed by his aūgel vnto his seruaunt John, whi che bare recorde of the worde of God, and of the testimony of Jesus Christ, and of all thynges that he sawe. Happye is he that redith & they that heare the wordes of the prophesy, & kepe those thynges whiche are wrytten therein. For the tyme is at hande.

John to the. vii. congregations in Asia. Grace be wyth you and peace, from him which is, and which was, & whiche is to

is to come, and from the. vii. spyrytes whiche are before hys trone, and from Jesus Christ, whiche is a faythfull wytnes, and fyrste begotten of the deade: and Lord ouer the kinges of the earth. Unto hym that loued vs, and washed vs from synnes in his owne bloude, and made vs kynges and Preistes vnto God his father be glorye, and dominion for euermore. Amen. Beholde, he cometh with cloudes, and al eyes shal se hym: and they also whiche pearsed hym. And all kynredes of the earth shall wayle. Euen so: Amen. I am Alpha and Omega, the begynnynge and the endynge, sayth the Lorde almyghty, whiche is, and whiche was, and whiche is to come. Hebr.ix.d. i.Pet.ij.b. i.Iohn.i.b

I Iohn your brother, and companion in tribulation, and in the kyngedome and pacience whiche is in Iesu Christe, B was in the yle of Pathmos, for the worde of GOD, and for the wytnessinge of Iesu Christ. I was in the spryt on a sondaye, and hearde behynde me a greate voyce, as it had bene of a trompe sayinge: I am Alpha and Omega, the fyrste and the laste. That thou seist, wryte in a boke, and sende it vnto the (seuen) congregations whiche are in Asia, vnto Ephesus, and vnto Smyrna, and vnto Pergamos, and vnto Thiatira, and vnto Sardis, and vnto Philadelphia, and vnto Laodicia. Math, xxiiij.c Esay.xij.c

And I turned backe to se the voyce that spake to me. And when I was turned: I sawe. vij. golden candelstickes, D and in the myddes of the candelstickes, one lyke vnto the sonne of man, clothed with a lynnen garmente downe to the feet, and gyrde about the pappes with a golden gyrdle. His heade, and his heares were whyte as whyte woll, and as snowe: and his eyes were as a flame of fyre: and his fete lyke vnto brasse, as though they brent in a fornace: and his voyce as the sounde of many waters. And he hadde in hys ryght hand. vii. starres. And out of his mouth went a sharp two edged swearde. And his face shoone euen as the sonne in his strength.

And when I sawe him, I fell at his feete, euen as deade. And he layde his ryghte hande vpon me, sayinge vnto me:

feare



The Messengers are the preachers.

feare not. I am the fyrste and the laſt, and am alyue and was dead. And beholde I am alyue for euermore, and haue the keyes of hell, and of death. Wryte therefore the thynges whyche thou haſt ſene, and the thynges whyche are, and the thynges whyche ſhalbe fulfylled hereafter: and the miſtery of the. vii. ſtarres whyche thou ſawest in my ryght hande, and the. vii. golden candelſtickes. The. vii. ſtarres are the meſſengers of the .vii. congregations. And the. vii. candelſtickes which thou ſawest, are the vii. congregregations.

¶ The Notes,

The lynnen garment is innocency and holynes, the golden gyrdell is heauenly myghte and powre, the heeres as whyte as woll, godly and heauenly wyſedome, his eyes as a flam of fyre, is a terrible and grym countenaunce to the vnfaythfull, his fete of braſſe. &c. is a redyneſſe to ſtampe in peces and to deſtroy the wycked and vngodlye, his boyce and the ſwearde in his mouth, is the holy Goſpel.

The. ii. Chapter.

¶ He exhorteth foure congregations to amende, and ſheweth the rewarde of hym that ouercommeth.

VNto the Meſſenger of the congregation of Epheſus wryte: theſe thinges ſayth he that holdeth the. vii. ſtarres in his ryghte hande, and walketh in the myddes of the ſeuen golden candelſtickes. I knowe thy workes, and thy labour, and thy patience, and how thou canneſt not forbare them whyche are euyll: and examinedſt them whyche ſaye they are Apoſtles, and are not: and haſte founde them lyars, and haſt ſuffered. And haſt pacience: and for my names ſake haſt laboured, and haſt not faynted. Neuertheleſſe, I haue ſomwhat agaynſt thee, becauſe thou haſt left thy fyrſte loue. Remember therfore from whence thou

art

art fallen, and repent, and do the fyrste worckes. Or elles I
wyll come vnto thee shortlye, and wyll remoue thy candel-
sticke out of his place, excepte thou repente. But this thou
hast, because thou hatest the dedes of the Nicolaitans, whi-
che dedes I also hate. Let him that hath eares, heare what
the spryte sayeth vnto the congregations. To hym that o-
uercometh, wyll I geue to eate of the tree of lyfe, whiche is
in the myddes of the Paradise of God.

B *The Nicolaitans were here tikes whiche helde opinion that wiues ought to be cõmen of whome Eusebius. lib. iij. cap. xxix.*

And vnto the Aungell of the congregation of Smyrna
wryte: These thinges sayth he that is fyrst, & the last, which
was deade and is alyue. I know thy worckes and tribulati-
on & pouertie, but thou art ryche. And I know the blaspher
mye of them which cal them selues Jewes and are not: but
are the congregation of Sathan. Feare none of those thin-
ges whiche thou shalte suffre. Beholde, the deuyll shall caste
some of you into pryson, to tempte you, and ye shal haue tri-
bulation. x. dayes. Be faithful vnto the death, & I wil geue
the a croune of lyfe. Let hym that hath eares, heare what
the spryt sayth to the congregations. He that ouercometh,
shall not be hurt of the second death.

C

And to the messenger of the congregation in Pergamos
wryte: This sayth he whiche hath the sharpe swearde with
two edges. I know thy worckes and where thou dwellest,
euen where Sathans seate is, and thou kepeste my name,
and haste not denyed my faythe. And in my dayes Antipas
was a faythfull wytnes of myne, which was slayne among
you, where Sathan dwelleth. But I haue a fewe thynges
agaynst thee: that thou haste there, them that mayntayne
the doctryne of Balam whiche taught in Balake, to putte
occasyon of fynne before the chyldren of Israell, that they
shoulde eate of meate dedicate vnto ydoles, and commytte
fornication. Euen so haste thou them that mayntayne the
doctryne of the Nicolaitans, whiche thynge I hate. But
be conuerted, or elles I wyll come vnto thee shortelye, and
wyll fyghte agaynst them with the swearde of my mouth.
Let hym that hath eares, heare what the spryte sayeth vn-
to the congregations. To him that ouercometh wil I geue

D

Num. xxiij.

E

to eate

to eate Manna that is hyd, and wil geue him a white stone, and in the stone a newe name writen, whiche no man knoweth sauinge he that receaueth it.

And vnto the messenger of the congregation of Thyatira write. This sayeth ỹ sonne of God, whiche hath his eyes lyke vnto a flamme of fyre, and hys feete are lyke brasse: I
F knowe thy workes and thy loue, seruice, and fayth, and thy pacience, and thy dedes, which are mo at the last, then at the firste. Notwithstandinge, I haue a fewe thinges agaynste
iij. Reg. xvi. g iiij. Reg, x. d. thee, that thou sufferest that woman Iesabell, whiche called hir selfe a Prophetisse, to teache and to deceaue my seruaun tes, to make them commit fornication, and to eate meates offered vp vnto ydoles. And I gaue hir space to repente of hyr fornication, and she repented not. Behold I will cast hir into a bed, and them that commit fornication with hyr, into great aduersite, except they tourne from their deedes. And I wyll kyl hyr chyldren with death. And all the congrega-
Iere. xvij. b tions shal know that I am he which searcheth the reynes & hertes. And I will geue vnto euery one of you accordynge vnto your workes.

Unto you I say, and vnto other of them of Thyatira, as
G many as haue not this learning and whyche haue not knowen the depenes of Sathan (as they saye) I wyll put vpon you none other burthen, but that whiche ye haue already. Holde fast till I come, and whosoeuer ouercometh & kepeth my workes vnto the ende, to hym wyll I geue power ouer nations, and he shall rule them with a rodde of yron: and as the vessels of a potter, shall he breake them to sheuers. Euen as I receaued of my father, so wyll I geue him the morning starre. Let him that hath eares, heare what the spryt sayth to the congregations.

¶ The Notes.

By Manna vnderstande the worde of God, and true harty loue. By the whyte stone, is signified the election before God, and also euerlastynge peace, and confidence in the grace and fauour of god vnto euerlastynge lyfe.

The.iii Chapter.

¶ He instructeth and enfourmeth the aungels of the congregations, declarynge also the reward of hym that ouercometh.

And

A

ND wryte vnto the messenger of the congregation of Sardis: this sayeth he that hathe the spyrites of God & the.vij.starres. I knowe thy worckes: thou haste a name that thou lyuest,and thou art dead. Be awake & strengthe the thinges which remayne, that are redy to dye. For I haue not founde thy worckes perfect before god. Remember therfore,how thou hast receaued and hearde, & hold fast,and repente. If thou shalt not watche, I wyll come on thee as a thefe,and thou shalte not knowe what houre I wyl come vpon thee. Thou hast a feawe names in Sardis, which haue not defiled theyr garmentes: & they shal walke with me in white,for they are worthy. He that ouercometh shalbe clothed in whyte araye,and I wil not putte oute his name out of the boke of life,and I will confesse his name before my father, and before his Aungelles. Lette hym that hath eares,heare, what the spyrite sayeth vnto the congregations.

t. Tessa. v.a. ij. Peter. iij.c.

B

And wryte vnto the Aungel of the congregation of Philadelphia:this sayeth he that is holy and true, whyche hath the keye of Dauid:which openeth and no man shutteth,and shutteth and no manne openeth. I knowe thy worckes. Behold , I haue set before thee an open doore, and no man can shut it,for thou hast a lytle strength and haste kept my sayinges:and hast not denied my name. Behold, I make them of the congregation of Sathan,which cal them selues Jewes and are not,but do lye. Behold, I will make them that they shall come and worshyp before thy fete:and shall knowe that I loued thee.

Aungell, is here taken for preacher.

Esay.xxij.f Iob.xij.c

C

Because thou hast kept the wordes of my pacience, therfore I wyll kepe thee from the houre of temptation whiche wyl come vpon all the worlde, to tempte them that dwell vpon the earth, Behold I come shortlye. Holde that whiche thou haste,that no man take awaye thy crowne. Hym that ouercommeth, wyll I make a pyllar in the temple of my G O D, and he shall go no more oute. And I wyll wryte vpon hym,the name of my God, and the name of the citie of

my

my God, newe Jerusalem: whiche commeth doune oute of heauen from my God, and I wyll wryte vpon him my newe name. Let him that hath eares, heare what ỹ spyrite sayeth vnto the congregations.

And vnto the messenger of the congregation whiche is in Laodicia, wryte: This sayeth (Amen) the faythfull and true wytnes, the begynninge of the creatures of god. I knowe thy worckes, that thou arte neyther coulde nor hotte: I woulde thou were colde or hotte. So then, be-
D cause thou arte betwene bothe, and nether colde nor hotte, I wyll spewe thee oute of my mouthe, because thou sayeste: I am ryche and increased with goodes, and hast nede of nothynge, and knowest not howe thou arte wretched and miserable, poore, blynde and naked. I counsell thee to bye of me golde tryed in the fyre, that thou mayeste be ryche: and whyte raymente that thou mayst be clothed, that thy filthy nakednes do not appeare: and anoynt thyne eyes with eye salue, that thou mayest se.

As manye as I loue, I rebuke and chasten. Be fervente therfore and repente. Behold I stand at the dore, & knocke. If anye man heare my voyce and open the dore, I wil come in vnto him, and will supper with him, & he with me. To him that ouercometh, will I graunt to sit with me in my seate, euen as I ouercame, and haue sitten with my father, in his seat. Let him that hath eares, heare what the spryte sayth vnto the congregations.

Bromer. iii. b
Heb. xij. b.

¶ The Notes,

The whyte araye doth signifye an innocent life without al maner of blemmishe: the open dore, is the worde of God and the holy gospell.

The. iiii. Chapter.

¶ He seyth the heauen open, and the seate, and one syttinge vpon it, and xxiiij. seates about it with. xxiiij. elders syttinge vpon them, and foure beastes praysynge God daye and night.

A *The pistle on Trinitie s.*

After this I loked, and beholde a dore was open in heauen, and the fyrste voyce which I hearde, was as it were of a trompet talkynge with me, whiche sayde: come vppe hyther, and I wyll shewe thee thynges whiche muste be fulfylled hereafter.

And



And immediatly I was in the spyte: and beholde a seat was putte in heauen, and one sate on the seate. And he that sate, was to loke vpon, lyke vnto a iasper stone & a sardyne stone. And there was a rayne bowe aboute the seate, in syght lyke to an Emeralde. And aboute the seate were. xxiiij. seates. And vpon the seates. xxiiij, elders sitting, clothed in white rayment, & had on their heades crounes of golde.

B

And oute of the seat proceded lightninges, & thundringes, and voyces, & there were seuen lampes of fyre, burning before the seate: whiche are the. vij. spyrites of God. And before the seate there was a sea of glasse lyke vnto a cristall, & in the middes of the seate, and rounde aboute the seat were iiii. beastes full of eyes before and behynde. And the fyrste beaste was lyke a lion, the seconde beaste lyke a calfe, and the thyrde beaste had a face as a man, and the fourth beaste was lyke a flyenge eagle. And the. iiii. beastes hadde eche one of them. vi. winges aboute hym, and they were full of eyes within. And they had no reste daye nether nighte sayinge. Holy, holy, holy, Lord god almighty, which was, and is, and is to come.

C

Esai. vi. b.

And when those beastes gaue glorye and honoure, and thankes to hym that sate on the seate, whiche lyueth for euer and euer: the. xxiiii. elders fel doune before him that sat on the trone, and worshipped him that liueth for euer, & cast theyr crounes before the trone saying: thou art worthye O Lord to receaue glory and honour, and power, for thou hast created all thynges, and for thy wylles sake they are, and were created.

D

The

¶ The Notes.

Gods seate is the euerlastynge state of his power. The rayne bowe signifieth his mercy and patient sufferyng. The .xxiiij. seates and the .xxiiij. elders doth signify the most highest iustice of god, and that the moste speciall frendes of god, bothe of the olde and new Testament, are incorporate into the kyngedome of God. The sea of glasse, may signifye vnto vs the aduersities of this lyfe, whiche serueth to the glory of god, and the profyte of the faythfull.

The .v Chapter.

¶ Hye seyth the lambe openyng the boke, and therfore the foure beastes, the xxiiij. elders, and the aungels prayse the lambe: and do him worshyp.

A Ezech. ij, d. ⟨ Or: preched

ND I sawe in the ryghte hande of hym, that satte in the trone, a booke wrytten wythin and on the backsyde, sealed with. vii. seales. And I sawe a stronge aungell whiche * cryed with a lowde voyce: Who is worthye to open the boke, and to lose the seales thereof. And no man in heauen, nor in earth, nether vnder the earth, was able to open the booke, nether to loke thereon. And I wept muche, because no man was found worthye to open & to reade the boke, nether to loke theron.

B And one of the elders sayde vnto me: wepe not. Beholde a lion beyng of the tribe of Juda, the rote of Dauid, hath obtayned to open the boke, & to lose the .vii. seales therof. And I behelde, & lo in the middes of the seat, & of the .iiii. beastes and in the myddes of the elders, stode a lambe as though he had bene kylled, which had .vii. hornes and .vii. eyes, which are the spyrytes of God, sent into all the world. And he came and toke the boke out of the righte hand of hym that sate vpon the seate.

¶ And when he had taken the boke, the .iiii. beastes and .xxiiii. elders fell doune before the lambe, hauyng (euery one) harpes and golden vyalles ful of odoures, whiche are the prayers of saynctes, and they song a new songe saying: thou art worthy to take the boke, and to open the seales thereof: because thou waste kylled, and haste redemed vs by thy bloud out of al kinredes, and tonges, and people, and nations, and haste made vs vnto oure God, kinges and priestes, and we shall raygne on the earth.

And I behelde, and I hearde the voyce of many aungels about the trone, and aboute the beastes and the elders, and

I heard

I hearde thousand thousandes, saying with a loude voyce: Worthy is the lambe that was killed to receaue power, and ryches, and wysedome, and strength, and honour, and glory and blessynge. And all the creatures whiche are in heauen, and on the earth, and vnder the earth, and in the sea, and all that are in them, hearde I sayinge: blessynge, honour glory, and power be vnto him that sitteth vpon the seate, and vnto the lambe for euermore. And the. iiii. beastes sayd. Amen And the. xxiiii. elders, fell vpon theyr faces, and worshipped him that liueth for euermore.

Apoc. i. a, i. Peter. ij. b Dani. vii. c

The. vi. Chapter.

¶ The lambe openeth the. vi. seales, and many thinges folowe the openynge therof.



AND I saw when the lambe opened one of the seales, and I hearde one of the. iiii. beastes saye, as it were the noyse of thonder, come & se: and I sawe. And beholde there was a whyte horse, & he that sat on him, had a bowe and a croune was geuen vnto him, & he went forth conquerynge, and for to ouercome. And when he opened the second seale, I heard the second beast saye: come & se. And there wente out another horse that was red, and power was geuen to hym that sat theron, to take peace from the earth, and that they shoulde kyll one another. And there was geuen vnto hym a greate swearde. And when he opened the thyrde seale. I heard the third beast saye: come and se. And I beheld, and lo a black horse: and he that sat on him, had a paire of balances in his hande. ¶



And I hearde a voyce in the middes of the. iiii. beastes say:

a measure of whete for a peny, and .iii. measures of barely for a peny: and oyle and wyne se thou hurte not. And when he opened the fourth seale, I hearde the voyce of the fourthe beaste saye: come and se: and I loked. And beholde a * greue horse, and his name that sate on him was death, and hell folowed after him, and power was geuen vnto them ouer the fourth part of the earth, to kyll with swearde, and with honger, and with death that cometh of vermen of the earth.

* Or, pale.



Esa. lj. b.
Ozee. v. b
Luke. xxiii. d

And when he opened the fyfte seale, I sawe vnder the aultre, the soules of theym that were killed for the worde of GOD, and for the testymonye whiche they had, and they cried with a lowde voice sayinge: Howe longe tariest thou Lorde holye and trewe, to iudge and to auenge oure bloude on them that dwell on the earth? And longe whyte garmentes were geuen vnto euery one of thē. And it was sayde vnto them that they shuld rest for a litell season vntyll the number of theyr felowes, and brethren, & of them that shoulde be kylled, as they were, were fulfylled.

And I beheelde when he opened the sixte seale, and lo there was a greate earth quake, & the sunne was as blacke as sacke clothe made of hearre. And the moone wexed euen as bloude: and the starres of heauen fell vnto the earthe, euen as a figge tree casteth from hyr, hyr fygges, when she is shaken of a mightye wynde. And heauen vanysshed awaye, as a scrole when it is rolled togyther. And all mountaynes and yles, were moued out of theyr places. And the kynges of the earthe, and the great men, and the ryche men, and the chiefe captaynes, and the myghty men, and euerye bound-

man



man, and euerye fre man, hyd themselues in dennes, and in rockes of the hylles: and sayd to the hylles and rockes: fall on vs, and hide vs from the presence of him that sitteth on the seate, & from the wrath of the lambe, for the great day of his wrath is come, & who can endure. Ozee.x.b, Luk.xxiij.d

¶ The Notes.

By the whyte horse, maye be vnderstanded the fyrste state of the christen churche, without blemyshe. By the seconde seale, and redde horse, vnderstande the state of the kyngedome of Christ, in the time of the Martirs. By the thyrde seale, and the beast the blacke horse, balances and measure, vnderstande dearth and want of vytayles, with the portion that was alowed for one man for his dayes spendynge, whiche happened vnto al the worlde, eyther when Clandius, or Traianus reygned emperoures. By the fourth seale, the beaste, the boyce, and the pale horse, vnderstande the heretikes, whiche dyuers ways vexe the holye churche with false doctryne. The fyfte seale, maye signifye the ryght godly and Christen men. The syxt seale, the great misery and affliction whyche shall arise, and be procured thorowe Antichriste.

The.vii. Chapter.

¶ The seyth the seruauntes of God sealed in theyr foreheades oute of all nations and people, whiche thoughe they suffre trouble, yet the lambe feadeth them, leadeth them to the fountaynes of lyuynge water, and God shal wipe away all teares from theyr eyes.

AND after that, I sawe. iiii. aungels stand on the. iiii. corners of the earthe, holdynge the iiii. wyndes of the earth, that the wyndes shoulde not blow on the earth, nether on the sea, nether on any tre. ✠ And I sawe another aungell ascende from the rising of the sunne: whiche had the seale of the lyuynge God, and he cryed with a loude voyce to the. iiii. aungels (to whom power was geuen to hurt the earth and the sea) saying: hurt not the earth nether the sea, nether the trees, till we haue sealed the seruauntes of oure God in theyr foreheades. ☞ The pistle on all saintes day.



B And I hearde the numbre of them whiche were sealed, and there were sealed an. C. and. xliiii. M. of al the tribes of the children of Israell. Of the tribe of Juda were sealed xii. M. Of the tribe of Rubē were sealed. xii. M. Of the tribe of Gad were sealed. xii. M. Of ỹ tribe of Aser, were sealed. xii. M. Of the tribe of Neptalim were sealed. xii. M. Of the tribe of Manasses were sealed. xii. M. Of the tribe of Simeon were sealed xii. M. Of the tribe of Leui, were sealed. xii. M. Of the tribe of Isacar wer sealed. xii M. Of the tribe of zabulon, were sealed. xii. M. Of the tribe of Joseph, were sealed. xii. M. Of the tribe of Beniamin, were sealed. xii. M.

C After this I beheldе, and lo a great multytude, which no man coulde nombre of all nations and people, and tounges, stode before the seate, and before the lambe, clothed wyth longe whyte garmentes, and palmes in theyr handes, and cryed with a lowde voyce, sayinge: saluation be ascrybed to him that sytteth vpon the seate of oure God, and vnto the lambe. And all the aungels stode in the compasse of the seat, and of the elders, and of the. iiii. beastes, and fell before the seate on theyr faces, and worshypped God, sayinge: Amen. Blessynge and glory, wysedome, and thankes, and honour, and power, and might, be vnto our god for euermore. Amē.

D And one of the elders aunswered, saying vnto me: what are these whiche are arayed in longe whyt garmentes, and whence came they? And I sayd vnto hym: Lord, thou wottest. And he sayde to me: these are they whiche came oute of great tribulation, and made their garmentes large, & made them

them white in the bloude of the lambe: therefore are they in the presence of the seate of God, and serue hym day & nighte in his temple, and he that sytteth in the seate, wyll dwell amonge them. They shall hunger no more, nether thyrst, nether shall the sunne lyght on them, nether any heat. For the lambe whiche is in the myddes of the seate, shall fede them, and shall leade them vnto fountaynes of lyuinge water, and God shall wype awaye all teares from their eyes. Esay. xxv. c Apo. xxi. a.

¶ The Notes.

By these. iiij. Aungels are vnderstande noysome ministers, whiche go aboute to hynder both the lyfe and doctryne of the Gospell, and the true fayth: the Aungell whiche ascendeth from the risyng of the sonne. &c, is oure sauioure Christe, whiche alwayes procureth some to further the gospell agaynst tyrantes and Antichristes.

The. viii. Chapter.

¶ The seuenth seale is opened, there is scylence in heauen, the foure Aungels blowe theyr trompettes, and great plages folow vpon the earth.

AND when he had opened the seuenth seale, there was silence in heauē about ỹ space of half an hour. And I sawe Aungels standynge before GOD, and to them were geuen. vii. trompettes. And another aungell came & stode before the aultre hauynge a golden senser, and muche of odours was geuen vnto him, ỹ he should offre of the prayers of all saynctes vppon the golden aulter, which was before the seate. And the smoke of the odours which came of the prayers of all sayntes, ascended vp before God, oute of the aungels hand. And ỹ aū- B gell toke the senser, & fylled it wt fyre of ỹ aulter, & cast it into the earth, & voyces were made, and thondrynges, and lightninges, and erthquake.

And the. vii. Aungels whiche had the. vii. trompets, prepared themselues to blowe. The fyrste Aungell blewe, and there was made hayle and fyre, whiche were myngled with

bloude, and they were caste into the earth: and the thyrde parte of trees was burnt, and all grene grasse was brente.

¶ And the seconde aungell blew: and as it were a great mountayne, burninge with fyre, was cast into the sea, & the thirde parte of the sea tourned to bloude, and the thyrde parte of the creatures whiche had lyfe, dyed, and the thyrde parte of shyppes were destroyed.

And the thyrde aungell blew, and there fel a great starre from heuen burnynge as it were a lampe, and it fell into the thyrde parte of the ryuers, and into fountaynes of waters, and the name of the starre is called wormewoode. And the thyrde parte was turned to wormewood. And manye men dyed of the waters, because they were made bitter. And the fourth aungell blewe, and the thyrde part of the sunne was smytten, and the thyrde parte of the moone, and the thyrde parte of starres: so that the thyrde part of them was darckened. And the daye was smytten, that the thyrde parte of it shoulde not shyne, and lykewyse the nyghte. And I beheelde and hearde an aungell flyinge thorowe the myddes of heauen, sayinge with a lowd voyce: Woo, woo, woo to the inhabiters of the earth, because of the voyces to come of the trompe of the. iii. aungels whiche were yet to blowe.

This starre called Wormewoode, is the bytter doctrin that oure spirituall state of bishops monkes, friers and Priestes, taught in the popishe tyme, with all papistical doctrin.

¶ The Notes.

These. iij. Aungels be many Antichristes, and those myghtye, that do harme to the faythfull, and hynder the gospell. But Jesus Christ standeth at the aulter with the oblation of his body for the faythfull.

The. ix. Chapter

¶ The fyrst and syxt Aungel blow theyr trompets, the starre falleth from heauen: the Locustes come oute of the smoke. The fyrste wo is paste: the foure aungels that were bounde are lowsed, and the thyrde parte of men is kylled.

This starre is the deuill, seking by all meanes Christes dishoner.

AND the fyfte Aungell blewe, and I sawe a starre fall from heauen vnto ỹ earth. And to hym was geuen the kay of the bottomlesse pyt. And he opened the bottomlesse pyt, and ()there arose the smoke of a great fornace. And the sunne, and the ayre were darckned by the reason of the smoke of the pitte. And there came oute of the smoke, locustes vpon the earth: and vnto them was geuen power, as the scorpions of the earth haue power.

() Some read and the smoke of the pit arose as the smoke.



power. And it was commaun ded them, that they shoulde not hurt ỹ grasse of the earth: nether any grene thynge: ne= ther any tree: but onlye those men whiche haue not ỹ seale in theyr foreheades. And to them was commaunded that they should not kyll them, but that they shoulde be vexed. v. monethes, & theyr paine was as the payne that commeth of a scorpion, whē he hath stounge a manne. And in those dayes shall men seke death, and shall not fynde it, and shal desyre to dye, and death shall flye from them.

Locustes, are false teachers heretikes, and worldlye subtyll prelates.

Esa. ñ, D
Dsee. r. c
Luke. xxiij. b.

B

And the similitude of the locustes was lyke vnto horses prepared vnto battayle, & on theyr heades, were as it were crownes, lyke vnto golde: and theyr faces were as it hadde ben the faces of men. And they had heare as the hear of wemen. And theyr teeth were as the teeth of lyons. And they had habbergions, as it were habbergions of yron. And the sounde of their wynges, was as the sounde of charets when many horses runne together to battayle. And they had tayles lyke vnto Scorpions, and there were stynges in theyr tayles. And theyr power was to hurt men. v. monethes. And they had a kynge ouer them, which is the aungel of the bottomielle pytte, whose name in the Hebrewe tonge, is Abadon: but in the greke tounge, Apollion. One woo is past, and beholde two wooes come after this.

Abadon is as much to say as a destroyer.

And the syxte aungell blewe, and I hearde a voyce from the. iiii. corners of the golden aultre, whiche is before God, sayinge to the syxte aungell, whiche had the trompe: Lose the. iiii. Aungelles, whiche are bounde in the greate Ryuer Euphrates. And the. iiii. aungelles were loosed, whyche

C



were prepared for an houre, for a daye, for a moneth, and for a yeare, for to sley the third part of men. And the nombre of horsmen of warre, were. xx tymes. x. M. And I hearde the numbre of them: and thus I sawe the horses in a vision, and them that sate on them, hauynge fyrye habergions of a Jacincte colour, and brymstone, and the heades of the horses were as the heades of lyons. And out of their mouthes went forth fyre & smoke, and brymstone. And of these iii. was the thyrde parte of men kylled, that is to saye: of fyre, smoke, and brymstone, which proceded out of the mouthes of them. For theyr power was in theyr mouthes, and in theyr tayles: for theyr tayles were lyke vnto serpentes, & had heades, and with them they dydde hurte. And the remnaunt of the men whiche were not kylled by these plages, repented not of the dedes of their hands that they should not worshyppe deuyls, and ymages of gold, and siluer, and brasse and stone, and of wood, which nether can se, nether hear, nether go. Also they repented not of theyr murther, & of theyr socery, nether of theyr fornication, nether of theyr thefte.

The. x. Chapter.

¶ The Aungell hath the boke open, he sweareth there shalbe no more tyme, he geueth the boke vnto Johan, whiche eateth it vp.

This Aungell is Iesus Christ

AND I sawe another myghtye Aungell come downe from heauen, clothed with a cloude, and the rayne bowe vpon his heade. And his face as it were the sunne, and his feete as it were pyllers of fyre, and he had in his hande a lytle boke open: and he put his righte fote

vpon



vpon the sea, and his lyft fote on the earth. And cryed with a loude voyce, as when a lion rozeth. And when he had cri-ed, seuē thondzes spake theyr voyces. And when the seuen thonders hadde spoken theyr voyces, I was aboute to wzyte. And I hearde a voice from heauen, sayinge vnto me, seale vp those thinges whiche the seuen thondzes spake, and wzyte them not.

The boke is open that euery man may read and vnderstād

And the aungell whiche I sawe stonde vpon the sea, and vpon the earthe, lyfte vp hys hande to heauen, and sware by hym that lyueth foz euer-moze, whiche created heauen, and the thinges that therein are, and the sea, and the thynges whiche therein are: that there shoulde be no lenger tyme: but in the dayes of ỹ voice of the seuenth Aungell, when he shall begyn to blowe: euen the mistery of God shalbe finished, as he pzeached by his ser uauntes the pzophetes. Dan. xij. c B C

And the voyce whiche I heard from heauen spake vnto me agayne, and sayde: go and take the litle boke which is o-pen in the hand of the aungell, which standeth vpon the sea, and vpon the earth. And I went vnto the aungel, & sayd to him: geue me the litle boke, and he sayd vnto me: take it, and eate it vp, and it shall make thy bellye bytter, but it shalbe in thy mouthe as swete as honye. And I toke the lytle boke out of his hande, and eate it vp, and it was in my mouth as swete as hony: and as sone as I had eaten it, my bellye was bytter. And he sayde vnto me: thou muste pzophesy agayne amonge the people, and nations, and tounges, and to many kynges. Ezechi. ij. c D Ezech. iij. c

The

The.xi. Chapter.

¶ The temple is measured. The seconde wo is paste.

AND then was geuen me a reede, lyke vnto a rodde, and it was sayde vnto me: Ryse and mete the temple of God, and the aulter, and them that worshyppe therein, and the quiere whiche is without the temple, cast out & mete it not: for it is geuen vnto the Gentyles, and the holy citie shall they treade vnder foote. xlii. monethes.

The quier is vngodlye teachers and rulers.

And I wyll geue power vnto my two wytnesses, and they shall prophecye a thousande, two hundred and .lx. dayes, clothed in sacke clothe. These are two Olyue trees, & two candelstickes, standyng before the God of the earth.

And if any man wyll hurte them, fyre shall procede oute of theyr mouthes, and consume theyr enemies.

And yf anye man wyll hurte them, this wyse muste he be kylled. These haue power to shut heauen, that it rayne not in the dayes of theyr prophecyinge: and haue power ouer waters to turne thē to blonde, and to smyte the earth wyth all maner plages, as often as they wyll.

And when they haue finished theyr testimony, the beaste ỹ came out of the bottomlesse pyt, shall make warre agaynst them, and shall ouercome them, and kyll them. And theyr bodyes shall lye in the stretes of the great citie, whiche spiritually is called Sodom and Egypte, where oure Lorde was crucified. And they of the people and kinredes, and tonges, and they of the nations, shall se theyr bodies. iii. dayes, and an half, and shal not suffre theyr bodies to be put in graues.

And

And they that dwell vpon the earth, shall reioyce ouer them and be glad, and shall sende giftes one to another, for these .ii. Prophetes vexed them that dwelt on the earth.

And after thre dayes and an halfe, the spryte of lyfe from God, entred into them. And they stode vp vpon their fete: & great feare came vpon them whiche sawe them. And they heard a great voyce from heauen, saying vnto them. Come vp hyther. And they ascended vppe into heauen in a cloude, and their enemies sawe them. And the same houre was there a great earthquake, and the tenth parte of the city fel, and in the earthquake were slayne names of men. seuen M. and the remnaunt were feared, and gaue glory to God of heauen. The seconde woo is past, and beholde the thyrde woo wyll come anone. ¶

And the seuenth aungell blewe, and there were made greate voyces in heauen, sayinge: the kyngedomes of this worlde are oure Lordes, and his Christes, & he shal raygne for euermore. And the .xxiiii. elders, whiche syt before God on their seates, fell vpon their faces, and worshypped God sayinge: we geue thee thankes Lorde GOD almighty: whiche art, and waste, and arte to come, for thou haste receaued thy greate myghte, and haste raygned. And the nations were angrye, and thy wrathe is come, and the tyme of the dead that they shoulde be iudged, and that thou shouldeste geue rewarde vnto thy seruauntes the Prophetes, and Saynctes, and to them that feare thy name, small and great, and shuldest destroy them, which destroye the earth. And the temple of God was opened in heauen, & there was sene in his temple, the arcke of his testament: and there folowed lightninges, and voyces, & thondringes & earthquake and much hayle. ¶ D

The. xii Chapter.

¶ The seuenth Aungell bloweth his trompet. There appeareth in heauen a woman clothed with the sunne: Michaell fighteth with the dragon, whiche persecuteth the woman.

AND there appeared a greate wonder in heauen: A woman clothed wyth the Sunne, and the mone vnder hyr feete, and vppon hyr heade a crowne of .xii. starres. And she was wyth chylde ¶ A

chyld and cryed trauayling in birth, and payned redy to be deliuered. And there appeared another wonder in heauen, for beholde a great red dragon hauing .vii. heades, and ten hornes, and crounes vpon his heades: and his tayle drue the thyrde part of the starres, and cast them to the earth.



B And the dragon stode before the woman, which was redy to be deliuered: for to deuour hyr childe, as sone as it were borne. And she broughte forthe a man chylde, whyche shoulde rule all nations with a rod of yron. And hyr sonne was taken vp vnto GOD, and to his seate. And the woman fledde into wylderneſſe where she had a place, prepared of GOD, that they shoulde fede hyr there a. M. ii. hundred and .lx. dayes.

C And there was a greate battayle in heauen, Michael and his aungels fought with the dragon, and the dragon foughte and his aungels, & preuayled not: nether was their place founde any more in heauen. And the greate dragon, that old serpent called the deuyll and Sathanas was cast oute, whiche deceaueth all the worlde. And he was caste into the earthe, and his Aungels were cast out also.

The pistle on S. Michaels day.

And I hearde a lowde voyce sayinge: in heauen is now made saluation and strength, and the kyngedome of oure God, & the power of his Christ. For the accuser of oure brethren is cast doune which accused them before our God day & night. And they ouercame him by the bloud of the lambe, and by the worde of their testimonie, & they loued not their liues vnto the death. Therfore reioice heauens, and ye that dwell

dwell in them. Woo to the inhabiters of the earthe, and of the sea: for the deuyll is come doune vnto you whiche hathe great wrath, because he knoweth ꝯ he hath but a short time.

And when the dragon sawe, that he was caste vnto the earth, he persecuted the woman, which broughte forthe the man chyld. And to the woman were geuen two winges of a great egle, that she myght flye into the wyldernes, into hyr place, where she is nourished for a tyme, tymes, and halfe a tyme, from the presence of the serpent. And the dragon caste out of his mouth water after the woman as it had bene a riuer, because she should haue bene caughte of the floude. And the earthe holpe the woman, and the earth opened hyr mouth & swalowed vp the ryuer, which the dragon cast out of his mouth. And the dragon was wroth with the woman: and went and made warre with the remnaunte of hir sede, whiche kepe the commaundementes of God, and haue the testimonye of Jesus Christe. And I stode on the sea sande.

The.xiii Chapter.

¶ A beast ryseth out of the sea with seuen heades and ten hornes. Another beast commeth out of the earth with two hornes.



AND I saw a beast ryse out of the sea, hauing. vii. heads and. x hornes, and vpon his hornes, ten crounes and vpon his heade, the name of blasphemye. And the beast whiche I sawe, was like a cat of the mountayn, and his fete were as the fete of a bear, and his mouth as the mouth of a lion. And the Dragon gaue him his power and his seat, & great auctoritie: and I sawe one of his heades as it were wounded to death, & his deadly wound was healed. And al the world wondred at ꝯ beast, and

and they worshypped the Dragon whyche gaue power
B vnto the beast, and they worshypped the beast, sayinge: who is lyke vnto the beaste? who is able to warre with hym?

And there was geuen vnto hym a mouthe, that spake greate thinges and blasphemies, and power was geuen vnto him, to do. xlii. monethes. And he opened hys mouth vnto blasphemy agaynste God, to blaspheme his name and his tabernacle, and them that dwell in heauen. And it was geuen vnto him to make warr with the saincts, and to ouercome them. And power was geuen him ouer all kinredde,
C tonge and nation: and al that dwel vpon the earth worshipped him: whose names are not wrytten in the boke of lyfe of the lambe, which was killed from the beginning of ỹ world.
Phil. iij. b If any man haue an eare, let hym heare. He that leadeth into captiuite, shal go into captiuitie: he that kylleth with a
Math. xxvi. e. swearde, muste be kylled with a swearde. Here is the pact-
Gene. xv. a ience, and the fayth of the saynctes.

And I beheelde another beaste commynge vp oute of the earthe, and he had two hornes lyke a lambe, and he spake as dyd the dragon. And he dyd all that the fyrst beast coulde do in his presence, and he caused the earth, and them whiche dwell therein, to worshyppe the fyrst beaste, whose deadlye wounde was healed. And he dyd great wonders, so that he made fire come doune from heauen on the earth, in the sight of men. And deceaued them that dwelt on the earthe by the meanes of those signes, which he had power to do in ỹ sight of the beaste, sayinge to them that dwelte on the earth: that they shoulde make an ymage vnto the beaste, whiche hadde the wounde of a swearde, and did liue.

And he had power to geue a spryte vnto the ymage of the
D beaste, and that the ymage of the beaste shoulde speake, and should cause that as many as would not worship the ymage of the beast, should be killed. And he made all, both small and great, ryche and poore, fre and bonde, to receaue a marke in theyr ryght handes or in their foreheddes. And that no man myght bye or sell, saue he that had the marke or the name of the beast, other the numbre of his name. Here is wisedome.

Let

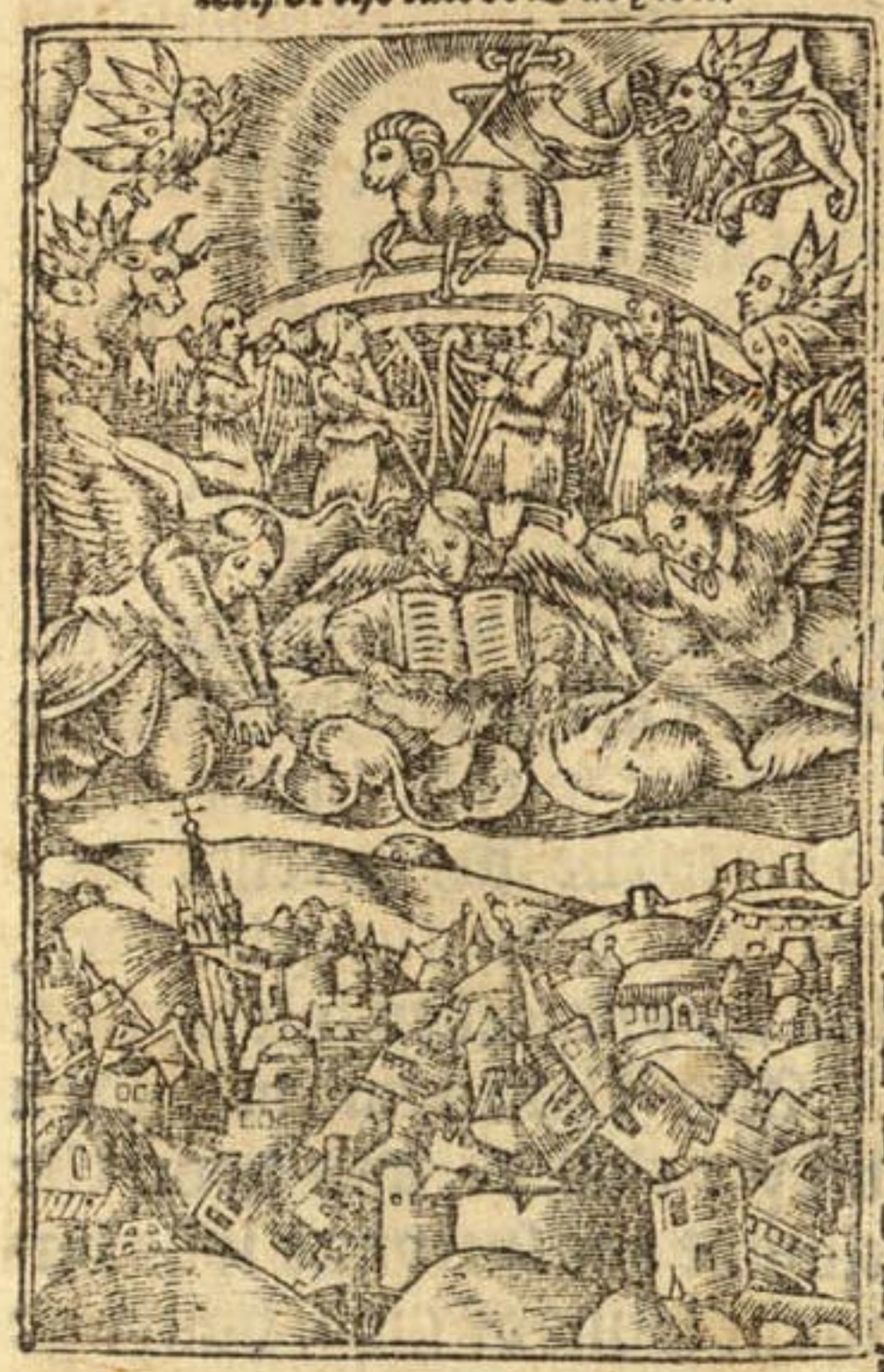
Let him that hath wit count the numbre of the beast. For it is the numbre of a man, & his numbre is syxe hondred, thre-score and syxe.

¶ The Notes.

This beast is the kyngdome of Rome, the cat of the mountayne is the errours and blas-phemous vices of the whole world gotten in battayl, the bears fete tiranny, the mouth of a lion is spoylfull and gredy to deuour: wounded by insurrections and ciuil warre, vntil dominion and gouernaunce came in one mans hand, This other beast that cometh oute of the earth, is the pompe of the romish bishops. He pretendeth to be a lambe. This is the se-cond kyngdome of Rome.

The. xiiii. Chapter.

¶ The lambe standeth vpon the mount Sion, and the vndefyled congre-gation with him. The Aungell exhorteth to the feare of God, and tel-leth of the fall of Babylon.



AND I loked, & lo a lambe stode on the mount Sion, and with him an. C. & xliiii. thousande, hauynge hys fathers name writ-ten in their forheds. And I heard a voice from heauen, as the sounde of many waters, and as ỹ voyce of a greate thundre. And I heard the voyce of harpes harping with their harpes. And they songe as it were a newe songe before the seate, and be-fore the foure beastes, and the elders, and no manne coulde learne that songe, but the hundred & xliiii. M. which were redemed from the earth. These are they which were not defyled with women, for they are virgins. These folowe the Lambe whither soeuer he goeth. These were redemed from men, beynge the fyrste fruites vnto GOD and to the Lambe, and in their mouthes was found no gyle. For they are without spotte before the trone of God.

The Lambe is Christ: the mountayne his holye churche.

Defiled with wemē is with worldly pleasure and flesshly lustes.

And I sawe an aungell flye in the myddes of heauen hauynge an euerlastynge Gospell, to preache vnto theym

that

that lytte and dwell on the earth, and to all nations, kinre-
des, and tonges, & people, sayinge with a lowde voyce: Fear
Psalm.xlv. a. god, and geue honour to hym, for the houre of his iudgemēt
Actuū. xiiij, c. is come: and worshyp him, that made heauen and earth, and
¶ the sea, & fountaynes of water. And there folowed another
Esa.xxi, c, aungell, saying. Babylon is fallen is fallen, that great cytie,
Iere.li, a for she made al nations drinke of the wine of hir fornication.

And the third aungell folowed them saying with a loud voyce: If any man worshyppe the beast and his ymage, and receaue his marke in his forhead, or on his hande, the same shall drinke the wine of the wrath of God, whiche is powred in the cuppe of his wrathe. And he shalbe punyshed in fyre and brymstone, before the holy Auugels, & before the lambe.

And the smoke of their torment ascendeth vp euermore. And they haue no rest daye nor night, which worshippe the beast and his ymage, and whosoeuer receaueth the print of his name. Here is the pacience of saynctes. Here are they & kepe the commaundementes and the fayth of Jesu.

And I heard a voyce from heauen saying vnto me: wryte.



Blessed are deade, which here after dye in the Lorde, euen so sayth the spryte: that they may rest from theyr labours, but theyr workes folow them

The pistle on Childermas day.

And I loked, and beholde a whyte clowde, and vpon the clowde one syttynge lyke vnto the sonne of man, hauynge on his heade a golden crown, and in his hande a sharpe sycle. And another Aungell came out of the Temple, cryinge with a lowde voyce to hym that satte on the cloude. Thrust in thy sickle and repe, for the tyme is come to repe, for the corne of the earthe is

Joel, iij. c

rype

rype. And he that sate on the clowde, thrust in his sickle on the earth, and the earth was reped.

And another aungell came out of the temple, which is in heauen, hauyng also a sharpe sickle. And another aungell came oute from the aultre, which had power ouer fyre, and cryed with a lowde cry to him that had the sharpe sikle, and sayde: thrust in thy sharpe sikle & gather the clusters of the earth, for hir grapes are rype. And the aungell thrust in his sykle on the earth, and cutte downe the grapes of the vyneyarde of the earth: and caste them into the great wynefat of the wrath of God, and the wynefat was troden without the citie, and bloude came out of the fat, euen vnto the horsbrydels by the space of a thousand and .vi. C. furlonges.

¶ The Notes.

Here is the reward they shall haue which folowe not this horned beaste, nor them that worship it. And the iudgement and sentence of god agaynste all them whiche worshyppe this beast of Antichrist resisting the gospell.

The .xv. Chapter.

¶ He seith seuen aungels, hauing seuen vyalles full of wrath.

AND I saw another signe in heauen great and meruelous. vii. aungels hauynge the seuen last plages, for in them is fulfilled the wrath of God. And I sawe as it were a glassie sea, mingled with fyre, and them that had gotten victory of the beast, & of his image, and of his marke, and of the number of his name, stande on the glassye sea, hauyng the harpes of God, and they songe the songe of Moses the seruaunt of God, & the songe of the Lambe, sayinge: Greate and marueylous are thy workes, Lorde God almyghtye: iuste and true are thy wayes kynge of saynctes. Who shall not feare O Lorde, and glorifye thy name? For thou onely art holy, and all gentyls shall come and worshyp before thee, for thy iudgementes are made manifest.

A Seuen plages gaynst al such as hynder the gospel.

B Esai. lxj. c. Jerem. x. b.

And after that I loked, and beholde the temple of the tabernacle of testimonie was open in heauen, and the seuen aungels came oute of the temple whiche had the seuen plages, clothed in pure and bryght lynnen, and hauynge theyr breastes gyrded with golden gyrdles. And one of the foure

C

Dbeastes gaue vnto the seuen aungels, seuen golden vyalles full of the wrath of God, whiche lyueth for euermore. And the temple was full of the smoke of the glorye of God and of his power, and no manne was able to entre into the temple, tyll the seuen plages of the seuen Aungelles were fulfylled.

¶ The Notes.

The sea of glasse mixed with fyre, sygnifieth the wyckednes of this world, and al wycked enemyes and aduersaries of the trueth and doctryne of the Gospell.

The xvi Chapter.

¶ The Aungels poure out theyr vyals full of wrath.

AND I hearde a great voyce oute of the temple sayinge to the seuen Aungels: go youre wayes, poure out your vyals of wrath vpon the earth. And the first went and poured out his vyall vpon the earth, and there fell a noysome and a sore botche vpon the men whiche had the marke of the beast, and vpon them whiche worshypped his ymage. And the seconde Aungell shedde out his vyall vpon the sea, and it turned as it were into the bloude of a deade man: and euery liuynge thynge dyed in the sea. And the .iii. aungel shed out his vyall vpon the ryuers and fountayns of waters, & they tourned to bloud. And I heard an aungell saye: Lorde which art and wast, thou arte ryghteous and holye, because thou hast geuen suche iudgementes, for they shed out ỹ bloude of saynctes, and Prophetes, and therefore hast thou geuen them bloude to drincke: for they are worthye. And I hearde another out of the aulter saye: euen so Lorde God almyghtye: true and ryghteous



ous are thy iudgementes.

And the fourth Aungell powred oute his byall on the Sunne, and power was geuen vnto hym to vexe men with heate of fyre. And the men raged in great heate, and spake euyll of the name of God, which hath power ouer those plaeuyll of the name of God, which hath power ouer those plages, and they repented not to geue him glorye. And the fyft aungell powred oute his byall vpon the seate of the beaste, and his kyngedome wexed darcke, and they gnewe their tonges for sorowe, and blasphemed the GOD of heauen, for sorow and payne of their sores, and repented not of their dedes.

And the syxte aungell powred out his byall vppon the greate ryuer Euphrates, and the water dryed vp, that the waye of the kynges of the Easte shoulde be prepared. And I sawe thre vncleane spryres lyke frogges come oute of the mouth of the dragon, and out of the mouth of the beaste, and out of the mouth of the false Prophete. For they are the spirits of deuyls, workynge myracles, to go vnto the kynges of the earth, and of the whole worlde, to gathre them to the battayle of that great daye of God almyghtye. Beholde I come as a thefe. Happy is he that watcheth and kepeth hys garmentes, lest he walke naked, and men se his fylthynes. And he gathered them together into a place called in the Hebrue tounge Armagedon.

And the seuenth aungell powred oute his byall into the ayre. And there came a voyce out of heauen from the seate, saying: it is done. And there folowed voyces, thondringes, and lightninges, and there was a greate earthquake, suche as was not, synce men were vpon the earth, so myghtye an earthquake and so great. And the greate citie was deuided into thre partes, and the cities of all nations fell. And great Babylon came in remembraunce before God, to geue vnto hyr the cup of the wyne of the fiercenes of his wrath. Euery yle fled awaye, and the mountaynes were not founde. And there fell a great hayle, as it had ben talentes, out of heauen vpon the men, and the men blasphemed God: because of the plage of the hayle, for it was great, and the plage of it sore.

C

These thre vn cleane sprites like frogges, i vngodly, vain & vnpure do ctrines.
Math. xxiiij. d
ij. Peter. iij. c
i. Thes. v. a.

D

The. xvii. Chapter.

The describeth the woman syttynge vpon the beaste with ten hornes.



Here is declare at large ỹ iurisdiction of the beast with two hornes, whiche is the seconde kingedom of Rome,

AND there cãe one of the seuen Aungels, which had the seuen vyalles: and talked wt me, sayinge vnto me: come, I wyll shewe thee the iudgemẽt of the greate whore that sytteth vpon manye waters, wt whom haue committed fornication the kinges of ỹ earth. & the inhabiters of the earth are droncken wyth the wyne of hir fornication. And he caryed me awaye into the wyldernes in the spryte. And I saw a woman sit vpon a rose colored beast full of names of blasphemy, which had. vii. heades, & .x. hornes. And ỹ woman was arayed in purple & rose colour, and decked with golde, precious stone, and pearles, & had a cup of gold in hyr hande, ful of abhominations and filthines of hyr fornication. And in hyr forehead was a name wrytten, a misterye, greate Babylon the mother of whores dome, and abhominations of the earth. And I sawe the woman droncken with the bloude of saynctes, & with the bloud of the wytuesses of Jesu. And when I sawe hyr: I wondred with great meruayle.

And the Aungell sayde vnto me: wherefore maruaylest thou: I wyll shewe thee the mystery of the woman, and of the beast that beryth hyr, whiche hath seuen heades and ten hornes. The beast that thou seest, was, and is not, and shall ascende out of the bottomlesse pyt, and shall go into perdicion, and they that dwell on the earth shal wondre (whose names are not wrytten in the boke of lyfe from the begynnyng

of

of the worlde) when they beholde the beast that was and is not. And here is a mynde that hath wysedome.

The seuen heades are seuen mountaynes, on which the woman sytteth: they are also seuen kynges. Fyue are fallen, ℭ
and one is, and another is not yet come. And when he commeth, he must continue a shorte space. And the beast that was and is not, is euen the eyght, and is one of the seuen, & shall go into destruction. And the ten hornes which thou sawest, are ten kynges, which haue receaued no kyngdome, but shal receaue power, as kinges at one hour with the beast. These 1. Timo, vi.c.
haue one mynde, and shall geue their power and strengthe vnto the beast. These shal fyght with the lambe, & the lambe shall ouercome them: For he is Lorde of Lordes, and kinge of kynges, and they that are on his syde, are called, and chosen, and faythfull.

And he sayde vnto me: the waters whiche thou saweste, where the whore sytteth, are people, and folke, and nations, ℧
and tonges. And they ten hornes which thou saweste vpon the beaste, are they that shall hate the whore, and shall make her desolate and naked, and shall eate her flesche, and burne her with fyre. For God hath put in their hertes to fulfil his wyll, and to do with one consent, for to geue her kyngedome vnto the beaste, vntyll the wordes of God be fulfylled. And the woman whiche thou sawest, is that greate cytie, whiche raygneth ouer the kynges of the earth.

ℭ The Notes.

The womannes variable garmentes, betokeneth diuers liueries of religious orders, or the rose coloure maye signifye a redines to shed Christen bloude. The cup full of abhominations. &c. the popes decrees, decretalles, bulles, dispensations, suspensions, and cursynges: the beast she sytteth on, is the papall seate.

The. xviij. Chapter

ℭ The louers of the worlde are sorye for the fall of Babylon, but they that be of God haue cause to reioyce for her destruction.

AND after that, I sawe another aungell come from heauen, hauinge great power, and the A
earth was lyghtened with his brightnes.
And he cryed mightely with a stronge voyce sayinge: Greate Babylon is fallen, is fallen: Esai. xxi. c.
and is become the habitation of Deuyls, and Ierem. l. a.



the holde of all fowle spzites, and a cage of all vncleane and hatefull byzdes, foz all nations haue dzonken of ỹ wyne of the wzath of hyz foznication. And the kynges of the earth haue commytted foznication with hyz, and hyz merchauntes are wexed rych of the aboundaunce of hyz pleasures.

B And I hearde another voyce from heauen, say: come awaye from hyz my people, that ye be not partetakers in hyz synnes, that ye receaue not of hyz plages. Foz hyz synnes are gone vp to heauẽ and God hath remembred hyz wyckednes. Rewarde hyz euen as she rewarded you, and geue hyz double accozdynge to hyz wozks. And powze in double to hyz in the same cuppe whiche she fylled vnto you. And as muche as she glozyfyed hyz selfe, and lyued wantonlye, so muche powze ye in foz hyz of punyshemente and sozowe, foz she sayde in hyz selfe: I syt beynge a quene, and am no wydowe, and shall se no sozowe. Esai. xlvij, b C Therefoze shall hyz plages come at one daye, death, and sorowe, and hunger, and she shalbe bzent with fyze: foz stronge is the Lozde God whiche iudgeth hyz.

And the kinges of the earth shal bewepe hyz, and wayle ouer hyz, which haue commytted foznication with hyz, and haue lyued wantonly with hyz, when they shall se the smoke of hyz burnynge, and shall stande a farre of, foz feare of hyz punyshment, sayinge. Alas, Alas that great cytye Babilon, that mighty citie: foz at one houre is hyz iudgement come. Jerem. li. a And the marchauntes of the earth shall wepe and wayle in D themselues, foz no man wyll bye theyz ware any moze, the ware of golde & siluer, and pzecious stones, nether of pearle

and

and raynes, and purple, and skarlet, and all thynne woode, and all maner vessels of yuery, and all maner vessels of moste precious woode, and of brasse and yron, and synamon, and odours, and oyntmentes, and franckynsence, and wyne, and oyle and fyne floure, and wheat, beastes, and shepe, and horses, and charets, and bodyes and soules of men.

And the apples that thy soule lusted after, are departed from thee. And all thinges whiche were deynty, and hadde in pryce, are departed from thee, and thou shalte synde them no more. The marchauntes of these thynges whiche were wexed ryche, shall stande a farre of from hyr, for feare of the punyshmente of hyr, weppynge and waylynge, and sayinge: Alas, alas, that greate citie, that was clothed in raynes and purple, and scarlet, and decked with golde, and precious stones, and pearles: for at one houre so great riches is come to nought. Jerem.li.b

And euery shyppe gouerner, and all they that occupied shyppes, and shypmen whiche worke in the sea, stode a farre of, and cryed, when they sawe the smoke of hyr burnynge, sayinge: what citie is lyke vnto this great cytye? And they cast dust on theyr heades, and cryed weppynge, and wayling and sayde: Alas, alas, that great cytye, wherein were made ryche all that had shyppes in the sea, by the reason of hyr costlynes, for at one hour is she made desolate.

Reioyce ouer hyr thou heauen, and ye holy Apostles and Prophetes: for God hath geuen your iudgement on hyr. And a myghty aungell toke vp a stone like a great milstone, and caste it into the sea, sayinge: with suche vyolence shall that great citie Babylon be cast, and shalbe founde no more. And the voyce of harpers, and musitions, and of pipers, and trompetters shalbe hearde no more in thee: and no craftes man, of whatsoeuer crafte he be, shalbe founde anye more in thee. And the sounde of a mylle shalbe heard no more in thee, and the voyce of the brydegrome and of the bryde, shalbe heard no more in thee, for thy marchauntes were the great men of the earth. And with thyne inchauntmente were deceaued all nations: and in hyr was founde the bloude of the

Prophetes, and of the saynctes, and of all that were slayne vpon the earth.

¶ The Notes.

This Chapter intreateth mooste principallye agaynste the seconde regimente of Rome, that is the papisticall kyngedom, which vnder the pretence of the name of Chriſte, hathe dealt so cruelly agaynst al faythful Christians. and the euangelicall kyngedome of God.

The. xix. Chapter.

¶ Prayse or thankes are geuen vnto God for iudgynge the whore, and for auengynge the bloude of his seruauntes. The Aungell wyll not be worshypped. The foules and byrdes are called to the slaughter.

Alleluya, is prayse ye god.

AND after that, I heard the voyce of muche people in heauen sayinge: Alleluya. Saluation and glory, and honour, and power be ascribed to the Lorde our God, for true and righteous are his iudgementes, for he hath iudged the great whore, whiche dyd corrupt the earth with hyr fornication, and hath auenged the bloude of his seruauntes of hyr hande. And agayne they sayde: Alleluya. And smoke rose vp for euermore. And ỹ. xxiiii. elders, and the. iiii. beastes fell downe, and worshypped God that sate on the seate sayinge: Amen, Alleluya. And a voyce came out of the seate, sayinge: prayse oure Lorde God all ye that ar his seruauntes, and ye that feare hym, both smal & great.

Smoke is the oblation of thãkesgeuing of ỹ faithfull.

And I heard the voyce of muche people, euen as ỹ voice of many waters, and as the voyce of stronge thondrynges, saying: Alleluya, for God omnipotent raygneth. Let vs be glad and reioyce and geue honoure to hym: for the mariage of the lambe is come, and his wyfe made hyr selfe redy. And to hyr was graunted, that she shoulde be arayed with pure and goodly raynes. For the raynes is the ryghteweſnes of saynctes. And he sayde vnto me, happy are they whyche are called vnto the lambes supper. And he sayde vnto me: these are the true sayinges of God. And I fel at his feete, to worshyppe hym. And he sayde vnto me, se thou do it not. For I am thy felow seruaunt, and one of thy brethren, and of them that haue the testimony of Jesus. Worship God. For the testimony of Jesus, is the spryte of prophecy.

This wyfe, is the church & congregation of the fayth. full.

Math. xxv. a. Luke. xiiij. a.

And



And I sawe heauen open, ℭ and beholde a whyte horse: & he that satte vppon hym was saythfull and true, & in ryghtwesnes dydde iudge and make battayle. His eyes were as a flamme of fyre: and on hys heade were manye crownes: and he hadde a name wrytten, that no manne knewe but he hym selfe. And he was clothed with a vesture dipte in bloude, and his name is called the word of God. And the warriers whiche were in heauen, folowed him vpon whyte horsses, clothed wyth whyte and pure raynes: and oute of his mouth wente out a sharpe sweard, that with it he should smyte the heathen. And he shall rule them with a rodde of yron, and he trode the wynefat of fearcenes and wrath of almyghty God. And hath on his vesture, and on his thyghe a name wrytten: kynge of kynges, and Lorde of Lordes.

Esai. lxiij.

D Heb. iiij. c. Esa. xlix. a.

And I saw an aungel stand in the sunne, and he cried with a lowde voyce, sayinge to all the foules that flye by the mides of heauen, come and gather youre selues together vnto the supper of the great God, that ye maye eate the flesche of kynges, and of hye captaynes, and the flesche of mighty men, and the flesche of horses, and of them that sit on them, and the flesche of all free men and bondmen, and of small and greate. And I sawe the beaste, and the kynges of the earth, & theyr warriers gathered together to make battayle agaynst him that sate on the horse, and agaynst his souldiers.

And the beaste was taken, and with hym that false prophet that wrought myracles before hym, with whych he deceaued them that receaued the beastes marke, and thē that worshypped his ymage. These both were caste into a ponde of fyre

of fyre, burning with brymstone: and the remnaunte were slayne with the swearde of him that sat vpon the horse, whiche swearde proceaded out of his mouth, and all the foules were fylled full with theyr flesshe.

¶ The Notes.

The whyte horse, and he that sat vpon hym, betokeneth Christe, whiche is here described after the maiestie of emperours, and high powers, with his honour, laude and name. The other that stode in the sonne, calleth the deuyls, with all that beare the marke of the Dragon, and of the beast, whiche is infidelitie and misbelief in Christe, vnto an euerlastynge supper of all bytternesse and vnblessednes.

The .xx. Chapter.

¶ The dragon is bounde for a M. yeares. The dead aryse and receaue iudgement.

A *This aungel is Christ ỹ shuld treade the old serpente vpon the heade.* Gene. iij. c.

AND I sawe an Aungell come downe from heauen, hauynge the kaye of the bottomlesse pyt, and a great chayne in his hande. And he toke the dragon that olde serpent, whiche is the deuyll and Satanas, and he bounde him a thousand yeares: and cast him into the bottomlesse pit, and he bound him and set a seale on hym, that he shoulde deceaue the people no more, tyl the thousand yeares were fulfylled. And after that he must be losed for a lytle season. And I sawe seates, & they sat vpon them, and iudgement was geuen vnto them: and I sawe the soules of them that were beheaded for the witnes of Jesu, and for the worde of God: whiche hadde not worshypped the beast, nether hys ymage, neyther hadde taken hys marke vpon theyr foreheades, or on theyr handes: and they lyued, and raigned with

B



Christe a. M. yeare: but the other of the deade menne liued not agayne, vntyll the thousande yeare were fynysshed. This is that fyrste resurrection. Blessed and holye is he,

Ezech. xxxbiij and. xxxix. b

that

that hath parte in that fyrst resurrection. For on suche shall C
the seconde death haue no power, for they shalbe the Prie-
stes of God & of Christ, and shall raygne with hym a thou-
sande yeare. And when the. M. yeares are expired, Satan
shalbe louſed out of his prison, & shall go oute to deceaue the
people which are in the. iiii. quarters of the earth Gog and
Magog, to gather them together to battayle, whose nũbre
is as the sond of the sea: & they went vp in the playne of the
earth: and compased the tentes of the saynctes about, & the
beloued citie. And fyre came doune from god, out of heauen,
and deuoured them: & the deuill that deceaued them, was
cast into a lake of fyre and brimstone, where the beast and the
false prophete were, and shalbe tormented daye and nyghte
for euermore.

And I saw a great white seate & him that sate on it, from
whose face fleed away both the earth and heauen, and theyr
place was no more found. And I sawe the dead, both great D
and small stande before God. And the bokes were opened,
and another boke was opened, which is the boke of life, and
the dead were iudged of those thynges whiche were wryt-
ten in the bokes, according to theyr dedes: and the sea gaue
vp hir dead whiche were in hir, and death and hel deliuered
vp the deade, which were in them: and they were iudged e-
uery man accordyng to his dedes. And death and hell were
cast into the lake of fyre. This is the second death. And who
soeuer was not found wrytten in the boke of life, was cast in
to the lake of fyre.

¶ The Notes.

This Chapter may be taken, as it were, for a rehearsall of the visions and reuelations that were before mentioned. And by the waye it describeth agayne the honoure and maie-
stie of Christ, of Gods worde, and the power of the Gospell, and the benefites of Christ, and addeth therunto the last iudgement of the dead, which shal dye. ij. deathes.

The xxi. Chapter.

¶ In this Chapter is described the new and spirituall Jerusalem.

AND I saw a newe heauen and a newe earth. A
For the fyrst heauen, and the fyrst earth were Esay. lxv. c
vanished awaye, and there was no more sea, and. lxvi.
And I Iohn sawe that holy city newe Jeru- ij. Peter. iij.
salem, come downe from God out of heauen,
prepared



B

Esay.xxb.b.

prepared as a bryde garnished for hyr husbande. And I herde a greate voyce oute of heauen sayinge: beholde the tabernacle of God is with men, and he wyll dwell with them. And they shalbe his people, and god hym selfe shalbe wyth them, & be theyr God. And God shall wype awaye all teares from theyr eyes. And there shalbe no more death, nether sorowe, neyther crynge, neyther shall there be anye more payne, for the olde thynges, are gone. And he that sat vpon the seate, sayde: Behold I make al thinges newe. And he sayde vnto

Esai.xlix,d. ij.Cor.v.d.

me: wryte, for these wordes are faythfull and true.

And he sayde vnto me: it is done, I am Alpha & Omega, the beginning and the end. I wil geue to him that is a thirst of the well of the water of lyfe, fre. He that ouercometh, shall inheret all thinges, and I will be his God, and he shalbe my

C sonne. But the fearfull & vnbeleuing, and the abhominable, and murdrers, and whoremongers, and sorcerers, & ydolaters, and all lyars shall haue theyr parte in the lake whiche burneth with fyre and brimstone, which is the second death.

And there came vnto me one of the. vii. aungels whyche had the. vii. vials full of the. vii. last plages: and talked with me saying: come hyther, I wil shewe thee the bryde, the lambes wyfe. And he caried me away in the spyrit to a great and an hye mountayne, & he shewed me the great citie, holye Jerusalem descendinge oute of heauen from God, hauinge the brightnes of god. And hir shiningwas like vnto a stone most

D precious, euen a Jaspar cleare as Cristall: and hadde walles greate and hye, and had. xii. gates, and at the gates. xii.

aungels

aungels: and names wrytten, which are the. xii. tribes of Israell: on the East part. iii. gates, and on the Northsyde. iii. gates, and towardes the South. iii. gates, & from the weste iii. gates: and the wall of the citie had. xii. foundations, and in them the names of the lambes. xii. Apostles.

And he that talked with me, had a golden rede to measure the citye withall, and the gates therof and the wall thereof. And the citie was buylt. iiii. square, and the lengthe was as large as the bredth of it, and he measured the citie with the rede. xii. M. furlonges: and the length and the bredthe, and the heygh of it, were equall. And he measured the wal therof, an. cxliiii. cubites: the measure that the aungell had, was after the measure that man useth. And the buyldinge of the wall of it was of Jaspar. And the citie was pure golde lyke vnto cleare glasse, and the foundations of the wall of the cytye were garnyshed with al maner of precious stones. The first foundation was Jaspar, the second Saphyre, the third a Calcedony, the fourth an Emeralde: the fyfthe Sardonix: the syxt Sardeos: the seuenth Crysolite: the eyght Berall: the nynth a Topas: the tenth a Crysoprasos: the eleuenth a Jacincte: the twelfth an Amatist. E F

The. xii, gates were. xii. pearles, euerye gate was of one pearle, & the strete of the citie was pure gold, as thorow shining glasse. And there was no temple therin. For the Lord God almighty and the lambe are the temple of it, and the citie had no nede of the sunne nether of the mone to lyghten it. For the brightnes of God dyd light it: and the lambe was the light of it. And the people whiche are saued shal walke in the lyght of it: & the kynges of the earth shal bring theyr glory vnto it. And the gates of it are not shut by day. For there shalbe no night there. And there shall entre into it none vncleane thing: nether whatsoeuer worketh abhomination or maketh lies: but they only which are wrytten in the lambes boke of life. G Esai. lx. D. Esay. lx. E

The. xxii. Chapter.

¶ The ryuer of the water of lyfe, the fruytfulnesse and lyghte of the cytie of God. The Lorde geueth euer his seruauntes warninge of thynges for to come, the aungell wyll not be worshypped. To the worde of God maye nothynge be added nor minished there from.

And

AND he shewed me a pure riuer of water of life clere as Cristall: proceding out of the seat of God and of the lambe. In the myddes of the strete of it, and of ether side of the ryuer was there wood of lyfe: whiche bare, xii. maner of frutes: and gaue frute euerye moneth: & the leues of the wood serued to heale the people withall. And there shalbe no moze curse, but the seate of GOD and the lambe shalbe in it: & his seruauntes shal serue him. And they shall se his face, and his name shalbe in theyr foreheades. And
Eſai.lx.d. there shalbe no nyght there, and they nede no candle, nether
B light of the sunne: for the Lord geueth them lyght, and they shall raygne for euermoze.

And he sayde vnto me: these sayinges are faythful & true. And the lozde God of saynctes and Prophetes sent his aungell to shewe vnto his seruauntes, the thinges which muste shortly be fulfylled. Beholde I come shortly. Happye is he ỹ
Apoca.i.a. kepeth the saying of the prophesy of this booke. I am John, whiche sawe these thinges and heard them. And when I
C had heard and sene, I fell doune, to worship before the fete of the aungell which shewed me these thinges. And he sayd
Apoca.xix.b vnto me: se thou do it not, for I am thy felowe seruaunt, and the felowe seruaunte of thy brethren the Prophetes, and of thē which kepe the sayinges of this boke. But worship god.

And he sayde vnto me: seale not the sayinges of the prophesy of this boke. For the tyme is at hand. He that doth euyl, let him do euyl still: & he which is fylthy, let him be fylthy styll, and he that is ryghtewes, let him be righteweꝰ stil: and he that is holy, let him be holy styl. And behold I come shortly, and my reward with me, to geue euerye man accordynge as his dedes shalbe. I am Alpha and Omega, the beginning & the end: the first and the laste. Blessed are they that do hys commaundementes, that their power maye be in the tree of lyfe, and may entre in thorowe the gates into the citie. For
Eſai.xlviij.b Apoca.i.b. without shalbe dogges and inchaunters & whoremongers, and mortherers, and ydolaters, and whosoeuer loueth or maketh leasynges.

I. Jesus

I Iesus sent mine aungell, to testifye vnto you these thinges in the congregations, I am the rote and the generatyon of Dauid, and the bright mornyng starre. And the spyrite and the bryde saith, come. And let him that heareth, say also come. And let him that is a thyrst, come. And let whosoeuer wyl, take of the water of lyfe, free. D Esai. xv. a. Iohn. viij. f

I testify vnto euery man that heareth the wordes of the prophesy of this boke: if any man shall adde vnto these thynges, God shall adde vnto him the plages that are wrytten in this boke. And if any man shall minische of the wordes of the boke of this prophesy, God shall take away his parte oute of the boke of life, and out of the holy citie, and from those thinges whiche are wrytten in this boke. He whiche testifieth these thynges sayeth: be it, I come quicklye. Amen. Euen so come Lorde Iesu. The grace of oure Lorde Iesu Christ be with you all. Amen. Deut. iiij. a and. xij. d Prou. xxx. a

The ende of the newe Testamente.

The

The Epistles of the olde

Testament, accordynge as they be nowe read.

¶ The pistle on Ashwednesday.

Joel.ij.c

TUrne you vnto me with all your hert, with fastinge, wepinge, and mournyng, rent your hertes, and not your clothes. Turne you vn to the Lorde your God, for he is gratious & mercyfull, longe suffering, and of great compassion, & ready to pardon wickednes. Then (no doubt) he also shall turne and forgeue: and after his chastenyng he shall let your increase remayne, for meat & drinke offeringes vnto the lorde youre God. Blowe out with the trompet in Syon, proclayme a fastinge, call the congregation, and gather the people together: warne the congregation, and gather the elders, bringe the children and sucklings together. Let the brydegrome go forth of his chamber, and the bryde out of hir closet. Let the priestes serue the Lorde betwene the porche and the aulter, weppynge and saying: be fauourable, O lorde, be fauourable vnto thy people: let not thine heritage be brought to suche confusion, leaste the heathen be Lordes therof. Wherfore shoulde they saye among the Heathen, where is nowe their God?

¶ The Epistle on the mondaye before Easter.

Esai.lxiij.a. VWhat is he this that cometh from Edom, with stayned red clothes of Bosra, which is so costly cloth: and cometh in so nymblye with all his strengthe? I am he that teacheth righteweſnes, and am of power to helpe. Wherefore then is thy clothing red, and thy rayment like his that treadeth in the wyne pres? I haue troden downe mine enemies in my wrath, and set my fete vpon them in my indignation. And their bloud sprang vpon my clothes, and so haue I stayned all my rayment. For the day of vengeaunce that I haue taken in hande, and the yeare of my delyueraunce is come. I loked aboute me, and there was no man to shewe me anye helpe. I fell downe, and no man helde me vp. Then I helde me by myne owne arme, and my feruentnes susteyned me.

And

And thus haue I troden downe the people in my wrath, & bathed them in my displeasure: Insomuch that I haue shed their bloud vpon the earth.

I will declare the goodnes of the Lord, yea and the prayse of the Lord for all that he hath geuen vs, for the great good ye he hath done for Israell: which he had geuen them of hys owne fauour, and accordyng to the multitude of his louing kyndnesses. For he sayd: These no doubte wyl be my people, & no shrinkinge children, & so he was their sauiour. In theyr troubles he forsoke them not, but the Aungell that wente forthe from his presence deliuered them. Of verye loue and kindnes that he had vnto them, redemed he them. He hath borne them, and caried them vp euer sence the world began. But after they prouoked him to wrath and vexed his holye minde, he was theyr enemy, and fought agaynste them hym selfe. Yet remembred he the olde tyme of Moses and hys people: Howe he brought them from the water of the sea, as a shepeheard doth with his shepe: howe he had geuen hys holy spirite amonge them: how he had ledde Moses by the ryght hand with his glorious arme: howe he had deuided the water before them (wherby he gate him selfe an euerlastynge name) howe he ledde them in the depe, as an horse is ledde in the playne, that they shoulde not stumble. The spirite of the lord led them as a tame beast goeth in the feilde.

Thus (O God) hast thou led my people, to make thy selfe a glorious name withall. Loke downe then from heauen, and beholde the dwellyng place of thy santuary and thy glorye. How is it, that thy gelousy, thy strength, the multitude of thy mercies & thy louinge kindnesse, will not be intreated of vs. Yet art thou our father. For Abrahã knoweth vs not nether is Israell acquainted with vs. But thou Lorde arte our father & redemer, and thy name is euerlasting. O lorde, wherefore hast thou led vs out of thy waye: Wherfore haste thou hardened oure hertes, that we feare thee not: Be at one with vs agayne, for thy seruauntes sake that are of the generation of thyne heritage. Thy people hath had but litle of thy santuary in possession, for oure enemies haue taken it

in: And we are be come, euen as we were from ỹ beginning: but thou art not theyr Lorde, for they haue not called vpon thy name.

¶ The Epistle on the tewesday before Easter.

Esai. 1.b

THe Lorde God hath opened myne eare, therfore can I not saye naye, nor withdrawe my selfe, but I offer my backe vnto the smyters, and my cheekes to the nippers. I turne not my face from shame, and spyttynge, for the Lorde God helpeth me, therfore shall I not be confounded. I haue hardened my face lyke a flynte stone, for I am sure, that I shall not come to confusyon. Myne aduocate speaketh for me, who wyll then go wyth me to lawe: Let vs stande one agaynste another, if there be anye that will reason with me, let him come here forth to me. Beholde the Lord God standeth by me, what is he that can condempne me: Lo, they shalbe all lyke as an olde cloth, whiche the mothes shall eate vp.

Therefore who so feareth the Lorde amonge you, lette hym heare the voyce of his seruaunte. Who so walketh in darckues, and no lyght shyneth vpon hym, let hym hope in the lord, and hold him by his God. But take hede, ye haue al kindled a fyre, and gyrded your selues with the flame. Ye walke in the glisteringe of your owne fyre, and in the flame that ye haue kindled. This commeth vnto you fro my hand namely that ye shall slepe in sorowe.

The Epistle on the. xxv. sonday after Trinite.

Iere. xxiij. b

BEholde, the tyme commeth, sayth the lorde that I will rayse vp the rightewes braunch of Dauid, whiche shall bear rule, & discerne matters with wisdome, and shal set vp equitie and rightewesnes againe in earth. In his tyme shal Juda be saued, and Israell shall dwell withoute feare. And this is the name that they shall call hym: euen the lorde our ryghtewes maker. And therefore behold the tyme cometh sayeth the lorde, that it shall no more be sayd. The lorde liueth, which brought the chyldren of Israel out of the land of Egipt: But the lorde liueth, whiche broughte forth, and ledde the sede of the house of Israell, out of the North land, and

and from all contries where I had ſcattred them, and they ſhall dwell in their owne lande agayne.

¶ The epiſtle of the Annunciation of Marye.

Moreouer, God ſpake vnto Achaz, ſaying: require a token of the Lorde they god, whyther it be towarde the depth beneth, or towarde the height aboue. Then ſaid Achaz: I wyll requyre none, nether wyll I tempt the lorde. The lorde aunſwered: Then heare to ye of the houſe of Da- uid. Is it not ynough for you that ye be greuous vnto men, but ye muſt greue my god alſo? And therfore the Lord ſhall geue you a token of him ſelf. Behold, a vyrgin ſhal conceyue and beare a ſonne, and ſhall call his name Emanuel. Butter and honye ſhall he eate, that he maye knowe the euyll, and chooſe the good. Eſai. vij.

¶ The Epiſtle on S. John Baptyſtes daye.

Be of good chere my people, be of good chere (ſayth your God) comfort Hieruſalem, and tel hyr that hyr trauaile is at an ende, that hyr offence is pardoned, that ſhe hath re- ceaued of the Lordes hande, ſufficient correction for all hyr ſynnes. A voyce cryeth: Prepare the waye for the Lorde in the wylderneſſe, make ſtreyght the pathe for our god in the deſert. Let al vales be exalted, and euery mountayne & hyl be layed lowe. What ſo is croked, let it be made ſtrayte, and let the rough places be made playne fieldes. For the glorye of the Lorde ſhall appeare, and all fleſh ſhall ſe it: for whye the mouth of the Lorde hath ſpoken it. Eſai. xl.

The ſame voyce ſpake. Now cry. And I ſayd: what ſhall I cry? Then ſpake it: that al fleſh is graſſe, & that al the beu- ty therof is as the flour of the feild. The graſſe is withered, the flour falleth away. Euen ſo is the people as graſſe, when the breth of the Lorde bloweth vpon them. Neuertheleſſe, whyther the graſſe wyther, or the floure fade away: yet the worde of our god endureth for euer. Moreouer the voyce cryed thus: Go vp vnto the hyl (O Syon) ỹ that bryngeſt good tidinges, lyft vp thy voyce with power, O thou preа- cher Jeruſalem. Lyfte it vp withoute feare, and ſaye vnto the cities of Juda: behold your God, behold the Lord, euen

the almighty shall come with power, and beare rule wyth his arme. Beholde he bryngeth his treasure with hym, and hys worckes go before hym. He shall fede his flocke lyke an heardman. He shall gather the lambes together with hys arme, and cary them in hys bosome, and shal kyndly entreat those that beare younge.

A Table to finde the epi=

stles and Gospels, reade in the churche of Englande, whereof the fyrste lyne is the Epistle, and the other the Gospell.

The fyrst sonday in Aduent,
Owe nothynge. Rom. xiii. c
When they. Math. xxi. a.
The seconde sondaye.
Whatsoeuer. Ro. xv. a.
And there shall. Lu. xxi. e
The thyrde sonday.
Let a man. i. Cor. iiii. a.
When John be. Math. xi. a
The fourth sonday.
Reioyce in the Phi. iiii. a
And this is. John. j. c.
On Christmas day.
God in tymes. Heb. i. a.
In the begynning. John. i. a.
On S. Steuens day.
But he beyng full. Act. vii. g.
Wherfore be. Mat. xxiii. d
On S. Johns daye.
That which i. John. i.
And when he had. Joh. xxi. f
On Thylder mas.
And I loked. Apo. xiiii. c.
Beholde the aungel. mat. ii. c
On the sonday after Christmas
And I saye, Gal, iiii, a
The boke of. Math. i, a.
On newe yeares daye.
Blessed is that man. ro. iiii. a
And it fortuned. Luk. ii. c
On Twelfe day.
For this cause. Ephe. iii. a
Jesus beynge. Math. ii. a
The. i. sonday. aft. Twelfday.
I beseech you. rom. xii. a.
And his father and. luk. ii, f
The second sonday.
Seyng that we. ro. xii. b.
And the. iii, day. John. ii, a
The third sondaye.
Be not wyse in. ro. xii, d
When he was. mat. viii. a.
The fourth sondaye.
Let euery soul. rom, xiii, a
and when he was. mat. viii. c.
The fyft sondaye.
Nowe therefore. Col. iii. c
The kyngedom. math, xiii, d,
The sixt sonday.
(If there be so manye) ye shall haue the same epistle and Gospell that was appoynted for the. v. sondaye.

Sep=

Septuagesima sonday.

Perceaue ye. i. Cor,ix,d
For the kyng. Math.xx.a

Sexagesima sonday.

For ye suffer. ii. Cor.xi.a
When much, Luk.viii,a

Quinquagesima sonday.

Though I. i. Cor.xiii
Ye toke vnto. luk.xviii.f

The.i.day of Lent.

Turne you vnto, Joel. ii,c
Moreouer math,vi,c.

Fyrst sonday in Lent.

We as helpe, ii,cor,vi,a,
Then was mat.iiii,a

Seconde sondaye.

Furthermore. i.tes.iiii.a
And Jesus. Math.xv,c

Thyrde sondaye.

Be ye ther, Ephe,v,a
And he was, luke,xi,b

Fourth sonday.

Tel me ye that, Gal,iiii,c
After these. John,vi,a

Fykte Sondaye.

But Christ be, Heb.ix,c,
which of you, John,viii,f

The sonday before Easter.

Let the same. Phil.ii.a,
And it came, math, xxvi,a.

The monday before Easter.

what is he. Esa,xliii.a
After two. mar,xiiii,a

The tewsdaye.

The lorde hath, esai,l,b
and anone, mark,xv,a,

The wednisday.

Whersoeuer Heb,ix,d
The feast of luke,xxii,a

The thursday.

This I war, i,Cor,xi,d
And the whole, luk,xxiii,

On good friday.

For the lawe Heb,x,a
when Jesus. Joh,xviii,a,

On Easter euen.

For it is better, i,Pe,iii,d
When the Mat,xxvii,g

Easter daye.

If ye then be, Col,iii,a
The morow John, xx,a

Monday in Easter weke.

Then Peter, acte,x,e
and beholde, Luk,xxiiii,b

The tewsday.

ye men act,xiii,d
Jesus hym luke,xxiiii,

Fyrst sonday after Easter.

For all that is, i,John,v,a
The same day John,xx.e,

Seconde Sonday.

For it is thank. i,Pe,ii,d
I am that John,x,c

Thyrde sonday.

Dearly belo, i,Pet,ii,c,
after a whyle. Joh,xvi,d

Fourth sondaye.

Euery good Jam,i,c
But now go. Joh.xvi.b

Fyft Sonday.

And se that ye Jam.i.b.
Verely verely. John. xvi.f

On assencion daye.

In the former. act.i.a
after that he. Mar. xvi,c.

On the sonday after Assention.

The ende of i. pe. iiii.b
But when John.xv,d

On whitsonday.

When the fyfty. act.ii,a
If ye loue. John,xiiii,b

Mondaye,

Then Peter acte.ix,f
For God so lo. Joh,iii,b

Tewsday.

When the act.viii.c
Uerely, verely. John.x.a

On Trinitie sondaye.

After this. apoc.iiii.a
There was a John.iii.a

Fyrst sonday after Trinite.

Beloued let. i.Joh.iiii.b
There was Luke.xvi.e

The Seconde.

Maruayle i.Joh.iii.c.
A certayne Luk.xiiii.

The thyrde.

Submyt your. i.Pet.v.b
Then resorted. Luk.xv.a

The fourth.

For I sup. Rom.viii.c
Be ye therfore. Luke.vi.f

The fyft.

In conclusion. i.Peter.iii.b
It came to passe. Luk.v.a

The sixt.

Remember. Rom.vi.a.
For I say vnto. Math.v.c

The seuenth.

I wyll speak Rom.vi.d.
In those dayes. Mar.viii.a.

The eyght.

Therfore bre. Rom.viii.c
Beware of. Math.vii.c

The ninth

Brethren I. i.Cor.x.b
There was Luk.xvi.a.

The tenth

Concerning. i.Cor.xii,a
And when he. Luke.xix.f

The eleuenth.

Brethren as i.Cor.xv.a
And he put. Luke.xviii.c

The twelfth.

Such trust. ii.Cor.iii,b
And he depar. Mar.vii.d

The.xiij.

To Abraham. Gala.iii.
Happy are the. Luk.x.d

The.xiiij.

I say walke. Gala.v.c
and it chaun. Luk.xvii,c

The.xv.

Beholde how, Gala.vi.c
No man can. Math.vi.d.

The.xvi.

Wherfore I de. Ephe.iii.c
And it fortuned. Luke.vii.b

The.xvij.

I therefore Eph.iii.a,
And it chaunced Lu.xiiii,a

The.xviij

I thanke i,Cor,i,a
When the. Mat.xxii.d

The.xix

This I say. Eph.iiii,b
Then he entred. Math,ix a.

The.xx.

Take hede ther. Eph.v.e
The kyngdom. math.xxii.

The.xxi.

Fynally my Ephe,vi,b
and there Joh,iiii,g

The.xxij.

I thanke my Phil,i,a
Then came. math.xviii,c

The.xxiij.

Brethren be Phil,iii,d
Then went math.xxii,b

The.xxiiij.

We geue than, Col.i.a
Whyle he math,ix,c

The.xxv.

Beholde the, Jer,xxiii,b
Then Jesus, John.vi,a

The pistles and Gospels for Sayn ctes dayes.

On S. Andrewes,

For yf thou — Rom,x,b
As Jesus, — Mat,iiii,c

On S. Thomas day

Now therfore — Ephe,ii,d
But Thomas one, — John,xx,f

Purification of Mary.

Rede the epistle for sondaye,
When the tyme, — Luke.ii,d

Mathies apostle.

And in those — Act,i,c
At that tyme — math,xi,d,

The Annunciation of Mary.

Moreouer, — Esa,vii,b
And in the,vi, — Luk,i,c

Marke the euangelist.

Unto euery — Eph,iiii,b,
I am the true — Joh,xv,a,

Philip and James.

James the — Jam,i,a
and he — Joh,xiiii.a

On S. John Baptiste daye.

Be of good chere, — Esa,xl
Elisabeths tyme — Luk,i,f

On S. Peters day.

In that tyme, — actes,xii,a
When Jesus — math,xvi,c

On S. James.

In those. — act,xi,e,xii,a
Then came — math,xx,c,

On S. Barth elmewe.

By the handes — act,v,c
and there was, — Luk,xxii,c

On S. Mathewe Apostle.

Therfore se. — ii,Cor,iiii,a
and as Jesus — math,ix,b

On S. Michael.

and there was, — apo,xii,c
The same, — math,xviii,a

On S. Luke euangelist,

But watche, — ii,Ti.iiii,b,
after these thyn. — luk,x,a,

On Symon and Judes day.

Judas the — Jud,a,
This commaund, — John,xv,c

On all Saynctes.

And I sawe an. — Apo,vii,a
When he saw. — math,v,a,

The ende of the table.

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Wᵐ Foro ouils filots Coriors